

5.

PROTOTYPES, OR, THE PRIMARIE PRECEDENT PRESIDENTS OVT OF THE BOOKE OF GENESIS.

Shewing
The { Good } things { They did }
 { and } { and }
 { Bad } { Had }

Practically applied to our *Information*
and *Reformation.*

*By that faithfull and painefull Preacher of Gods
Word, William Whately late Pastour of Banbury.*

Published by those who were appointed by the Authour to peruse
his manuscripts, and printed by his owne Coppy.

*Vivitur Exemplis.
Præcepta ducunt, Exempla trahunt.*

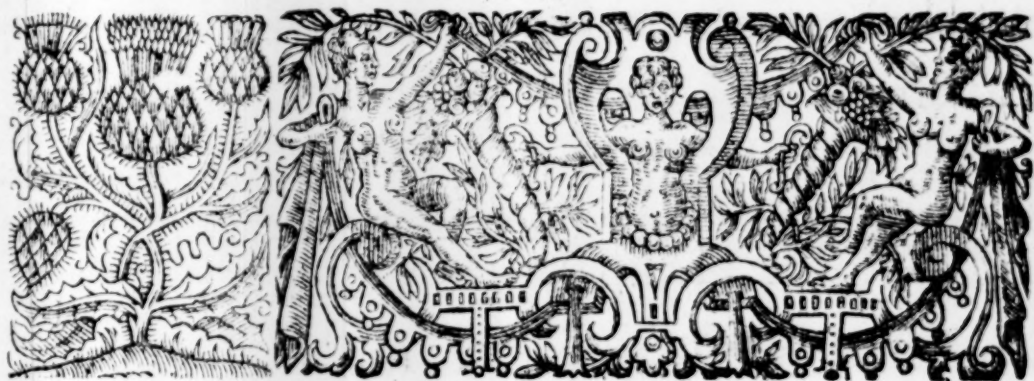
I COR. II. I.
Be yee followers of me, even as I also am of Christ.

EXOD. 23. 2.
Thou shalt not follow a multitude to doe evill.

I COR. IO. II.
*Now all these things happened unto them for Ensamples: And
they are written for our admonition.*

L O N D O N.
Printed by G.M. for George Edwards in the Old-Bailly in Greene-Arbour,
at the signe of the Angell, MDCXL.

Grace Gibbens Her Book 1798 Aug
I leave to my sister Hannah Gibb
All my Eldest if idle rather than
your or the



TO THE RIGHT
 WORSHIPFULL
 THE MAIOR, THE
 VVORSHIPFULL THE
 ALDERMEN AND BVRGESSES,
 AND THE REST OF THE INHA-
 BITANTS OF THE TOWNE
 AND PARISH OF BANBURY.

Right Worshipfull, &c.



S I could not but con-
 gratulate my owne and
 your happinesse in the
 injoyment of your wor-
 thy Pastours labours,
 so both I and many o-
 ther Christians do now
 condole your misery in
 the losse of the good

Authour. The greater your happinesse was,
 the greater now is your misery, and I feare many

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of you prized not the blessing so much as you should have done, and that you knew not the greatnesse of the benefit so well by the fruition as now by the want of it. At *Banbury* even amongst you was your Pastour borne and bred, and there he lived and died. Ministers are called Incumbents, so was he being diligently resident in his place, they are stiled Lights, so was he, like a candle or lampe which spent himselfe to give light to others. He spent his means and strength amongst you, and as himselfe in his sicknesse said, *He sought not yours but you.* Of all the Ministers that ever I knew so experimentally, he was the most unblameable in his conversation. I had the happinesse to live almost a yeare with him in his house, neare foure yeares under his Ministry, and to be esteemed by him one of his faithfullest friends, I have cause to blesse GOD for him whilst I live, since it pleased him by his meanes, not onely to reveale many saving truthes unto mee, but also to set them on with such power, as I hope I shall never forget them. Oh, with what life and zeale would hee both preach and pray! and how strict and watchfull was hee in his whole life! being (as every good Minister should be) *Blamelesse, Sober, Just, Holy, Temperate, of good Behaviour, given to Hospitality, apt to teach, a lover* of good things and good men. Hee studied to approove himselfe unto GOD, a workeman that needed not to be ashamed, rightly dividing the word* of

1 Tim. 3. 2.

Tit. 1. 8.

* *oray also.*
will beare
both readings.

2 Tim. 2. 15.

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of Truth. He propounded to you the Examples of holy Writ, and was himselfe whilst he lived, an Example and Patterne of all good works. If that saying therefore of *Austins* be true, *so many as a man shall edifie by a good Example, for so many he shall receive a reward of a blessed life,* than surely he hath now received a full reward for all the good hee did by his holy life, unto those with whom he conversed. In a word, hee was a most pious and accomplisht Divine for his ministeri- all parts and paines (as one of his neare Friends said truely) hee might sooner bee envied than matcht and equalled; being in this like *Saul*, higher than his brethren by the head. He was well skilled in both the Originall tongues, being able to render the Text out of his *Hebrew Bible*, or *Greeke Testament* to another in our mother tongue, as familiarly almost, as if it had bin English. For the Arts, he was a good *Logician*, as his exact *Analysis* of the *ten Commandements* sheweth, a good *Philosopher*, as his Sermons in manuscript on the 104. *Psalme* doe witnesse, a good *Rhetorician* or *Oratour*, as his printed Treatises abundantly testifie. Hee had words at will and could readily and aptly expresse himselfe in his Sermons, which gift of Elocution is requisite if not necessary for a compleate Divine.

He had by long * Experience gotten the art of preaching, and he wrote a tract concerning that subject; hee had an excellent faculty in cha-
racterizing

1 Tim. 4. 12

1 Pet. 5. 3.

Tit. 2. 7.

There are two singular virtues in a good Example.

1 It may profit a world of people.

1 Thet. 1. 7. 8

2 It is lasting and may doe good for a long time after.

1 Pet. 3. 5. 6.

M. Harris at Hanwell.

* He was a Preacher at Banbury above thirty yeares.

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racterizing or fitly describing a vertue or vice, or any other thing, and though he had no common-place-booke of his own, yet he could treat of any subject. I might also extoll his other indowments, and without danger of exceeding magnifie him for his strong naturall parts, his solid judgement and tenacious memorie, and commend some vertues wherein hee excelled to your imitation, as his Humility, Mercifullnesse, Beneficence, Laboriousnesse and Diligence* in his Calling, and then also shew how comfortably he died, being full of heavenly speeches and godly Exhortations.

* Hee went over in his preaching the whole Booke of Judges, both the *Samuels*, the *1 Kings* to the *11. C.* ortherabout, all the *Psal.* to the *106.* & the whole Gospel of *Iob.* besides al the principles of Religion often.

Therefore I passe from himselfe to this *Opus posthumum*, this first worke of his which since his death came to light, viz. Sermons on all the Examples or Historicall part of *Genesis*, which Booke containeth a brieve and short Story of the things done from the beginning of the world to the death of *Ioseph*, for the space as it is thought by some of 2309. yeares, by Doctor *Willet* of 2348. yeares. Examples are not unfitly compared unto looking-Glasses, wherein one may behold as well what to eschew, as what to follow: So you should follow the *Faith of Abraham* and *Obedience of Isaack*, but shun their lying and dissembling; follow *Noah* and *Lot* in their *Righteousnesse and Zeale*, but shunne their *drunkennesse and incest*.

And because an *Example* of a Person living amongst

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mongst you may bee more prevalent with some then the Examples of others though singularly holy whose vertues they onely read of (as a Sermon delivered, *Viva voce*, doth more affect then the same reade out of a Booke) So walke therefore as you had him for an Example, and bee you followers of him, as hee was of CHRIST, in the Graces before mentioned and all holy conversation. *Remember him who had the rule over you, who hath spoken unto you the Word of GOD, whose Faith follow and Charitie too; for Master Whately was the most bountifull Minister to the poore I thinke in England of his meanes, your Consciences will witnesse that hee hath often pressed and urged this Dutie upon you, and as hee was earnest in perswading his Hearers to beneficence, so hee practised the same Himselfe, entertaining some poore widdowes or necessitous Persons weekly at the least at his Table, and giving the tenth of all his Estate that way, and see how GOD blessed him for the same, his Estate (as himselfe told mee) prospered the better after hee tooke that course, and in his sicknesse hee comforted himselfe with that Promise, Psalme 41. 1, 2. Blessed is hee that considereth the poore, the LORD will deliver him in time of trouble. The LORD will strengthen him upon the bed of languish-*

Heb. 13.7.

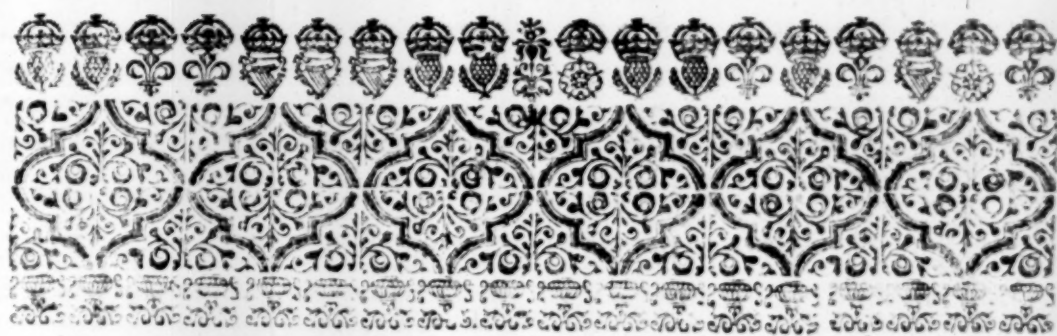
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languishing. O follow him therefore who by Faith and Patience inherits the Promises, let his good Example and wholesome Instructions provoke you to all holinesse, that you all, so may partake with him in that happinesse of which hee is now fully possessed,

Your true

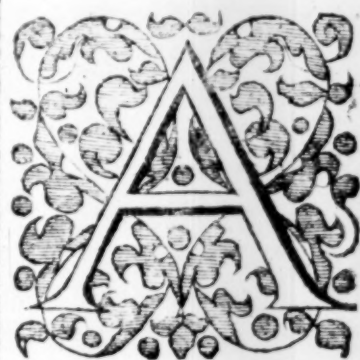
Christian Friend,

Edward Leigh.



TO THE CHRISTIAN READER.

Reader,



Midst the numberlesse number of Bookes wherewith in this scribling age the presses are oppressed, there is scarcity enough of such as are usefull and profitable. As therefore the Art of Printing was a happy invention for the propagating of learning, so surely wee are beholding to those who write such things as are worthy to be published: Since (as one saith) Hee that speaketh profiteth for an houre, but he that writeth profiteth for ever. This subject thus handled by this worthy deceased Authour is an unbeaten tract, few (if any) having gone over the Examples of Scripture in such a doctrinall and practicall way both. It seemed to me in the preaching both pleasant and profitable; pleasant in regard of the explaining of divers stories; profitable in respect of the particular application of all, Hee being (according to his manner) large and lively therein. Had it pleased God to have continued him in life, untill hee had finished all the Examples of either Testament, such a worke from so able a Divine would have bene of singular use. But he was Frumentum Dei, as Ignatius said, by Mortification and Selfe-denyall, Hee was made cleane bread for Christ who was the bread of life for him; God therefore hath gathered this wheate into his garner, and he now rests from this and all other labours. We thinke fitting also to give others to understand, which be M. Wheatelyes owne workes done by himselfe, and such as they may account genuine, viz. those onely which

Omne tulit
punctum qui
misit utile
dulci.

Mat. 3. 12.

To the Christian Reader.

*which come forth either in our names, viz. EDWARD LEIGH,
HENRY SCUDDER, or with an Epistle at least from one of us.
You may observe in the beginning of this Treatise, what was M.
Wheatlies constant method in handling the Examples. In each per-
son bee considered three things, His Birth, Life and Death.
In his Life he observed his carriage and behaviour in respect both
of the deeds bee did, good, bad, indifferent and doubtfull, and
the things which befell him, either prosperously or adversly, in bene-
fits or afflictions. This shall suffice in brieft to premise concerning
this Worke, and so wishing thee much benefit by the same, I
rest*

Thy hearty Well-wisher,

EDWARD LEIGH



THE
LIFE AND DEATH OF
M^r. WILLIAM WHATELY, LATE
Minister of the Word at *Banbury* in the
County of *Oxford*, written by *Henry Scudder* Mini-
ster of the Word at *Collingborne-ducis*,
in the County of *Wiltf*.



Thath beene a commendable use in the Church of God from the Primitive times downe to us; that the lives of some or other (especially of the more famous Ministers and lights therein) have beene written by men who best knew, and had learned what their lives and conversation was. This they did not onely to vindicate their names from the slanders of the wicked, who will speake evill of all that oppose their evill wayes, and also that the dead might bee duely honoured; but chiefly that the living by their good Examples might glorifie God for them and be edified.

This writing and printing the lives of worthy men, is like the engravings with the point of a diamond, raising up for them an everlasting monument; upon which the light of their Faith and good workes is made to shine before men, that seeing their Faith and holinesse they may follow them; and may also praise God for his graces in them, and for the good which hath bin done by them, and so glorifie their Father which is in Heaven.

The Life and Death of M. Whately.

I have beene earnestly intreated to write the Life and Death of M. *William Whately*, late Pastour of the Church of *Banbury*, I was made choice of the rather, because of that intimate-nesse of Friendship which was betweene us, and because of our long acquaintance, being of the same time in the famous Vniversity of *Cambridge* and of the same Colledge and Chamber and having the same Tutor; and afterward when wee were both placed in the Ministry wee lived sometime together in one house, and a great while neare one another, and were also nearly allyed.

By marriage of
sisters,

I know none that had like meanes to know him more thoroughly then I. I have therefore not unwillingly set pen to paper, and doe here in all plainenesse and sobriety of truth reckon up and report his life and death in a short summe, that those who will may read and make their use of it. For in many things hee may bee a lively patterne to us his Brethren in the Ministry of the Gospell of Christ; and the like in many things for the imitation of all that desire to live godly in Christ Iesus.

This M. *William Whately* was borne at *Banbury* a burrough Town, very well known in *Oxfordshire*.

M. Thomas and
Mistress Royce
Whately.

His Parents were both of them forward professours of the Gospell of Christ, and of the power of Godlinesse and Religion, according as it is now mainetained in the Church of *England*. They were both of chiefe note and place in the Towne, his Father being oft Major, and a long time a standing Iustice of Peace in that Burrough. His Mother was a rare woman for naturall parts; but chiefly for Piety, Diligence in her Calling, Frugality and Mercifullnesse to the poore. She was a right *Lois* or *Eunice* in breeding up this her Son (as shee did her other Children) in the Knowledge of the holy Scriptures from a child.

His Parents trained him up in his yonger daies to learning, setting him to the best Schooles that were in those parts, where he profited in learning (as also hee did in the Vniversitie) above most of his equalls in yeares. This hee did by reason of the Excellency of the naturall parts which God had given him

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him, namely, a quicke apprehension, a cleare judgement and a most happy memory.

His ripenesse in Grammer learning in Latine, Greeke and Hebrew was so earely that about the fourteenth yeare of his age, he was sent to Christs Colledge in *Cambridge*; where God provided him and me a * Tutor, one of a thousand for Pietie, Learning, Diligence in reading unto, and in a most loving and wise care of governing and godly instructing of his pupils.

In the Vniversity he was an hard Student and quickly became a good Logician and Philosopher, a strong disputant, and an excellent Orator. He delighted much in the study of Poetry and the Mathematiks.

Hee was a constant hearer of M. Doctor *Chaderton* and of Mr. *Perkins* who at that time were famous Preachers in *Cambridge*. And it was our Tutors manner to cause all his Pupills to come to Prayers into his Chamber every evening, and hee called all the under graduates to give account of what they had heard upon the Lords day, and when any of us were at a stand and *non-plus*, hee would say *Whately*, what say you? then hee would seldome faile, but repeate as readily, as if he had preached the Sermon himself. By this he did win our Tutors love, and our wonder at him; but (such was our pride) he gained our envy of him.

His Father (whether because he was not resolved what calling to breed him to, or for what other cause I know not) after that hee had with credit proceeded Bachelour of Arts, hee took him home, where he abode some good time, yet applying himselfe unto his studies.

While hee remained at home with his Father hee married the Daughter of one Master *George Hunt*, the sonne of that tryed and prepared Martyr *John Hunt* mentioned in the Book of Martyrs, who was condemned to be burnt for Religion, but was saved from the execution thereof by the death of *Queene Mary*. This Master *George Hunt* was bred up in the Famous free Schoole of the Marchant-Taylers in London, and afterward by the incouragement of Master D. *Humfry* (by

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occasion of a visit of that Schoole) and by the furtherance of M George and Mr. John Kingsmells," and by the exhibitions of Bishop Pilkinton (all which for their honour sake I name) he was called unto, and mainetained in that worthy Foundation of good Learning, Magdalen Colledge in Oxford, till hee was Fellow of that House, where hee continued till hee had borne the offices of Deane of Arts and Deane of Divinity. Afterwards by the meanes of those worthy Master Kingsmells," hee was preferred to the Church of *Collingborn-ducis* in the County of *Wilts.* where for the space of fifty and one yeares and five moneths he lived a sound and constant Preacher of the Word, and was of an unblameable and holy life, even untill the oyle of his radicall moysture was spent, and the candle of his life of it selfe went out, in a full and good old-age, after a long and joyous expectation, and longing for his blessed change, which was in the eighty and third yeare and fift moneth of his age.

This Master George Hunt (after that by importunity hee had got this his sonne in law to make tryall of his ability to preach) he overperswaded him to intend the ministry. And thereupon he entred himselfe into *Edmund Hall* in the famous Vniversity of *Oxford*, and tooke his Degree of Master of Arts.

Not long after hee entred into the Ministry, and hee was presently called to be a Lecturer at *Banbury* which he commendably performed above the space of foure yeares, and then was called to be Vicar of the same Church, which office hee faithfully discharged neare thirty years, till he died.

The abilities wherewith God had indued him for his work of the Ministry were more then ordinary. For hee was of a quicke understanding, of a cleare and deepe Iudgement, of a most firme memory, and of a lively spirit. Hee was naturally eloquent, a master of his words, having words at will. Hee had a most able body and sound lunges, and till some yeares before his death, he had a most strong and audible voice. And according as his matter in hand, and his auditory needed, he was both a terrible *Boanerges*, a sonne of Thunder

¹ Sir Richard Kingsmell, their elder Brother, (attorney to the court of Wards & Liveries) actually presented him. See Register of Collingborn-ducis. entered in Nichols' Collect. Topograph. & Genealog. vol. vii. p. 74. 1841.

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Thunder, and also a *Barnabas*, a sonne of sweet consolation. And which was the crowne of all, God gave him an heart to seek him and to aime at the saving of the soules of all that heard him. His speech and preaching was not with enticing words of mans wisdom, but in demonstration of the spirit and of power. He was an *Apollos* not onely eloquent, but withall mighty in the Scriptures. He like some of the Ancient Fathers was as occasions fell out sometimes an every dayes Preacher. He preached ordinarily in his owne Church twice each Lords-Day, and catechized for above halfe an houre before evening Prayer, examining and instructing the youth, and once a weeke he preached the ordinary Lecture.

Hee was much against all such preaching as was light, vaine, scenically, impertinent, raw and indigested.

His preaching was plaine, but as much according to the Scripture and also to the rules of Art, and of right Reason, as any that ever I heard or have heard of. In conference he hath told me what hee aimed at, and what use he made of the Arts, and what rules hee set to himselfe in the studying of his Sermons, which was as followeth,

That he might better understand his Text, hee made use of his Grammer learning in Greeke and Hebrew, in which tongues the Scripture is written. Also hee would use the helpe of *Rhetoricke* to discover to him what formes of speech in his Text was to be taken in their primary and proper signification, and what was elegantly cloathed and wrapped up in tropes and figures that hee might unfold them, and see their naked meaning: Then well weighing and considering the context, hee would by the helpe of *Logicke* finde out the scope of the Holy Ghost in that Scripture. Hee would endeavour when he began to enter upon the preaching of any Chapter, to *Analyze* and take the Chapter into its severall branches and parts. Then he would if it were a doctrinall Text, note the Doctrine as it lay in the Text and so prosecute it. Or if the Text consisted of illustrations or circumstances of some principall truth there prosecuted; hee would then gather from some notable part or branch of his Text, an apt Doctrine, or Divine Truth

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which should so immediately follow, that the Truth observed in the Text should be the argument or middle terme, whereby in a simple Sillogisme, he could conclude his Doctrine. Next, hee would seeke for apt proofes out of Scripture to confirme it. Fewer or more as hee thought best, which done, because other arguments according to Scripture and right Reason are forcible to convince and confirme reasonable men in any truth, hee would find out Reasons of his Doctrine, but he aimed that they should bee strong Arguments, or middle termes by which hee might likewise Sillogistically conclude his said Doctrine.

Then according to the nature of the Doctrine, and the need and aptnesse of his Auditory; hee would as from an infallible consequent of his Doctrine by way of Application, confirme some profitable Truth, which yet by some might happily bee questioned, or else convince men of some errour, or reprove some vice, or exhort to some Dutie, or resolve some doubt, or ease of conscience, or comfort such as needed Consolation. In all which sorts of Applications hee did make use of more or fewer of them as there might bee cause, and hee would bee carefull that his Doctrine should bee the Argument or middle terme whereby hee might sillogistically conclude the maine Proposition of any of his said uses: And if the reproofe or exhortation did need pressing home upon the conscience, then hee would study to enlarge his Speech, shewing motives to induce to such a duty; and also dissuasives from such a vice, taking his Arguments from dutie to God, decency or shamefullnesse, pleasure or paine, gaine or losse.

And here again he would use the help of *Rhetorick*, but all for the most part in a concealed way, without all affectation. And sometimes he would shew the effectuall meanes of attaining of the Grace and power to performe the duty to which he exhorted. And sometimes likewise he would shew the remedies against such or such a vice from which he dissuaded, as may bee seene by his Sermons already extant. Also when hee thought it was needfull to discusse and handle any common place or head of Divinity, hee would doe it very judiciously, fully and most profitably. Though

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Though hee had but an ordinary study of books for such an accomplisht Divine, yet hee was one who had read very much. For hee would read most swiftly, yet not cursorily, for he could give an account of the substance and most remarkable particulars of what hee had so read.

Hee had also allwayes when hee pleased the benefit of a Booke-sellers shop, which caused him to forbear to buy many Bookes.

Though hee preached so often, yet what hee preached was before well studied and premeditated. Hee usually did pen his Sermons at large; and if before he preached, hee had but so much time as to read over what he had written, and to gather it up into short heades, hee was able if hee thought it fit to deliver it in publike well neare in the same words.

It pleased God to put a seale to his Ministry in the conversion, confirming and building up of many thousand soules by his meanes in the whole course of his Ministry.

Hee was a most diligent visitor of the sick people that were under his charge without respect of Persons, after that it came to his knowledge that they were sicke.

He was a ready Peace-maker amongst his flocke that should happen to be at variance.

He abounded in works of Mercie, hee was a truely liberall man, one that studyed liberall things; for hee would seeke out to finde objects of his mercy, rather then to stay till they were offered. Hee did set apart and expended for the space of many yeares for good uses the tenth part of his yearly comings in, both out of his temporall and ecclesiasticall meanes of maintenance.

Hee had an heavenly gift in Prayer, both for aptnesse and Fullnesse of Confessions, Petitions, Supplications, Intercessions and Prayses, as also for readinesse and copiousnesse of apt words, together with Fervency of Spirit to poure them out unto God in the name of Christ in the behalfe of himselfe, and of all those who in Prayer joyned with him.

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He had this singular abilitie that in his Prayer after Sermon, he could collect into a short Sumall which hee had delivered to his Hearers and make it the matter of his Prayer to God, to the end they might be inwardly taught of God, and become Beleevers and doers of what was taught them.

Likewise when hee had read a *Psalme* or *Chapter* in his Family, hee was so well seene in the Text, and of so good a Judgement, and of so choice a memory that though the *Chapter* was part of the *Ceremoniall Law*, or in the bookes of *Numbers*, *Chronicles*, and hardest Prophecies, he in his Prayer would discover the scope and meaning and chiefe notes of Observation, and their use, in such sort, that oft-times when I have heard him, I have much longed that I could callth m all to minde; For I found the matter of his Prayer to be a better Commentary of that *Chapter*, with apt observations and applications for use, then I could finde in any Authour that I had read, who had vwritten there-upon.

His manner was daily Morning and Evening to call his Family together, and to reade a *Psalme* or *Chapter* in the Scriptures, and to pray with them and oft to catechize them; besides his constant Prayer Morning and Evening with his wife and also constantly alone by himselfe.

He did set a part private dayes of Humiliation for his Family upon speciall occasions, and oft-times before their preparation for their due receiving of the Lords-Supper. At which times he did exceed himselfe in powing out his soule to GOD in most abundant and most free Confessions of sinne, and expressions of Sorrow for sinne, with teares and with earnestnesse of Petition for pardon and grace, and for the good of the Churches of God, but for our whole State and Church of *England* more specially and particularly.

He was much in dayes of private Fasting and humbling himselfe before God alone, that hee might make and keepe his peace with God, and obtaine more Grace to keep more close to him, and to walke more evenly with him, and that hee might the better keepe under his body, and bring it into

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into subjection (following the Example of the Apostle) least having preached to others hee himselfe should not live answerable to his Doctrine without reproofe, knowing that Ministers ought to be unreproueable. He was so much in this that it is thought by such as knew him best that it impaired the health of his body, though it made much for the good of his soule.

He was very able and very ready to conferre with, and to resolve the doubts of those many who in love and desire of information came unto him.

He bare a tender love unto, and had a conscionable care of that great people over which God had made him over-seer. For, although his mainetenance from them was but small in comparison, and unkindnesse and discouragements many and his offers of greater preferment in the Church in respect of outward mainetenance were oft and importunate; yet he would not be perswaded to leave them. Yea though once for reasons which suddenly tooke him, he did promise to accept of another charge, yet within a while hee intreated mee to tell that Person to whom he had promised, that hee had better thought of it, and did desire to be released of his Promise, and that out of Consideration of that great people which he should leave, saying, that if he should accept of that lesser charge, when he should come into the Church amongst them his heart would in yerning towards his other people, aske him what he did there.

He was duely inquisitive after the affaires of Gods Church and people, and according as hee received true intelligence of their weale or woe, so hee had his sympathies and Fellow-feelings with them in either of their conditions.

Hee was much grieved and troubled when hee saw that difference of opinions, and thereupon strangenesse, distractions and rends to arise and bee made in the Church amongst Bretheren professing for the maine, and in fundamentalls the same Truthes. Hee signified so much to mee with bewayling many times.

Hee was judiciously charitable to any that should differ in

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some opinions from him, so long as he saw that they agreed with him in the maine and Fundamentall Points of Religion, and were diligent to enquire after the Truth, and saw also that they did indeed shew the Power of Godlinesse in their lives. Hee could and did highly esteeme them, love them, and converse Christianly and familiarly with them, and that because (although hee thought they were in an error, and hee would in private and publike endeavour to reclaime them) yet he was perswaded that their desire was to seeke Christ, and that they had an aime to know God aright, and to serve him in sincerity.

Notwithstanding all this good which according to the truth hath beene said of him; it must be remembred that hee was a man and not without his imperfections and frailties. For what man is he that liveth and sinneth not. And as it is also said, *In many things we sin all.*

It is usuall with God that men of the greatest parts and gifts should be exercised with some or other inordinate affection to bee mortified, and some strong temptations, to have somethorne in the flesh, or some or other messenger of Satan (as the Apostle had) to buffet them: Else they would be exalted above measure to the sleighting, contemning, and condemning of their Bretheren, and other men would have too high an opinion of them, halfe deifying them, despising those vwho are no lesse holy, but not so excellently gifted as they.

There was nothing which did more evidently discover truth of Gods grace in this man, then that which was occasioned by his slips and strong temptations; For these made him more watchfull over himselfe, then otherwise hee would have bin; It made him more humble and more to loath his originall corruption and sinfull nature, and bewailingly to cry out with the Apostle, *O miserable man that I am who shall deliver me from the body of this Death.* And that because hee was (as other the deare servants of God are) most sensible of the captivitie and bondage which sin would strive to hold him under, sith that when he would doe well, evill was present with him, and made him

The Life and Death of M. V Vhately.

him sometimes to doe some things which in the bent of his soule he would not have done. This served to make him more humble in himselfe, more earnest in prayer to God and more pittifull towards others in whom this sinne remaineth and dwelleth (even after conversion) which (as the Apostle saith) is a weight and doth easly beset them, to hinder them in their Christian race. And this I am assured off, that hee would be the first espier of those faults of his when the world could not nor did take notice of them, having no peace in himselfe untill he had with all speed and earnestnesse, sought and regained pardon and peace with God.

He may be a patterne to all in receiving admonition from any that should in love mind him of his fault. Hee was glad when any of the righteous smote him and would take it well, not from his Superiours onely, but from his equalls and farre inferiours. Hee had learned with *David* to blesse God that sent them, and to blesse the advice, to follow it, and to blesse the party and thanke him that gave it. Hee would intreate such, as hee hath done me in particular, not to be wanting to him in this Christian office of Love; and hee would really shew more testimonies of his love to such afterwards then ever formerly; which is a sure argument of uprightnesse. A most reverend Divine who had knowne him from his infancy, and had often conversed with him, gave testimony of him to this effect unto me and others when lately he spake of him by occasion of the mentioning of his sicknesse.

His latter daies were his best daies; for in the judgement of those who could judge spirituallly, hee grew exceedingly in humility and in spirituall and heavenly mindednesse, his last works were his best works, arguing him to be of Gods grating, and planted in the house of the Lord.

Lastly, hee had a most happy and comfortable successe of his conflicts against sinne. For a good while before his sicknesse and death he did with Comfort and Joy make knowne to his dearest friend that God had given him victory against his greatest corruptions vvhich had for a long time kept him in continuall exercise.

About

The Life and Death of M. Whately.

About eight weekes before his death a great fit of inward and short coughing and extreame shortnesse of breath did cease upon him, in so much that those who came about him feared that hee would presently have departed. This fit being over, much weakenesse continued, yet hee preached divers times, untill that his encreasing weakenesse did disable him.

In the time of his sicknesse and weakenesse hee gave heavenly and wholesome counsell to his people, neighbours and friends that came to visit him: giving particular advise to his wife, children and servants respectively according to their place and condition as they oft came about him, thus hee did oft so long as hee was able to speake unto them.

His Christian speeches that concerned all, tended to this, that they would be carefull to redeeme the time, and to bee much in reading, hearing and meditating of the Word of God. That they would be much in Prayer, much in brotherly love and communion of the Saints. And that they would be carefull to hold fast that which he had taught them out of the Word of Truth. And that while the light and meanes of Salvation was to be had, they should not spare paines nor cost to enjoy them. He was oft in his sicknesse upon the painefull racke or torture of inward snatchings and convulsions, which sometimes left him, but (three or foure dayes before his death) they returned and increased upon him; all which hee bare exceeding patiently. Hee was much in ejaculations and short prayers and lifting up his heart to God in the behalfe of the Church and State, and for himselfe alio, which hee was most frequent and earnest in, a little before his death. In the time when a brother of his (not onely in the common bonds of Christianity, but also by alliance, and a brother in the Ministry) was praying with him and for him to this effect, that if his time was not determined or expired that God would be pleased to restore him for the good of his Church, or if otherwise that hee would put an end to his paine if he saw good; at the hearing thereof hee lift up his eyes stedfastly towards Heaven and also one of his hands (hee being not able to lift up

The Life and Death of M. Whately.

up the other) and in the close of that prayer gave up the ghost, shutting downe his eyes himselfe, as if hee were fallen into a sweet sleepe. Hee lived much desired and died much lamented.

Thus a great, a good and mercifull man, a chariot and horse-man of Israell is by Gods owne hand fallen and taken away from the evill to come, and is entred into peace, and rest in his bed of everlasting pleasures and joyes, enjoying the fruit of his Faith in Christ, and of his walking with God in uprightnesse. Pretious in the sight of the Lord is the death of the Saints though the wicked regard it not, but are glad of their absence. But the living indeed they must, and they will lay it to heart, and will prepare and long for their owne dissolution, that they may be more immediately gathered to Christ the Iudge of all, and to the spirits of just men made perfect, expecting and waiting for a blessed Resurrection of themselves and of all that die in the Faith of our Lord Jesus, to whom bee ascribed all Might, Majestie, Dominion and Glorie, both now and for ever more, Amen.

This Man of God and faithfull Minister of Christ, departed this life upon Friday the 10. of May, Anno Domini, 1639. neare the end of the six and fiftieth yeare of his age.

Feb. 25.
1639.

Imprimatur,
THOMAS WYKES.

Banburies Funerall teares powred forth upon
the Death of her late pious and painefull Pastour

Mr. William Whately deciphered in this
Sympathizing Elogy.

I am that Orbin which of late did shine
An hea'venlightned starre with raies divine,
Which did arise within mee and dispence
Light, life, beate, Hea'ven-infusing influence,
And went before me, steering right mine Eye,
Vnto the very place where CHRIST did lye.
He was a Cynosura in my motion
To Heaven's bright haven on this worlds vast Ocean;
Or as the Egyptian Pharos to descric
The rockes of sinne and errour to mine Eye.
Hee was my Glorie, Beautie, Consolation,
My very soule, I but the Corporation.

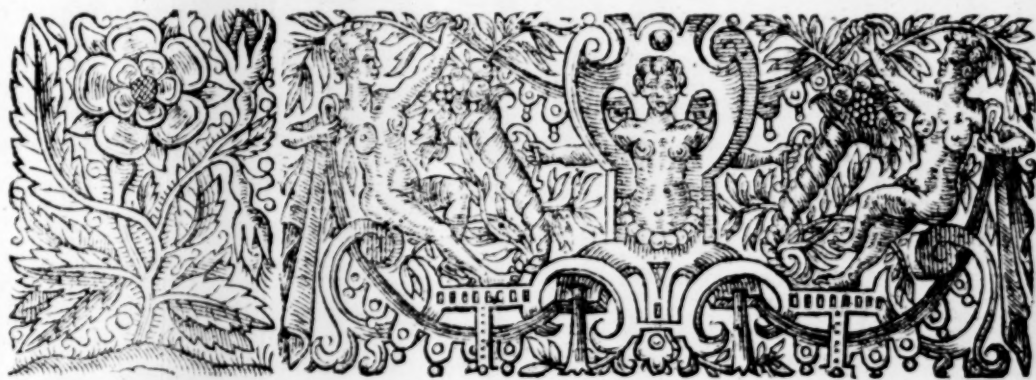
I would goe on with bleedings to recite,
His and mine owne sad fall, but I can't write,
Throbs shake mine hand, and grieve my sight destroyes,
And when I speake, ah! teares doe drowne my voice:
Yet will I sigh, and give my sorrowes pent
Within my breast, by mournfull breathings vent.
Come then speake sighs, write teares, and sadly storie,
The dark Eclipse that hath befell my glorie.

My Starre is false, and Heavens did so dispose,
That there he fell, where he at first arose:
The Starres above us thus their races runne
Returning thither whence they first begunne.
But did I say hee's fallen? Stay me there,
He is translated to an higher spheare,
Where (though to th' world he is obscur'd) he may
Shine forth unvail'd in a purer ray,
Fixt to an endlesse rest in heavens bright throne,
Above all Starry Constellation.
But ah, alas Death hath dispos'd it so

That

That his rise proves my fall, his weale my woe:
 His weale my woe? strange! what a change is this?
 My welfare was but now in wrapt in his:
 But thus Death innovates; and did he not
 Tell me that he Commission hath got,
 And warrant for his fact from heavens great King
 I would have brought him into questioning;
 Ah death what hast thou done? Dost thou not care
 To make a breach which ages can't repaire?
 So rare a Frame in peeces for to take
 Which Heav'n and nature did combine to make
 A Master-peece? For who did ere behold
 So sound a spirit in so strong a mold?
 Heaven's treasure which within his breast abode
 Was by his liberall tongue disperst abroad,
 All Graces gave a meeting in him, even,
 To make his breast a little map of Heav'n.
 His lips distilled Manna; and he stood
 Not so for Church-goods as the Churches good.
 His voice it was a trump, whose sound was made
 With breath divine which it from Heaven had.
 His life a dayly Sermon, which alas,
 Me thinks was measur'd by too short a glasse.
 Ah Death though Painters give thee holes for eyes
 Yet thou canst see to take the richest prize,
 To hit the fairest mark; yet I suspect
 It was my sinne which did thine hand direct:
 My light had I improov'd it well for gaine
 Would have remaind, els lights shant burn in vain.
 Yet sure he is not dead, for why? I find
 Him still surviving, in my breast enshrind;
 And who can say that he's of life bereaven
 That lives in's works, in pious hearts in Heaven?
 He's but a sleepe, by death undrest, not dead,
 Or hath but changd his dresse; for he in stead
 Of these sin-staind ragges of mortality
 Weares a pure robe whose length's eternity.

M. B.



EXAMPLE. I.

OF

Adam and Eve.



S all other knowledges are conveniently taught by Precepts and Examples, so is that best of knowledges, the art of living holily. Hence it is that as I have instructed you to my poore ability in the Law and the precepts of good life, so I doe now intend to set before your eyes the Examples recorded in Scripture of Men, both good and bad, that by observing the swervings of the one, and the right walking of others, you may better keepe your owne feete in the streightest paths. Onely concerning Examples, you must know this thing in generall; that no Example at all hath the force of a precept either to binde the consciences of men to any thing as a duty, or to restrain from any thing as a sinne: because the knowledge of sinne is from the Law, and where there is no Law there is no transgression, and our care must be to walke in Gods waies, not in the waies of any man whatsoever. But Example prevaileth alone to perswade the will as a fit argument of Exhortation or Dehortation, not as an argument to proove a thing needfull or sinfull. Seeing then my

B

duty

The Preface to
the ensuing
Treatise.

Bare Examples
binde not.

duty is to perswade you to all goodnesse, and to dissuade you from all evill, and the Examples of Scripture are undoubted and certaine, and they offer themselves as it were unto the senses, and so more worke on the will to allure or deterre: I thinke it a convenient meanes of helping you in all righteousnesse and against the contrary, to make a collection of those Examples of good or bad things which are left us upon record by a divine pen, and I will range these Examples according to the order of time wherein they lived, so farre as I can informe my selfe thereof by the Word of God. And I will begin with *Adam* and *Eve*, and put them both together, because their good and evill was put together in practise thereof.

The Method
observed in
handling all
the Examples.

The Method I intend to take in each person is this, I will consider his Birth, Life and Death, and in his Life I will look to his carriage and behaviour in respect of the deeds he did, good, bad, indifferent and doubtfull, and the things that befell him, either prosperously or adversely, in benefits or afflictions.

Nothing can
be said of
Adam and
Eve's Birth,
but of their
entring into
the world.

Now for *Adam* and *Eve* because they were the first fountaines of mankind, and therefore could not be borne in the same manner as others be (for he that is borne must have a Parent, and he that hath a Parent was not the first man or woman, because his Parent was before him) therefore I cannot tell you any thing of their Birth, but of their entring into the world by another way, which was to them the same in effect, that our begetting and birth is to us. I will informe you according to the Scriptures, for it much concernes us to understand our originall and to know certainly how mankind came into the world. Know then in summe, That *God made Man of the dust of the earth, and breathed into him the breath of life and man became a living soule.* Here is in brieft the Creation of *Adam* (now *Adam* signifieth red Earth, because his body was made of such kinde of Earth) and concerning Woman it is noted that *God caused a deepe sleepe to fall upon Adam, and then tooke one of his ribbes, closing the flesh in steed of it, and framed it into the body of a Woman,* in which also he placed a reasonable soule.

Gen. 2. 7.

Adam what it
signifieth.

21, 22. verses
of the same
Chapter.

The Creation
of Man was
necessary.

There must be
first Man, and
why?

*Non datur in-
finitum actu.*

Concerning this Creation of Man, you must first informe your selves of the necessity of it. It must needs be granted by force of reason, that there must be some first man, seeing otherwise there must be infinite men, because a number without beginning must be also without end, in as much as there is the same reason of both, that which caused men without beginning, did cause them necessarily, and therefore it must cause them for ever; now all reason agrees to this truth, that there cannot be an infinite number, seeing to a number still one at least may be added. I meane it of actuall numbers and actuall infinitenesse, so wee reason thus, either an infinite number of men, or some first man and woman, not the former, therefore the latter. And if there must be a first man and woman, either they came by chance and without any maker, which is so absurd, that no

man

man can choose but hisse it out, or else they were made by some agent or matter that had a being before them; and if so, then either as Heathen Theologie tels, they grew out of the mudde as frogges doe in some Countries, or else were formed by God as our Theologie teacheth, and let every man that hath his right wits about him, judge in himselfe whether of these twaine is more agreeable to reason, and more likely to be true. So man was created by God, now about his Creation, the time and matter of it is to be noted. For first man was not created till the sixth day when a fit place for him to dwell in, and all necessary furniture for the place, and all needfull servants and attendants were before provided for his use. God saw it not fit to bring man into the world, before it was garnished and stored with all contents usefull for him. And then man was made in the first place and woman after him, to shew that man is the superiour in nature, woman was made for man and not man for woman, therefore was man made first and woman after, and so doth the Apostle reason in two places where he handles the difference of Sexes, 1 Cor. II. 8, 9. 1 Tim. 2. 13. So you have this cleared, how man came into the world, and how woman; but you must observe more particularly the different matter of which they were made, and the parts of which they consist.

The time and matter of mans Creation.

Man had a body and that was made of the dust of the earth, to reach him Humility, but he had also a soule and that was *breathed into his nostrils*, that is, infused by God, wonderfully and immediately put into mans body, it is called a *breath of life*, and after a *soule of life*, that is, a soule which procured breathing and living, nothing is harder for a man to conceive of then the nature of his owne soule next the nature of God and Angels, for the former is much more hard to comprehend, the latter equally difficult at least, and it should be unto us a matter of great abasement that wee cannot tell what to make of our selves that is, of our soules, that it is we know by the effects it workes in the body and the absence of these effects, and the following of contrary effects when it is departed from the body, and this is all we know in a manner, onely we may gather by discourse that it is a substance incorporeall, because it selfe doth informe the body, and one body cannot in reason be fit to informe another.

Why Man was made of the dust.
Gen. 2. 7.

The Scripture also tells us certainly that it is an immortall substance which must returne to God that gave it, and reason subscribes to this truth, because finding the soule a thing simple, it cannot conceive how it should be corrupted; O how ignorant are we and what cause have we to be puffed up with conceit of our knowledge, seeing so much blindness doth now possesse our mindes, that in a manner all we have to say of our owne soules and spirits, the best part of us, is this, that we cannot tell what to say.

It is hard to understand the nature of the soule.

As for *Eve* shee also consisted of a body, and that was made not of earth, but of a bone of her husband, to instruct her and him both of their duty, that shee should acknowledge her subjection unto

Eve's body was made of a rib, and why?

A fond conceit that women have no soules and the originall of it

Their life.

Their bad carriage.

The first sinne of our first Parents.

Gen. 2. 16. 17.

him as being taken out of him, and helpfull to him as being made of a rib an helpfull bone in his side, and to instruct him that he should account her deare unto him and make pretious reckoning of her, using her as in a manner his equall, as being a peece of himselfe and extracted from his own side. Now a woman also hath a soule, an immortall spirit to make her a living and a reasonable creature; for where sin is found there is a reasonable soule, because none other is capable of knowing and consequently transgressing a law made by God, but woman was in the Transgression, that is, shee sinned, and sinned first before *Adam*, therefore shee had a soule and a reasonable soule, and they seeme to have beene wilfully blinde, that whether out of the silence of God in not mentioning the breathing of a soule into *Evah*, or upon what other mad conceit would needs make themselves and others beleieve that women had no soules. I conceive it was the device of some brutish and sensuall man, that by instilling this most absurd conceit into that Sexe, would faine draw them to commit all licentiousnesse with boldnesse, for if they have no soules it could be no fault in them more then in the bruite creatures to give over themselves to all sensuality and libidinousnesse. You have heard Mans beginning know now his life, and herein consider his behaviour and the things that befell him; his behaviour bad, good, indifferent, doubtfull.

Their bad carriage stands in two things. Their first sinne whereby they fell, and their following sinnes which they added after their fall. The first sinne was the eating of the forbidden fruit; for you shall have it recorded that the Lord having placed *Adam* in a garden to dresse and keepe it, spake to him in this wise. *Of all the trees of the garden thou maist eating eate*, that is, thou maist lawfully and with mine allowance eate, it was at his choice to eate of what kind he pleased, and if it seemed good unto him to forbear eate of any he might forbear, then followes a prohibition of one kind of fruit, *viz. of the tree of knowledge of good and evill which is in the midst of the garden thou maist not eate*, that is, you shall not lawfully do it, in regard of naturall power he had ability to eate and not eate of that as of any other, but God did take away from him the morall liberty of eating of it, and by his authority saw good to abridge his liberty, and this alone to make it appeare to *Adam*, that he was an absolute and a soveraigne Lord over him, and had full power and authority to forbid him what he saw good to forbid, and to command what he saw good to command. So the Lord did here call *Adam* to a profession of his absolute subjection to God his Maker, and of Gods absolute right to himselfe and all other creatures: and to this prohibition he subjoynes a threat of death, *In the day that thou eatest it thou shalt certainly die*, in dying thou shalt die. Doubtlesse the Lord meant this of both deaths naturall and spirituall, and it is to be interpreted, thou shalt become subject to a naturall and to an eternall death, thy body and soule both shall be made in their kind mortall. Thy body subject to such putrefaction and distemper as shall

cause

cause it to be an unfit receptacle for the soule, and thy soule subject to such sinfullnesse and distemper in its kind, as shall make it unfit to hold any fellowship with God, and so thy soule shall be separated from thy body, and both from God the life of thy life; in this same phrase is the wicked man threatened by the Prophet at Gods appointment. *O wicked man thou shalt die the death, that is, most surely die and be damned.* The Lord did not meane that naturall and eternall death should instantly follow upon their eating, but obnoxiousnesse to both, and some degrees of both should follow instantly, and at last the consummation of both, with an implicite exception of his grace in Christ in pardoning him. Lo now *Adam* had from Gods own mouth an expresse and plaine Commandement, wherein he was directly forbidden one and but one tree, with warrant for the use of all the rest, and a plaine and expresse threat of death to begin to insue immediately upon his eating. And this Commandement, either God himselfe, or else *Adam* had made knowne to *Eve*, for you heare that shee doth both alleadge it and oppose it to the Serpents temptation at the first. Now this Commandement so plaine, so easie, so equall, that hee could not be ignorant of it, nor incurre any inconvenience by yeelding to it, nor picke any exception against it. This Commandement which both of them knew full well did they transgresse, and that very speedily. How long they continued free from the sinne, I know not, because I find it not revealed and will not conjecture; because the not revealing it by God makes mee thinke it is not to much purpose to know. If the first act of eating were that of the forbidden fruit, it is a great aggravation of their sinne, that they transgressed Gods Law in a manner afore they did any other thing, if they stood any while it is a great aggravation, that after much experience of Gods bounty they would be bold to offend him, and taste of the forbidden fruit after the feeling of the sweetnesse and goodnesse of other fruits: but it was not long afore they did eate, and it was likewise done upon a poore motive, the temptation of a base Worme, and it was yeelded unto without much resistance, for not many words passed them before *Eve* had condescended. You have the Storie of this sinne in *Gen. 3. 1, &c.* where is first the Tempter, a Serpent, the most ** naked* or *subtilest* of all beasts; then the temptation in the matter of it and the successe. The matter, *The Serpent said to the Woman, hath God indeed said, you shall not eate of every tree of the garden,* in which hee would make *Eve* either doubt of Gods Commandement, or else be discontent with it, as if hee had dealt niggardly with them in not permitting them to eate of every tree, or as if the forbidding of this were as much as if hee had prohibited them all the trees, intimating that this was as good as all the rest, and the not giving them this as much as the deniall of all the rest. Then the Womans answer, telling him that he had allowed them all the rest and forbidden this alone, and that on paine of death; then the Serpents reply, in which he contradicteth Gods threat,

How long
Adam continued before
he sinned is
not revealed.

* The Hebrew
word is ambiguous.
The fall of
our first Pa-
rents described

threat, that the Woman might not give credit unto it, for he tells *Eva*, that they should not certainly die, yea not onely so, but that God knew well enough how eating of that tree would procure to them an increase of knowledge, then the successe of the Temptation is, that shee beleeving the Serpent and conceiving that shee should gaine knowledge by the eating and considering the beauty and pleasantnesse of the fruit, did not alone eate of it her selfe, but also gave her husband, perswading him also to feed of it, which he at her perswasion did.

Thus was the first Commandement utterly transgressed, which so soone as it was done they began to have sence of their nakednesse, and sewed figleaves together to make them aprons for the covering of their nakednesse, which now began to appeare shamefull unto them.

Divers finnes followed the first sinne.

This was their first sinne, upon this followed divers other finnes, *viz.* their running away from God, and hiding themselves among the trees, as if it had beene possible for them so to have escaped his sight, and then excusing their fault, he by laying the fault partly on *Eve* which gave him, and partly upon God which gave her to him, and shee upon the Serpent which had seduced and beguiled her. So they had done evill and sought to hide their sinne instead of confessing it and humbling themselves, for so sinne blindes the minde, hardens the heart, drives a man from God and sets all the minde out of frame, estranging the soule from God and causing a man to be filled with slavish feare that makes him flie from his presence. This sinne brought terrour of conscience, from whence of necessity followed sinfullnesse and mortality. This is their bad carriage.

Their doubtfull and indifferent behaviour.

Doubtfull and indifferent may seeme to have beene their making of them aprons of leaves, for that shewed some shame and desire to hide their shame.

Their good carriage. *Eva* why so called.

Now follow the things that were good in them, *viz.* their embracing of Gods goodnesse, and turning to him by Faith and Repentance after the promise, intimated in the giving *Eve* the name of *Eva* or Mother of all living, as much as if he had said, though we be all dead by this sinne, yet wee shall live by the promised seed which *Eva* shall bring forth, and then *Eva* giveth the name of *Caine* to her first sonne, saying, I have obtained a sonne the Lord, or of the Lord, perhaps expressing her hope that *Caine* was that sonne the Lord which should bruise the Serpents head, and after calling the second sonne by the name of *Abel*, to signifie their submitting themselves to the crosses and miseries which they felt, and after bringing up their sonnes in a calling, the one a Shepheard, the other a Husbandman, and in teaching them to worship God and to bring gifts and sacrifices to him, the one of his sheepe, the other of the fruits which the land did affoord.

Their benefits
1. Before their fall.

Now consider we the benefits God had bestowed upon them before their fall, the making of them after his owne Image, in knowledge, righteousnesse and true holinesse, with a most beautifull, strong,

strong, swift, healthie and comely body, free from all danger of sicknesse, death, or other misery; giving them dominion over all creatures, planting so excellent a place for them as Paradise, and granting them the use of all the trees, and that of life, and putting on them so pleasant a service as that of dressing and keeping the Garden, besides the hope and assurance of Eternall life upon condition of their obedience, of which Paradise it selfe and the tree of life were signes unto them. For if wee should live the life of glory by obeying the Law, so should they have done seeing they also were under the same Covenant of workes that we be under.

Now after their sinne God bestowed divers benefits on them. The chiefe was the promise of a Saviour, viz. The seede of the Woman to tread on the Serpents head, that is, to destroy the Divell, and the workes of the Divell, and to deliver them from the mischief which Satan sought to bring upon them. By which words he did make the Covenant of grace with them and their Posterity, providing a remedy equall to the disease, and the meanes of revealing it to all, in that he manifested it to them that they might teach it to their children, and so one to another till all knew it, and then making them Breeches and continuing their life, and granting them children. These be the benefits.

The miseries they felt were pronouncing a curse upon them, adjudging them to an inavoidable necessity of naturall death, to much sorrow in their life, he by tilling the ground (which should bring forth ill things to him) and that with sweat and labour, and shee by bearing children in sorrow, and by being compelled by subjection to her husband; then by casting them out of Paradise, debarring them the tree of life, and giving *Caine* over to kill his Brother better then himselfe, which must needs be an heavie crosse to them, which God did somewhat mitigate by giving them another godly sonne, even *Seth*. This is their life, their death followes.

Adam lived 900. yeares, and for *Eves* death, it is not mentioned how long shee lived, for God hath not thought it fit to tell us the length of the life of any woman except *Sarah* in Scripture: upon what consideration it is hard to guesse, but sure it is to humble womankind, that because they were first in bringing in death, deserved not to have the continuance of their lives recorded by Gods pen. So have I briefly runne over the first man and the first woman. And now I will make use of all.

First from their Creation, and the benefits bestowed upon them in and after their Creation; let us learne to acknowledge God to be our Creator, the Fountaine of our being, and to submit our selves wholly to him in all things, seeing we have received our being from him; for in making them he made us in them, and whatsoever benefits he gave him in Creation, he gave them to us in him, seeing if he had not cast them away we should not have wanted them. Wee must not lesse praise God and be lesse thankfull for that happy estate, be-

2. After their fall.

Their Crosses

Their Death.

Why the length of any Womans life except *Sarahs* is not mentioned in Scripture.

The uses of the whole.

Omnes nos eramus, ille unus.

cause *Adam* forfeited it; for his naughtinesse in sinning cannot diminish the goodnesse of God in granting to him and his so great a heape of pleasures here with certainty of Eternall life after. Doe you not see that God made us all to happinesse and life in our first Parents, fitting all things, so that he might have stood and delivered over all those benefits unto us. Let us not murmur against God for the punishment justly inflicted upon us in them and on them for the sinne committed by them; especially wee must praise God for the promise of the seed of the Woman which now God hath performed to us, by whom salvation and life was offered and tendered to all, so that by the second *Adam* all might have received happinesse as they lost it by the first, if the fault had not beene and were not meere in themselves, that have beene and are carelesse of Gods goodnesse neglecting to consider of his mercy, to beleeve in him and to turne to him.

Rom. 5. 12.

Secondly, in *Adams* sinne let us all see our owne sinfullnesse, and our mortality and misery in his misery, *For by one man sinne came into the world, and by sinne death, and so death passed over all.* This sinne is our sinne after a sort, we must lament it and bewaile it, and be humbled for it, and in the sense of our wretchednesse runne to the promised seed to deliver us from sinne and death, and to repaire the Image of God in us by the mighty worke of his Spirit, which is as easie for him to doe as to create us just at the first, and which he will as certainly performe for us if we seeke it as hee did then in our first making.

Againe, let us learne to hate and loath sinne and Satan, not to hearken to his suggestions, but to beleeve Gods threats and submit to his Commandements, let the husband resolve not to obey the voice of his wife against God, let the wife take heed of drawing her husband to sinne, let the husband rather reforme her then be corrupted by her. O beware of thinking to get any thing by doing wickednesse, disobedience will bring nothing in conclusion but misery and unhappinesse.

We should not
bee proud of
apparell.

Let us take heed of flying from God and of excusing our faults and casting the blame upon others, chiefly upon God himselfe, as *Adam* did, but let us rather confesse, lament, and trust in his mercy, and implore it, then dawbe and dissemble, and thinke to escape by frivolous shifts and extenuations; and especially learne not to be proud of apparell which is no better then a badge of our wicked rebellion and of our shamefull nakednesse. Let us be the better for the things we know concerning *Adam* and *Eve* our first Parents.

Againe, let us be carefull to follow them in all good deeds which they did; O let us repent and beleeve in Christ hoping for life by him according to the Covenant of grace, as they did when they had broken the Covenant of Workes. For by trusting in Christ we shall goe to Heaven in the way of Evangelicall obedience, standing in a resolution and indeavour not to sinne, and a carefull humbling our selves and seeking

seeking pardon when we faile, as sure as they or we should have done in the way of Legall obedience, if they and we had remained innocent; and God will as surely inable us to this Evangelicall obedience, if we seeke to him for grace and the renewing of his Image in us, as hee had inabled him to Legall and exact obedience. In truth Christ hath made the way to life eternall as easie to us in the path of the Gospell, as it was to him in the path of the Law, for wee have grace to keepe us from loving and serving sinne as sure as hee had power to abstaine from committing sinne. Say to your selves, *Adams* sinne shall not damne mee, if in sence of the misery which it brought upon me I can fully seeke to Christ the promised seed.

Further, let us follow him and her in that was good in both. How did *Adam* accept his wife, saying, *This is flesh of my flesh, and shee shall be called Evah, and a man shall forsake Father and Mother and cleave to his wife*; O you husbands love your wives as your owne flesh, cleave to them above all, and forsaking all other, keepe you onely to them. You wives be content to be subject to your husbands, as it is sure *Evah* was before her fall at least, and probable after too, for we reade of no braules betwixt them. O joyne together to bring up your children well, first in some honest calling, then in the knowledge of the true God and care of worshipping him. I say teach your sonnes and daughters things necessary for their profitable and holy living in the world; bring them not up in idlenesse and ignorance, but so carry your selves to them, that it may not be imputed to you if they prove wicked, and be thankfull to God for your children, and learne to rejoyce, especially in their goodnesse, as *Adam* and *Evah* did in *Seths*. Learne of your first Parents to be good Parents, and follow all the things that were good and commendable in them.

Againe, from their afflictions, learne to prepare for afflictions, and to make a good use of them when they come, if you thinke to live in this world without briers and thornes, without sweat and labour you are much deceived. Crosses are assigned to us as just chastisements for our sinne; we must to dust, let us expect misery and death, and labour to make our selves fit for crosses. It was Gods great goodnesse that he would not suffer *Adam* to remaine in Paradise and to enjoy the tree of life. For had hee lived in so much pleasure as that place would have afforded, and had he found all the creatures as good and comfortable to him now after his fall when his nature was made sinfull, as when it was sinlesse, O how greatly would his sin have growne through the fatnesse of that over delightfull estate, even as weedes doe in a rich and unmanured soyle. Sure had not God sent a curse on the earth, and inflicted griefe and misery upon man, hee would never have repented, never have conceived of his spirituall misery, never have turned to God and sought God; so that as it is a mercy in the Physitian to make the patient sicke with a medicine, so it was in God to send these afflictions on us. Let us not therefore flatter our selves
in

Ede, b'be, lade,
&c.

in vaine conceits of living merrily, but let us prepare for afflictions, which all must in some degree meete withall in their severall callings. It was the voice of an Epicure in the rich man, that said, *eate and drinke and take thine ease*; we should say to our selves rather, sinne hath made mee subject to divers crosses, and I will labour to receive them patiently from Gods Almighty hand, if he thinke it fit to exercise me with them.

Especially you that are Parents of children, looke for crosses in your children; thinke this boy may proove not an *Abel*, not a *Seth*, but a *Caine*, a wicked and a sinfull *Caine*, a hater of goodnesse, and fugitive from God. Let mee take heed therefore that I doe not over-love him, that I doe not cocker him, and as it were marre and kill his soule by over-cherishing his body. If wee finde our selves apt to over-prize and over-love our children, wee must moderate those passions by such meditations, and if we finde our selves apt to over-grieve for their death, wee must tell our selves, Ah might not their lives have proved much more bitter to mee then their death can; who would not rather bury a sonne young then live to see him proove a *Cain*, and who can tell but his sonne for whose death he takes on with so much excessive sorrow, may not fall out to be as wicked as *Caine*. If any say I hope not so, I answer him, where be the grounds of his hope? did not our first Parents hope as much thinke you? Sure *Eva* giving *Caine* a name shewed that shee had good hopes of him when he was borne, yea those that have good and godly children must prepare to be crossed in their afflictions. Hast thou an *Abel*, a godly child, O make thine heart ready to heare that some wicked hand hath knockt him on the head, perhaps his owne Brother, that some violent death hath seized upon him and taken him away before his time, and labour to be willing to yeeld to Gods hand if he will so crosse thee, for why shouldst not thou stoope to as heavie a burden as that which *Adam* and *Eve* did beare in the beginning of the world. For the death of good children, yea their miserable and untimely death, and for the wickednesse, yea the notorious and unnaturall wickednesse of other children, let every man prepare himselfe, by looking upon the example of *Adam* and *Eve*, that suffered these crosses, yea let every godly man learne to prepare for persecution from all *Caines*, but that wee shall treat on when we come to *Abels* example.

But Brethren we must not onely prepare for crosses of this kinde, but we must also make a good use of them when they come, that is, wee must turne them into medicines as Physitions doe some poysons, causing the sorrow which they will worke in us to become a medicine against our sinnes of which they be the proper and naturall effects. When you meete with crosses and calamities, say, now I see Gods Justice and Gods Truth, now I see the hatefullnesse and hurtfullnesse of sinne, and therefore now I will mourne, not because I am crossed, but because I have deserved this crosse, and a worse too, and so frame

to

to confesse and bemoane the sinne, and to supplicate for pardon and helpe at the hand of God in the name of Christ, especially looke to those sinnes to which your crosses have some reference and respect. Are you crossed in your goods, thinke if you did not over-love them and get them unjustly, or if in your children, see if you did not over-love them and cocker them, and so in all things of like kinde. In what God smites you, see if you have not in that sinned against him, and so frame to lament your sinnes and to seeke helpe against them. This will helpe to make your crosse easie and quickly to remove it, this will cause that you shall be gainers even by crosses. When wee see the ill deservings of sinne and the perfect righteousnesse, yea the goodnesse of God in calling thus to repentance; happy are they that be so afflicted and so taught in Gods waies.

And Brethren let mee yet make one use of *Adam* and *Eves* great sinne, to warne you, that you take heed of presuming of your owne strength, and of boasting that you will never commit such and such a sinne, for if these two in their innocency could not escape when they neglected to sue to God for strength, O how much more shall not we stand if we adventure to bragg and boast, and promise much of our selves, but when sinne begins to gather upon you, and Satan to tempt, then flie to prayers and to requests, and to the threats and Commandements, and apply those threats, and pray God to inable you to keep the Commandements, then shall you doe so well as you can wish, else large promises will bring forth nothing but sorry performances. Thus should *Eve* have done, and then shee should have had her prayers granted, and her faith stablished, and escaped the fault. And as I thinke the first of all the faults of *Evah* was, that shee was led away by the wary speeches of the Serpent (by which he sought by step and step to descend to this solicitation,) that then shee did not revive in her mind the consideration of Gods presence, and of her dependance upon him, and of his readinesse to give her helpe on her seeking it, and of her owne imbecillity as being a creature, to stand without continuall support from him. For sure the Morall Law lay upon *Adam* and *Evah* as well as upon us, and they ought thus to have behaved themselves in temptation; here therefore I say was her first failing. For we must not thinke that there was no sinne precedent to the actuall eating of the forbidden fruit, yea her being enticed and drawne away to distrust Gods Truth, to deny his threats, to affect knowledge against Gods allowance, and to be bold to sinne, when shee conceived that no danger would grow from it but much benefit: all these were faults and preparations to the great actuall fault. Indeed it is probable, that if shee had taken her selfe in these slips, and set her selfe and graces on worke to have resisted them before they had come to such an head, that then shee should not have beene corrupted by them, so as to fall into sinfullnesse and mortality, because

because the Lord had limited the threat of death to actual eating: but howsoever these things were faults in *Eve*, and now wee must learne therefore not to presume any thing of our selves, but to confesse that if wee doe not seeke to God for his sustentation and so obtaine the same from him, we shall surely be overcome to commit any sinne though never so grievous.

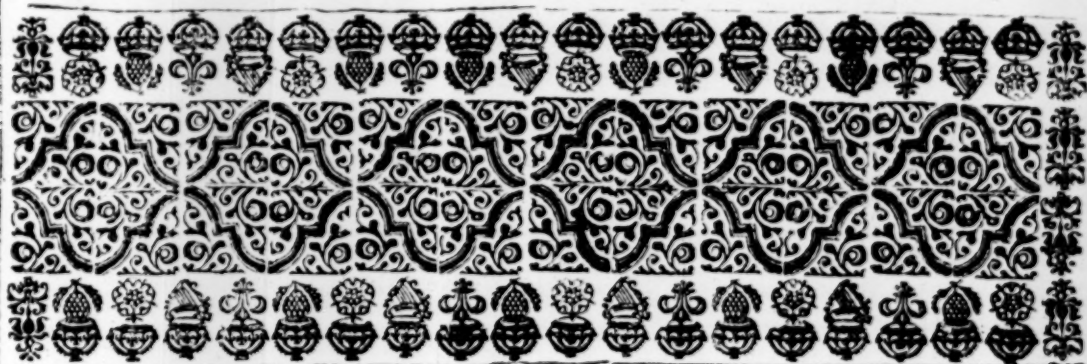
The greatnesse
of our first Pa-
rents sinne.

But againe, wee must be encouraged to repent of sinne and to crave pardon of it, any greatnesse of it notwithstanding, for even this sinne of our first Parents is to them pardoned. This first and grand sinne, the sinne of sinnes, that did inwrap in it all the blasphemies and Idolatries, &c. of all after-times, and was as I may so speake in power all sinne, even this sinne is forgiven; *Adam* which cast all into sinne, out of Paradise, and out of Heaven what in him lay, even this *Adam* is in Heaven himselfe, yea *Eve* that drew *Adam* to it, and perswaded her husband to the committing of so monstrous a Trespasse, to the poysoning of him and all his; shee is pardoned, shee is in Heaven. As God set forth the riches of his Mercy in pardoning so vile and capitall a sinner as *Paul* was, that in him he might shew an example of all long-suffering; so hath he set forth the abundance of his Grace in Christ by remitting the fault, and saving the soules of these and these sinners, which did not what they did in false zeale as *Paul*, but in wilfull unbeleeve and rebellion. Wherefore let no man doubt of obtaining pardon by the grace of God in Christ, because of the greatnesse of his sin. For if by the offence of one many be dead, much more shall the grace of gift, and the gift by grace abound unto mercy; and if in *Adam* all die, that is, be made subject to death, so in Christ much more shall all be made alive, if they trust in him and turne, if death raigned by the first *Adam*, much more shall grace raigne by the second *Adam*; If, by one mans disobedience many were made sinners, much more by one mans obedience shall many be made righteous. It is an extreame dis-valuing of Christs righteousness, and under-prizing of Gods mercies in Christ, if any greatnesse of sinne hinder us from seeking to God for pardon and trusting to finde it. If we should be appointed to deserve remission of our owne sinnes every man for himselfe, then a man might hope to get out of little sinnes but not out of great, and so greatnesse of sinne might dishearten him: but seeing it is Christ the Sonne of God as well as Man, that hath satisfied at once for the sinnes of all, by being a Propitiation for the sinnes of the whole world, now it is too too great a weakenesse, and too too palpable an ignorance of Christ and disparagement to him, to doubt of pardon, because of the greatnesse of sinne, and that wee may assure our selves, loe *Adam* and *Eve* saved, a couple that let in the flood-gates to all sinne, and that in committing so great a disobedience, did commit at once all the sinnes of all the world. There cannot be thought any offence greater, for the time, place, persons sinning, occasions of sinning, helps against sinne,

Com-

Commandement transgressed, no nor the matter of the sinne neither. For though the thing materially considered were but eating an apple, a plum, or whatsoever fruit it might be, yet that apple was as it were a Sacrament, a visible profession of their care to forbear all sinne by forbearing it, and so the taking of that was a worse sinne then if it had beene very actuall adultery or murder, as if a man should take the Sacramentall bread and give it to a dogg, or cast it into the fire, or trample it under feet knowing it to be the Sacrament, sure he were as vile and farre more vile an offender, then if he should lie in waite at his neighbours doore to defloure his wife, or to murder himselfe or any of his household. Now therefore take heart to runne to God penitently for pardon in Christ, and be sure of successe. And if greatnesse and multitude of sin offer it selfe to discourage you and to dampe your hopes, referre your selves to *Adam* and *Eve*, and say, their one sinne was more in badnesse then all my finnes, and yet they were pardoned upon their repentance, and so shall I, and then even violently breaking thorough all objections, give over thy selfe to sorrowfull confessions and supplications and thou shalt be pardoned.

If any say my sinne was worse then *Adams*, for I have sinned against the Holy Ghost; I answer, if thou hast sinned against the Holy Ghost, repent and thou shalt be pardoned, for the cause why that sinne cannot be forgiven, is not want of mercy in God or merits in Christ, but such abundance of hardnesse in them, that they will not seeke to God for pardon or for grace to repent. Wherefore I say againe looke on thy first Parents, that how bad soever thou beest were causes of thy being so bad, and promise thy selfe pardon upon repentance, because they are pardoned, and hope to be penitent if thou indeavour and seeke it, because they were helped which were as vile sinners as thy selfe.



THE SECOND EXAMPLE. OF CAINE.



Ext after *Adam* and *Evah*, the Scriptures propound unto us the Examples of *Caine* and *Abel*, two sonnes of those Parents. First, wee must speake of *Caine*, who being the elder Brother was yet the worser man, for the Lord hath never accustomed to give his graces according to the priviledges of age, that the gift may appear to be free and gratuitous, not at all deserved by any thing that the man may finde in himselfe.

Now speaking of *Caine*, we must handle his Birth and Life, for it hath not seemed good to God to tell us any thing of his death. His Birth wee have, *Gen. 4. 1.* *Adam knew Evah his wife and shee conceived and bare a sonne, and called his name Caine, or a possession: saying, I have obtained a man of the Lord,* or, as it may be translated, *a man the Lord*, perhaps expressing her conceit to be, that this sonne of hers must be that man who was also to be God, that should redeeme her selfe and all men from the mischief which the Serpent had brought upon them, but if shee had any such hopes shee had much deceived her selfe, for God doth seldome make

Caines Birth.

such hast in granting so great things immediately after the promise, he chooseth rather to exercise the faith and patience of his people in waiting some good and large space of time for the performance of the promise.

Caines carriage
1. Good.
1. Hee had a
calling.
The commen-
dation of hus-
bandry.

Now concerning this man we will note first his carriage and behaviour, then the things that befell him. In his carriage some things are for matter good, some things altogether evill. That which is good is, that at his Fathers appointment and education he betook himselfe to a needfull trade of life, for so it is said, *Caine was a tiller of the ground*, that is, he gave himselfe to Husbandry. This calling as it is very usefull, for even the King is served by the land that is tilled, so it is you see a very ancient calling, it is full of paines and full of profit, *much increase* (saith *Salomon*) *doth come by the labour of the Oxe, but where no Oxe is the crib is empty*. You see it hath the precedencie of the Shepherd, for the elder sonne was assigned to this trade as the most necessary. Wherefore mee thinkes they doe not shew themselves to be of the same minde with *Adam*, that are still ready to pull downe tillage and set up pastorage, as I may call it. Indeed pastorage gives most private gaine to one or two men, and therefore they that are led more by selfe-love then by charity or the love of mankind, are more affected to it; but surely Gods pleasure was in making the World to make provision for a multitude to live in convenient abundance, rather then for a few to live in excessive riches. Howsoever you see this is good in *Caine*, he imbraced a calling and lived painefully therein, for hee was tilling the ground, he did not alone take upon him the name of a Husbandman, but did exercise himselfe in the workes of that calling.

2. Was out-
wardly religi-
ous.

Secondly, *Caine* was religious too, at least in respect of the outward acts, *for in proceesse of time hee brought a gift to the Lord of the fruit of the ground*, hee worshipped God by offering something to him of that which by his goodnesse and blessing the earth did bring forth unto him. The Lord will be served even with our costs, with gifts, with rendring him backe againe something of that which himselfe hath given us. He commanded *Israel* not to appeare before him empty, but to bring free-will-offerings and heave offerings of their hands. God loves not an empty worshipper, he is liberall to us, he would have us also liberall to him, we receive much from him, he lookes to receive something of us, that so we may actually acknowledge him to be the giver of all. He is not contented that the mouth worship him in prayers and praises, nor the eare in hearing and attending to him, nor the body in bowing it selfe to him, nor the hands in lifting up themselves, but he will be honoured with our goods, as *Salomon* saith, *Prov. 3. 9.* even with our substance. For though he hath not now commanded any thing to be burnt upon the Altar, having abolished all Sacrifices by sending his Sonne, to offer up himselfe in Sacrifice for our sinnes, that he might take away our sinnes by that one offering once for all; yet now he hath appointed

red such a worship as cannot be maintained without cost, in regard of the persons attending it and the instruments of it, and hee hath now appointed them to reape our earthly things in his steed, which in his steed doe sowe unto us spirituall things. Marke this then as a thing in it selfe good, to worship God and to worship him with giving a gift unto him, as also in the Psalme hee saith, *bring presents to him that ought to be feared.*

Further, it was a lawfull and good thing in *Caine* even after his great sinne committed, that he built a City, for surely to take order for the replenishing of men with people, and the commodious habitation of men borne into the world, is a good and commendable thing in it selfe, though men may easily and often doe transgresse much in the manner of doing it. Therefore the Lord saith, *Esay 58. 12.* in commendation of his people and in way of promising a great benefit and honour. *There shall be of thee that shall build the old waste places. Thou shalt raise up the foundations of many generations, and thou shalt be called the Repairer of the breach, the restorer of paths to dwell in.* Surely, if to build old waists and repaire decayed places that they may stand to many generations be a praise, as you heare from the Prophet, then to build new that were not built before, that also is a good thing and laudable. This therefore must be noted as a good thing in *Caine*, that hee gave himselfe to build a City.

Lastly, that is good in him, that he was the husband of one wife and did content himselfe with the first institution of marriage, not corrupting it with taking variety of women to one and the same man at the same time, as God had made but one *Eve* for *Adam*, and said, *a man shall cleave to his wife, not to his wives, and they shall be one flesh*, meaning, they two, not three or foure. Some are of opinion that in the beginning *Eva* at every burden bare twinnes, and so there came into the world together a man and a woman, whether this was so or not I cannot affirme, but it may seeme probable, because the Holy Ghost makes not much mention of the bringing forth of any woman before the flood, therefore it may be thought that their birth is comprehended in the narration of the birth of the more worthy Sexe, and that together with man they were conceived and borne; but whatsoever became of this conceit, it is evident *Caine* had but one wife, and that is commendable in him. And this is all that I can picke out of the Story that is good in this bad man, for even in a bad man also may be found many things that for the matter of them are very good.

I proceed now to set forth the evill of *Caine*, who was an unsanctified man, as witnesseth *S. Iohn, 1 Epist. 1. 3.* *He was of that evill one*, that is the Divell, a child of Satan hee was notwithstanding all that good that he did. A man unsanctified therefore may be painefull in his calling; a man unsanctified may worship God and bring him gifts; a man unsanctified may build Cities; a man un-

3. Built a City.

4 Had but one wife.

Some thinke
Eve still bare
twinnes.

2. *Caines* bad
carriage.

1. In generall,
He was a
wicked man.

Caines faults in particular.

1. He was an Hypocrite.

What an Hypocrite is.

sanctified may live honestly with his wife. Neither must any man conceit himselfe a childe of God because hee can truly affirme of himselfe that he doth these and many other good and commendable things. This is no more then may be found in a *Caine who was of that evill one.*

But let us looke into his vices and faults. The first and worst fault is, he was an Hypocrite, one in whom hypocrisie ruled, for had he not beene such a one, the Lord would not have forborne to shew the same respect to him and to his gift that hee shewed to his Brother *Abel* and his gift. God is not an acceptor of persons, he doth not regard one sincere man and neglect another that hath the same sincerity, but *hee heares all that call upon him in truth*, as saith the Psalmist: and *in every nation those that feare him and worke righteousness are acceptable to him*, seeing then God did not testifie of his gifts, they were but the gifts of an hypocrite. For an hypocrite is hee which contenteth himselfe with a forme of religion, in performing the externall acts of it and is not sanctified by it, hath not the dominion of sinne broken, hath not the image of God renewed in him, hath not the divine nature bestowed upon him, nor cares nor seekes to have it, but contents and satisfieth himselfe in these externall devotions. Whosoever is carefull to come to Gods Ordinances, to pray, heare, reade, receive the Sacraments, and the like acts of religion, and doth so carelessly, overly, and negligently performe them, as not in them to seeke and attaine true sanctity and recovering out of the snare of the Divell and power of sinne, (for these effects of true religion are not denied to any in and by those ordinances but to those which neglect to serve for them in and by these Ordinances) he is a very *Caine*, that is, an Hypocrite. Hypocrisie is a fearefull sin, and this was *Caines* first and worst sin, that he was an Hypocrite, he performed indeed the outward work of religion, but performed it not out of faith and with a desire thereby to do true honour to God, and to give himselfe unto God, and to get grace from God to make him his, but barely out of custome or respect to his Fathers authority who had so trained him up, or out of a kinde of imperfect naturall devotion, that he might seeme to himselfe good, and nourish in himselfe good hopes of escaping Hell and getting Heaven: Notwithstanding his taking leave to himselfe to commit other sins which liked him, or such other like corrupt and meere selfe respecting ends, as credit with his Father and Mother and the rest of his Brethren and Sisters; the Lord that saw deeply into *Caines* heart and found it fild with guile, that it did not draw neere to him when his body did, would at first make it appeare, that it was not possible to deceive him by disguises, and therefore by not shewing any note of respect, did plainly discover his utter dislike of such meere outside service as hee hath also done at other times, saying, that those which *draw neere to him with their lips and have their hearts farre from him, doe worship him in vaine*, and that if any man seeme

to be religious alone, his religion is in vaine, and that hee is not a Jew which is one outwardly.

The second sinne of Caine followes, that when he perceived that God had not respect to him and his sacrifice, hee was wrath and his countenance fell, he had a furious inside and a dogged outside, whereas hee should have looked into the cause, he onely chafed at the thing. This is a fearefull sinne, when a man is punished, to be vexed at the punishment, and not take care to see and reforme the sinne which caueth the punishment. This is to accuse God as the Author of the evill, and not himselfe, and so to justifie himselfe above God; this is to shew a predominancy of pride and blindness, that out of an high opinion of himselfe hath his minde mused as it were from seeing his owne faults, it is to shew that he serveth that sinne which punishments cannot make him humbly to confesse; and this wrath and false countenance was procured through envie against his Brother; for he did not onely vexe himselfe because his one Sacrifice found no approbation, but also hated his Brother, because his was accepted, as appeares, because God in reproofing his fullen and dogged lookes, doth tell him instantly, that *unto thee shall be his desire*, that is, I know Caine what aileth thee, thou art wrath against thy Brother, and hatest him, because he is more regarded by mee then thy selfe, but know that I intend not to take away the superiority which thine age gives thee, he shall be thine inferiour in respect of government, though he be better then thy selfe in vertues. Thou shalt be the ruler of the Family after Adam and not hee. For at that time the government of the world was onely domesticall, and the elder Brother was the chiefe Magistrate under and after the Father. So envie ruled in Caine, discontent festred to an hatred of his Brother, because he thought his Brother had more respect then himselfe, and so that his Brother hindred him from being accepted. This envie is much condemned. It is said, *Envie not sinners, much lesse the righteous*, and S. Paul saith, *Let us not be covetous of vaine-glory, provoking one another, envying one another*, noting vaine-glory to be the roote on the which envie growes; and Salomon saith, *Who can stand against envie*, noting it to be one of the most unreasonable faults that is, as hating a man because hee is not as miserable as himselfe, or at least because he is more happie than himselfe. This is a second fault of Caine.

A third is, that when God himselfe did gently and duely admonish him of his fault, and sought to assuage his hatred and his wrath, yet he did nothing at all reforme it, but rather grew worse, shewing that envie carried him away still, and hee did nourish and foster, not oppose and resist it. For God came and shewed him good reason, both that hee should not be angry at his not being accepted, and also that he should not have a grudge against his Brother because he was accepted, *for if thou doe well*, saith the Lord, *shalt thou not be accepted*, that is, not thy Brother is an impediment to any respecting of thy selfe

2. Was vexed at his punishment.

The government of the World domesticall.

Envie a great evill.

Gal. 5 26.

3. Did not mend his fault though he was gently admonished by God himselfe.

and thy Sacrifice, but thine ill doing. Thou servest mee with outward service, but thou art a bad man and livest not well, therefore must not I regard thy service, for I tell thee, my pure nature is such, that if men be of sinfull lives and wicked, their prayers and oblations are so farre from pleasing me, that they be abomination to me: therefore doe I not care for thee nor thy religion, so long as thou continuest impenitent, and a wicked liver, but if thou frame thy selfe to doe well, to repent and amend thy life, and live holily, then also shalt thou be accepted, as if hee had told him, that hee ought to amend his life, and might so set himself about it, as to obtaine help and power to do it. For even to any reprobate may any man say as much as God to *Caine* here, there is no necessity of thy being cast off by God, set to amend thy life, and he will take thee into favour, and then should he also be taken into favour, and his gifts regarded. For though the Sacrifice of sinners be odious to God, yet the prayer of the upright is his delight. So no cause of *Caines* wrath and envie, seeing the cause of his Brothers being preferred before him is his owne naughtinesse, not any partiality in God nor trickes that his Brother had used. Againe, there is no cause he should hate his Brother, who should still continue an inferior in subjection to him. All this notwithstanding uttered by God himselfe, yet *Caine* continued his sower lookes and bitter thoughts against his Brother, onely because his Brother was better than himselfe, and had received more approbation and acceptation from God than himselfe. Note this fault, he would not be amended by words, he hardned himselfe against an admonition.

4. Murthered
his Brother.

But with what
weapon is un-
certaine.

A fourth and a worse fault was, he spake to his Brother and gat him into the field out of company (for no doubt there were more men and women in the world though wee doe not reade of any more) and there he knocks him on the head (with what weapon it is folly for us to enquire) but sure his tooles of husbandry yeelded him fitter helpe to doe it then the jaw-bone of an Asse, which some will needs thinke to have beene used. So his envie and hatred boyled so long, and prevailed so much in him, that it makes him dip his finger in blood and in the blood of his own Brother; notwithstanding the greatnesse of the sinne in it selfe and great torment that would ensue thence unto his Parents. Moreover, Murder that is *Caines* sinne, and with this sinne of murder is joynd fraud and guile, and fearing man more then God: for he spake to him and gat him out, and then rose up against him, when they were together alone in the field, so it was a pretended and premeditated murder, he used words of kindnesse, at least which did not shew forth any ill intention, for then would not *Abel* have gone with him, and having him in a solitary place where no man could see him to discover or hinder him, there not regarding Gods presence, hee tooke away his life and spilt his blood on the ground. You see *Caines* fourth sinne.

5. Did not re-
pent of his
murder.

The fifth was he did not repent of the sinne when hee had done it,

it, nor of himselfe ranne to God with humble confession, nay when God came to bring him to repentance, then hee stood in deniall of his fault, and was angry with God for going about to charge him with his Brother; for when the Lord came and asked him where his Brother was, he made answer that he could not tell, lying to God himselfe you see, and shewing himselfe to be altogether ignorant, or at least heedlesse of his All-seeing eye, and in a kind of discontent asking the Lord, why he should aske of him, where *Abel* was, seeing no man had ever appointed him to be *Abels* keeper.

Here is a fearefull sinne not to confesse a sinne committed, but to lie and seeke if he could to hide it from God by deniall. So that *Caine* was growne worse then *Adam*, he onely excused the fault, he denies, saying, he could not tell what was become of him whom himselfe had murdered, so denying in his heart that God was present in all places and saw all things. So his heart was hardned in wickednesse, and he was growne a despiser of God, a denier of his Omnisceience, and he had made himselfe quite impenitent.

Impenitencie in his finnes, that was another of *Caines* faults. Instead of falling downe and saying, I have sinned, he saith, I have not done it, thou dost unjustly in asking me such a question, like the Pharisees, that after they had killed Christ, were so farre from repenting, that they seemed to take it in high disdain, that the Apostles would seeme to bring that mans blood upon them. Marke this sinne, I say marke it, he hides his sinne, denies it, will not goe to God with humble confessions and supplications. This is to be a *Caine*, to commit great finnes, and continue remorselesse and unrepentant, not regarding to confesse no not to God himselfe, though God use meanes to make him see and confesse.

Now another fault is, that after God had censured him for his offence, he grumbled and despaired, for his speeches carry an impression of both these vices, and are uttered, so that they will beare both renderings, *My sinne is greater then can be pardonad*, or, *My punishment is greater then I can beare*. So *Caine* was possessed with a mixture of desperatenesse and murmuring, he denies God the honour of his mercy in not conceiving him able to forgive that sin, therefore he thought it in vaine to confesse and aske pardon and so forbore to doe it, and he thought the punishment unjust and too severe, as being more then hee could beare, as if God in punishing an unpenitent sinner should looke not what the sinne did deserve, but what the sinner could undergoe. Whereas punishment must be proportioned to the greatnesse of the fault, not the strength of the offender. He should have cryed out of the greatnesse of the sinne, not of the punishment, hee should have confessed the greatnesse of Gods mercy, but he mutters against him as both unjust and unmercifull, and so repents not but repines, complaining that God had laide him open to all mens injuries now, so that every one might kill him. This is a *Caine*, a man so hardned with sinne that he can neither submit to Gods justice nor implore his

6. He muttered
and despaired

7. Persists impenitently in his finnes.

3. His prosperity and adversity.

1. His benefits, had posterity and lived a long life, and was preserved from the violence of all men.

2. God vouchsafed him meanes to keepe him from sin and to draw him out of sinne.

2. His crosses.

his mercy, but denies the one, and calumniates the other, and so persists impenitently.

For that is the last of all his finnes, he goes away quite from God and his Father, ceaseth to continue a member of that family, and of that Church, gives over all outward shewes of religion, turnes meere worldly and earthly, and seekes to ease the smart of his conscience by building and busling in the world, declaring a piece of vaine-glory too, by calling his City after the name of his first-borne, as it were boasting of it, that hee should have his sonne the Lord of a City of his owne name, *Henoch* of *Henoch*. A fearefull offence to persist still in impenitencie, to cast of all shew of religion, to excommunicate himselfe out of the Church, and burie himselfe in vanity and worldlinesse, so to stifle his owne conscience and deaden his owne heart more and more.

Now I have done with *Caines* carriage good and bad. I come to the things that befell him, good and bad.

First good, you see God gave him a sonne and sonnes sonne, and continued his life along time to give him space of repentance, and set a mark upon him to save him from the violence of all men, threatening to punish him seven-fold, that is, seven times as much as he had hurt *Caine* if any should kill him. Seeing it pleased not God to tell us what this marke was with which hee noted this prime murtherer; it is fondnesse in us to weary our selves with conjectures; some think it was visible to all men, but what I know not, nor I am sure can any man else tell, but it was the goodnesse of God to secure him of life who had deserved death, for the Law of putting the murderer to death was not yet, and God would not put *Adam* to so hard a taske as killing his owne sonne, but would shew himselfe to be above Law, in forbearing to doe that which he will not suffer a Magistrate to forbear, even putting to death of a wilfull murderer; yea, it was the great goodnesse of God to give him health and many children, and childrens children, and to grant him riches and prosperity in the world abundantly if it had beene possible to have drawne him to repentance, yea it was a great benefit that God came gently to admonish him of his inward malice, if it might have beene to have hindered the breaking of it out into murder, and after it was done to come againe with this gentle second admonition, if it had beene possible to have melted him and have drawne him to submissive humiliation. So God vouchsafed him meanes to keepe him from sinne and to draw him out of sinne, and time long enough to make use of those meanes, and many benefits to allure him to make use of them, thus good is God even to sinners, and impenitent sinners, to offer them meanes of repentance and acceptation upon their repentance, and vouchsafe them store of good things for a long time, notwithstanding their obstinatenesse in refusing to repent.

Now lastly, let us consider Gods punishments, viz. the evill things he met withall.

The

will surely bring. I say againe then, be as good as *Caine*, have and follow some calling.

Again, looke that there be some at least outside of religion in you, worship God and be not so much lovers of money as not to give him something, even to be at cost for his worship, in such kind as cost is now needfull, as they were to performe a worship then required the cost notwithstanding. Be not profane to neglect Gods Worship out of sleighting it, be not niggards to put of God with as little as you can, but give him of the fruits of your ground; and now know that that is given to God which is given to the maintenance of his Ministers which performe his Worship, and other instruments necessary to the performance of it, as a fit place and the like: O be as good as a *Caine*, nay willing to be at cost in Gods Worship and for it.

Also satisfie your selves with one wife, for *Caine* did so, he knew his wife, wives he had not.

Yea, be builders up of your families by thrift and husbandry, for so could *Caine*, not pullers of them downe by riot and unthriftinesse: say to thyselfe, How shall this first of all bad men rise up in judgement against mee, if I cannot frame my selfe at least to be as good as he was? A man should even blush to thinke what is the eldest sonne of the Divell more vertuous then I am, O how bad a man am I then.

Secondly, we must make some good use of that was bad in *Caine*, which is double. First, to take great heed to our selves to mortifie those vices, and shun those finnes which we finde related of him. *Caine* was a very Hypocrite, a man that contented himselfe with the outward acts of Gods Worship, but was not Sanctified, did not frame his heart to please God and set himselfe to doe well. O take heed to your selves that you be not such, but labour to present your hearts to God, and in all his services to offer your soules and bodies to him, and not alone the externall service, seeke in and by the duties of religion to be made new creatures. Joyne care of a good life in your whole conversation with your outward devotion, then you shall not be Hypocrites, but upright. Beware of Hypocrisie, find out it selfe and its ill effects, lament them, confesse them, pray against them. Be afraid least you should prove Hypocrites, cry to God to keepe you from being such, and to make you sincere. An Hypocrite is apt to runne into all sinne, nothing is accepted from him, he is apt to fall away into open profanenesse, and to be quite cast of by God for his sins.

The signes of an Hypocrite.

And you may see in *Caine* what be the signes of an Hypocrite. 1. Envie at those that be better then himselfe, and even hating them because they have better esteeme then himselfe. 2. Not striving to reforme his finnes when hee is admonished, nor confesse them to God, and craving helpe against them, but rather persisting in them and denying them. 3. Chafing at admonitions. 4. Casting of at last all

The first is sentencing him for his fault, and laying open the greatnesse of it in saying, *What hast thou done, thy Brothers blood cryeth to mee from the earth which hath drunk it in at thine hand.*

Secondly, hee curseth him from the earth, that is, in respect of the earth which shall not be halfe so fruitfull to him as before, nor yeeld its increase as it had done, for he doth not meane simply it shall yeeld no fruit, but nothing so much nor so easily.

Lastly, thou shalt be a fugitive, a runnagate, that is, a man full of unquietnesse and terrours, that canst have no rest nor peace in thine heart, nor any content any where; yea, it signifieth a giving him over to cast off all goodnesse, and leave him to himselfe to forsake his Fathers house, and so a selling him over to profanenesse and utter impenitency.

Thus we have done with *Caines* life, and for his death the Scripture vouchsafes not to mention it, nor how long he lived, but he lived a long time even to see the sonnes of *Lamech*, who was the sixt generation from him, and vaunted that if God would so avenge *Caine*, he would be avenged more, by which speech it is very probable that *Caine* was then alive.

So we have spoken all we have to speake of *Caine*. Now I will make some use of all.

First, from that that was good in *Caine*, I pray you learne at least to be as good as so bad a man was, and therefore may sure be attained by naturall indeavours. You see *Caine* did not give himselfe to runne idling about the world, but submitted to his Fathers government, so farre as to give himselfe to Husbandry. O let no man turne himselfe into a cipher, nay into an excrement that lives in the world to no purpose, yea to bad purpose; for hee shall not but doe naughtily that will doe nothing, set your selves therefore to have and to follow some calling and employment. Live not like those playfull creatures, imperfect pictures of men, but of such men the fittest emblemes, like apes and monkeys onely to skip up and downe and to make sport, but live to bestow your selves in some profitable vocation for your owne and the common good.

If any say *Caine* was necessitated to it, because there were no other to till the ground for them he being *Adams* first-borne.

I answer, first, I desire you should live somewhat better then *Caine* and doe good out of choice, which perhaps he might doe out of necessity.

Secondly, I answer, that though you be not necessitated to any calling by want, yet wisdom and a good conscience binde you, for must you not submit to that of God, *In the sweate of thy browes shalt thou eat*, and to that of the Psalmist, *he shall eat the labour of his hands*, and to that of *Paul*, which condemnes the inordinate walkers which wrought not at all, and is it not wisdom to forbear walking on a thorne hedge, which *Salomon* saith the idle man doth? and to prevent many occasions, as the having no calling, and being carelesse of it will

1. God aggravates his fault, and sentenceth him for it.

2. Curseth the earth to him.

3. He was full of terrour.

Caines death not mentioned

The use of all

all care of religion. 5. Murmuring against God for the greatnesse of his punishment and so despairing of his mercy as to run away from him. O beware of all these signes of prevailing Hypocrisie, and do as *Caine* should have don. Strive against guile, set against envie, labour to profit by Gods admonitions in his Word, though hee come not now in person to admonish you. If you have sinned confesse it to God, stoop to his Justice, confesse him righteous if he destroy you. Hold fast a perswasion of the possibility of having your sins pardoned how great soever, and a hope of finding pardon at least in such a degree as may make you runne penitently to God and boldly to crave pardon. And most of all, take heed of growing utterly impenitent out of despaire, and goe not about to burie your selves in the world and so to ease the torments of your consciences, but by humble falling downe before God, seeke for mercy which will indeed refresh you. Profit your selves by the lamentable and tragicall story of *Caine*. And above all, take heed of letting envie proceed to that height as to carrie you into actuall murder, but resist and oppose it, and cast it out of your hearts, that it may not bring you to be spillers of innocent blood, that is a crying sinne, and you see what torment and hardnesse it is apt to bring upon the committer, chiefly if the cause of hatred and envie be goodnesse.

Again, blesse God heartily for preserving you from envie, from murder, from hypocrisie, from muttering, from despaire, from open profanenesse, from meere and prevailing worldlinesse. For wee have the same nature that *Caine*, the same corruptions, full of pride, full of hypocrisie, full of ignorance of God, and apt to be bold to any evill if wee may conceale it from men. Wee who have the selfesame bad nature, if God have preserved us from so mighty prevailing and breaking forth of corruption, let us not lift up our selves above others, but give the glory to God, and be satisfied with the comfort, not daring to take the praise unto our selves, each one of us in his kinde would be as bad as *Caine*, if God had in like manner left us unto our corruptions and the temptations. O that wee could be humbly thankfull for our preservation from such foule finnes and crimes.

Now let us remember *Caines* miseries and crosses, and let us affright our selves from finnes by them. Thinke, would I have God make mee a fugitive and a runnagate, fill mine eares with the voice of terrour, and make a dreadfull sound possesse mine heart alwaies, curse the things I take in hand for my sake, as hee did the earth for *Caines* sake, deliver mee up to grosse finnes, to hardnesse and utter profanenesse, to impenitencie and despaire, and a meere forsaking of God and Apostacie; then let mee not be an Hypocrite, let mee not mocke God with shewes, let mee not sleight reprooves not caring to amend. Let me not hide my finnes and allow my selfe to doe evill in secret, fearing mans eyes more then Gods. Let mee not mutter against his Justice, let mee not

denie his Mercy. Let mee not runne into the finnes of *Caine*, which by degrees procured to him this mischiefe. Hypocrisie brought forth rejecting his service, not profiting by that chastisement brought forth discontent and envie against his Brother, not hearkening to reproofe to resist envie, brought forth murder, not confessing and lamenting that, but hiding it, brought forth Gods judgement to make him a fugitive, not stooping to that, but murmuring, brought forth despaire, and that utter Apostacie and profanenesse. Beware of these finnes which you see so fearefully punished, and affright your selves from these faults by the miserable effects of them in *Caine*. Take great care that sinne make not such a progresse in your soules, till it utterly separate you from God, as it did *Caine*. Wee have more and clearer meanes then *Caine*, besides his evill to be our warning; if wee proove as bad as he, wee shall fare much worse, because of that aggravation of sinne which it will receive from this consideration. Tremble to thinke of yeelding to Hypocrisie, envie, murder, muttering, despaire, &c. flie from those waies which brought *Caine* to ruine. Yea learne thankfullnesse to God, that hee hath not laid such miseries upon you as upon *Caine*, viz. a terrified conscience and a curse upon your estates that can afford you no comfort, and an heart possessed with desperate fancies and impatient risings against God. These be fearefull evils, wee also have deserved them, but God hath not inflicted them upon many of us. O let our hearts rejoyce in his goodnesse that hath delivered us, and let us make use of his patience to draw us to repentance, that wee doe not pull the same upon our selves hereafter.

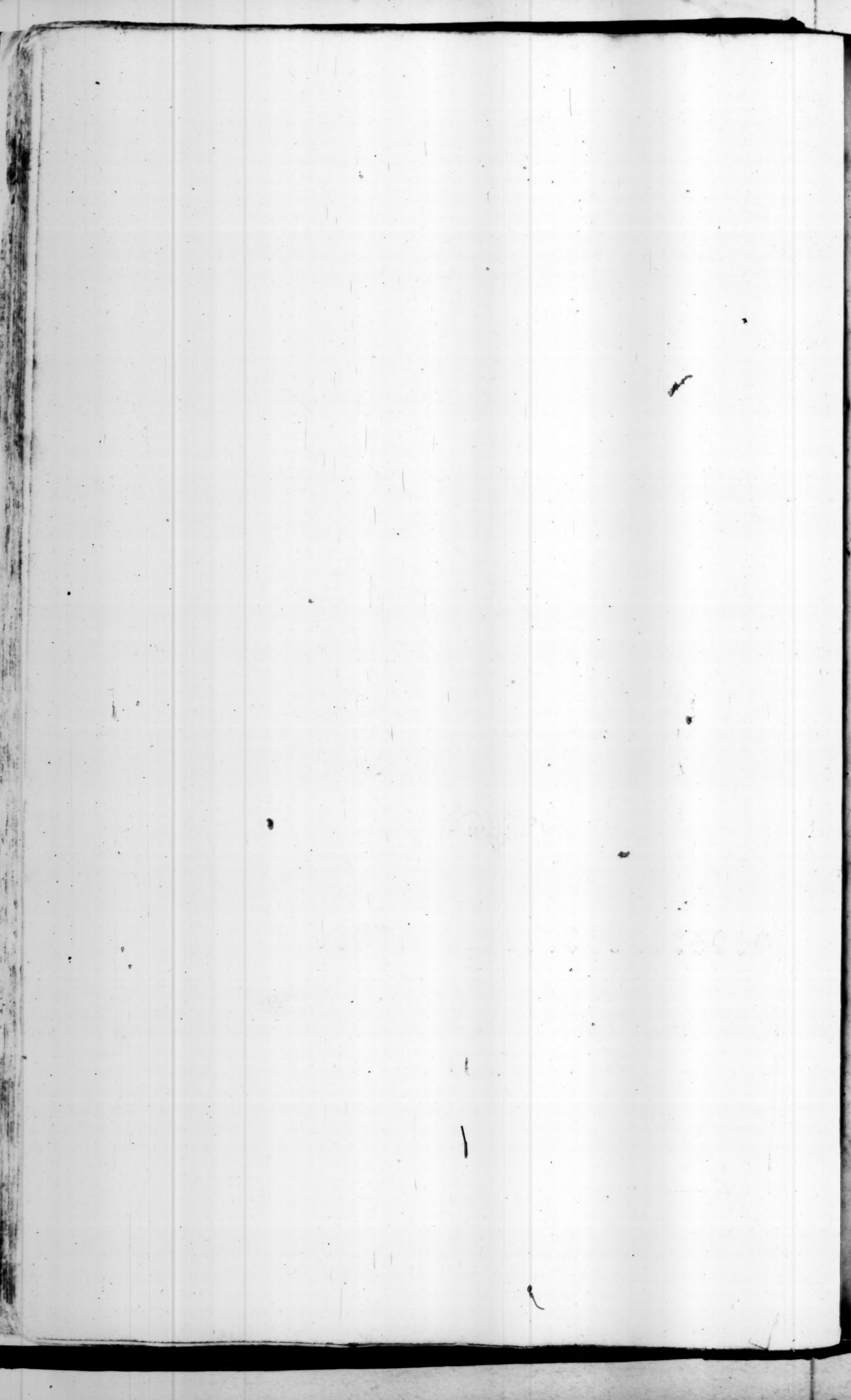
Lastly, from *Caines* benefits, I pray you learne to see the bounty of God which gives great outward benefits to the worst men, thereby assuring your selves that hee will provide well enough for you that are his owne people. Will he preserve *Caine* from being slaine and not mee that desire to feare him? Did he offer mercy to *Caine* if hee would doe well, will hee not accept mee that desire to doe well and to turne to him? Did hee give *Caine* a City and children, will hee not give to mee things needfull for mee and mine? Gods mercy to the worst must make his people certaine, that no good thing shall be wanting to them.

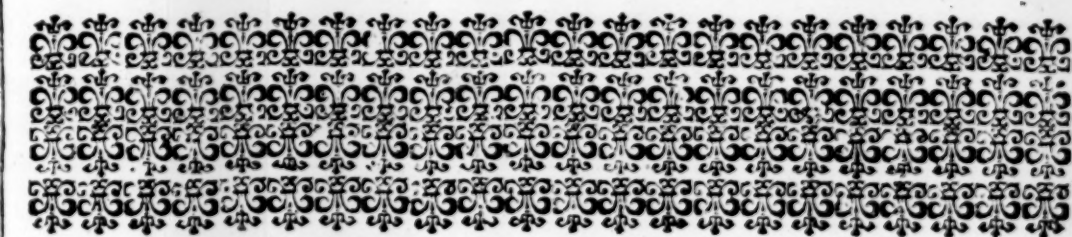
Againe, you must learne not highly to esteeme these earthly things. Did not *Caine* even after his cursing and casting off yet flourish in worldly things, beget children, build a City, see his childrens children gallantly maintained in the world, growing in arts and riches? Surely there is no cause of being good in our owne eyes, because wee have gotten that which a *Caine* may get. Wee must not be so foolish as to flatter our selves in a conceit that God is our God, because wee meete with such drossie benefits and meane favours as a very reprobate, and a fugitive may have in abundance. Indeed if God give these things with an heart to
make

make use of them, to doe good to others, to be thankfull to God, to be mooved to repentance, and to grow better, and be drawne neerer to God, and more carefull of obeying and worshipping him, this is a signe of his speciall favour, otherwise to have such things as these and still continue in impenitencie and to grow worse by them rather then better, is a prooffe that a man is fatted to destruction, rather then God the giver of these things doth favour him.

(*)







THE THIRD EXAMPLE. OF ABEL.



Have done with *Caine* the elder Brother, I come to *Abel* the younger Brother, and as it is likely the next after him. His name signifieth vanity, which is all one with unprofitablenesse, or inability to make happy. It is the same that *Salomons* long experience made him to impose on all earthly things, which he calls *vanity of vanities*, as well he might, because in seeking to finde felicity in them, hee was utterly disappointed and after a long inquisition met with nothing but *vexation of spirit*. By this time like enough *Eve* had learned the vanity of all earthly things, and by name of a sonne which before shee called a possession, but now calls vanity, for that children also be but a possession of vanity as well as other things.

Of *Abel* let us consider his birth, life and death.

His Birth is plainly set downe by the authors of it, *Eve* and *Adam*, for shee conceived againe and bare a sonne and called his name, &c. but the time of it as also of the elder Brothers is uncertaine. We know not how long they lived without children, whether shee began to be fruitfull instantly upon the fall, or that God held them a little under barrennesse, to makethem beget a child by their prayers to God for that blessing, as well as by the faculty of generation planted in nature, I cannot affirme: but such a sonne shee had. Con-

Abel what it signifieth.

His Birth.

His vertues.
1. Was painefull in his calling.

cerning whose life observe wee, 1. His virtues and good deeds. 2. His faults. 3. His benefits and afflictions.

His good deeds are here set downe, he was painefull in the calling of a Shepherd, for so it is said, *Hee was feeding a flocke*, meaning not alone that hee had undertaken this vocation, but that he did also painefully discharge it. The Shepherds calling is now a necessary calling as well as the Husbandmans, though not equally necessary: but wee finde in experience, that it is a calling subordinate to Husbandrie, for that the profitable sheepe is not alone beneficiall for her flesh and skinne, but also for her soyle, and that in such degree profitable, as in many places they could scarce have any corne growing by their art and paines in Husbandry, if the sheepes dung did not fat the ground. And this is I conceive one of the best uses of the sheep when she becomes attendant to the place. O that this simple and harmelesse creature might not be changed into a most ravenous and devouring creature, thorough the rapine and avarice of those men which thinke all too little for themselves, and had rather dwell alone or amongst beasts then amongst a number of Tenants, and as the members of a Towne-ship or a Church. Now the world is turned quite upside downe, in this time *Caine* killed *Abel*, spake to him, and having him in the field rose up against him and slew him; but now *Abel* killeth *Caine*, speak to him roughly or fairely, I cannot tell, but drives him quite out of the places where he did once inhabit. I meane the Shepherd doth eat out the Husbandman. But you see that as well *Abel* as *Caine* was painefull in his calling, and was brought up in some externall and worldly businesse, wherein he might serve God, advantage the world, and exercise and profit himselfe.

Surely true piety and godlinesse will very well accord with diligence in a calling, and it is but mens mistake if they thinke that their vocations hinder them from the true Worshipping of God; *Abel* as well as *Caine* had his trade of life. The miserable corruption of our nature will turne all things into occasions of hurt and mischiefe, and make them meanes of interrupting us in good waies, but else a calling duely followed by exercising the graces of Gods Spirit, and humbling and taming the flesh, and well imploying the thoughts, and preventing many temptations and opportunities of sinning, doth greatly further our growth in piety, and is farre from being any just hinderance unto it: we must therefore marke this in *Abel* as well as *Caine*, and be carefull to imitate it.

All you that have children to educate, bring them up to some calling. Let them be as members not excrements in the body of humane societies. All you that are already come to such a state as you can discern betweene good and evill, apply your selves to some calling, some worke of body or minde, some constant and settled imployment in some lawfull actions, tending to the common good and your own, that you may be sure as *S. Paul* saith, to labour if not

with

It is good to have a calling and be faithful in it.

with your hands, yet with your heads the thing that is good, that you may have to give, and that you may not be counted inordinate and unruly walkers, not working at all but being busie-bodies, workers round about as the word signifieth, do nothing but fetch frisks and vagaries through the world. O expose not your selves and yours to so much misery as to have nothing to do. An empty vessell is fit to receive any liquor that is powred into it; the Divell will put you on evill employments, if you do not bestow your selves on good: A bird that sitteth still on a tree is easily hit with a piece or crosse-bow, but it is hard to take the flying bird. It is easie for Satan to intangle with his temptations the Idlesbee, but hard to fasten on the man of employments. The Lord commends and rewards diligence in a calling, and bids know the state of thy flocke, and bids men goe and learne of the Pismire, and discommends idlenesse and sluggishnesse, and threatens him that followes the idle. Let good *Abel* teach you faithfullnesse in your calling. Cast away sluggishnesse and unthriftinesse, wearing out your bodies in vanities and worse then vanities, and set your selves to some such worke as may make you able to answer the question of God and your Master when hee shall call you to account for the laying out of so pretious a thing as time.

But secondly, hee was religious and devout, hee brought of the fruit of his flocks, yea of the firstlings and of the fat thereof. He did bring to God one of the best and fattest of his Rammes, or Ewes, for Weathers were not for Sacrifice, and no maimed thing was to be offered on Gods Altar. It is not observed of *Caine*, that hee brought of the first fruites and best of his corne or other graine: It is likely that the Holy Ghost would have done this office of a faithfull Historian, and have given *Caine* his due by telling the quality as well as the matter of his offering, if it had beene as well qualified in this respect as his Brothers. Wherefore when he commends *Abels* offering, because it was of the choice and fattest of his flock, it may be well thought in forbearing to say any thing in like commendation of *Caines*, that hee tooke no great care, whether it were of the best or not, and therefore wee may well conceive that one cause of Gods rejecting *Caines* Sacrifice was, because hee did not bring of the best of his fruites, as one cause of his accepting *Abels* was because hee did bring of the choicest of his flock, not that God looketh to these outward things, but to the minde of the doer, which for the most part (if necessity hinder not) doth shew it selfe in the valew and worth of the gift. He that loves God will bring him as full a Sacrifice as hee can, hee that loves him not will give him as leane a Sacrifice as it may stand with his credit to give. A man whose heart is not upright with God will be at as little cost with him as is possible. A man that is upright with him will enlarge his bounty towards him, you shall see in *Mal. 1. 13.* that God refuseth the Sacrifices, because they were halt and blinde, the worst and refuge of all, and he curseth the deceiver that

2. Was religious.

hath in his flock a male, and voweth and sacrificeth to the Lord a corrupt thing, and verse 8. he saith, Offer it now to thy governour will hee be pleased with thee and accept thy person saith the Lord? The Lord knowes that niggardlinesse towards him shewes want of love and faith, but freenesse and bounty shewes truth of love and of faith, and because he looketh to the heart, therefore hee liketh that gift which comes from a loving and faithfull heart, and hates that which comes from a contrary heart.

Learne therein to imitate *Abel*, bring to God the best things you have, he must have the fat, the fat I say of your heards or flocks. The chiefeft of your affections must be his, and your affections must shew themselves in action. You must be willing to serve him with a costly service, and be ever of *Dauids* mind that said, I will not serve God without charge.

3. He offered in faith.

Now these two things you have in the Text of *Abel*, two other things you have in another place, *Heb. 11. He offered a better Sacrifice then Caine* by faith. Hee offered in faith, and that caused him to bring a better, that is, I suppose he meanes there, a more costly Sacrifice of better worth and valew, of more price and cost, not the cost but the faith that made him willing to be at the cost, and the cost alone as it was a fruit and signe of the faith did content God, and made the Sacrifice acceptable.

Let us learne therefore to doe all wee doe in faith. The faith that good *Abel* had was the same that after is commended in *Henoch*, hee was perswaded that God was and was a rewarder of them that diligently seeke him, it was such as that which the Apostle there describeth, *it was the evidence of things not seene and the substance of things hoped for.* It was such an apprehension of Gods being and goodnesse to true Converts, and such a perswasion of his will to give him the future invisible things hoped for, as made *Abel* serve God in the course of his life in righteousness, and not alone for a time to come to the Altar and offer Sacrifice.

Sacrificing was a profession of their owne guiltinesse, submitting themselves to the Justice of God, as men worthy to die and be burnt, as that beast or other thing to be burnt, but withall of their hope that God would pardon them for his goodnesse sake through that true Sacrifice which was to come. And hee that offered Sacrifice without this faith of Gods accepting him for his mercy sake, and without acknowledgement of his worthinesse to perish, did not please God, and all our Sacrifices must be done in faith, now more distinct, because we have a fuller revelation, wee must doe all wee doe in faith, not alone a perswasion of the lawfullnesse of what we doe, but also an indeavour to trust particularly for our acceptation both of persons and Sacrifices in Christ, not in the worthinesse of our selves or of our workes. He that hath this faith, he and his services shall please God, hee that hath it not cannot please God whatsoever he doth. Let mee therefore commend unto you the care of
searching

searching into your hearts, whether you have this faith or no, viz. that you beleeve your selves in your selves to be miserable sinners, but confesse that Christ Jesus is a perfect Saviour, and therefore even trust upon Gods mercie in him for grace and salvation.

But the Scripture saith, that *Abel* was righteous, and saith, that he obtained witnesse that hee was righteous. Where hath hee that witnesse? Partly in that God testified of his gifts by accepting them (for he accepts nothing but that which comes from a righteous man, he heareth no sinners,) or more fully from the mouth of our blessed Saviour, who calleth him righteous *Abel*. Note therefore that *Abel* was a righteous man. The Scriptures give infinite comfort and commendation to the righteous man.

Now there is a righteousness of the Law and of the Gospell. A righteous man by the Law we shall finde none in all the world, for *S. Paul* telleth us, that *by the workes of the Law no flesh shall be justified before God*, and that *there is none righteous, no not one*, and *Iob* saith of himselfe in this sence, that *if hee went to justify himselfe, his owne cloathes would defile him*. This righteousness standeth in an exact conformity to the Law of God in that a man hath not committed, neither is prone and inclined to commit any of the things which the Law doth forbid, nor hath not omitted nor is not prone to omit any of the things which the Law doth command, but is utterly free from all sinne of omission and commission, and hath perfectly fulfilled the Law in all points and degrees. Such a righteousness since *Adams* fall was never found, but in our blessed Lord Jesus Christ. Therefore the Apostle saith, *If righteousness were by the Law Christ were dead in vaine*, he meaneth, that if God appointed us now to come to Heaven for Christs sake, upon condition of our perfect fulfilling the Law, it would be to no purpose, for we should not be saved by his death; and after he saith, that *the Law concludeth all under sinne, that the promise through the faith of Iesus Christ may be given to them that beleeve*; and before he had said, *If there had beene a Law given which could have given life, righteousness had beene by the Law*, so that there was not a Law given that could give life, and therefore the Psalmist confesseth, that *in Gods sight there is no flesh righteous*, and *S. Paul* durst not stand to this righteousness which was his owne by the Law. This Legall righteousness it would justifie if we had it, but wee have it not, for wee lost it in our first Parents, in whom all sinned and all died, all were made sinfull and mortall creatures, and a sinfull mortall creature cannot possibly performe such a Law, as was given to a sinlesse and immortall creature. Therefore wee must finde out another righteousness by which some men may be called righteous, and by which *Abel* was righteous, seeing that by this righteousness the Scripture testifieth, that neither hee nor any other can be made righteous. This is the righteousness of faith, the righteousness of the Gospell, the righteousness of God, the righteousness which is by the faith of Iesus Christ,

even

4. Was righteous.

A twofold
righteousnesse
of the Law
and Gospell.
Gal. 2. 16.
Rom. 3. 10.
Job 9. 31.

Gal. 2. 21.

Gal. 3. 22.

Gal. 3. 21.

Psal. 143. 2.

A double righte-
ousnesse in
the Gospell.
1. Imputed.

Rom. 4. 3.

2. Inherent.

Rom. 6. 11.

Verse 13.

Verse 19.

Via ad regnum,
non causa reg-
nandi.
Bernard.

even the righteousnesse of God without the Law, and the righteousnesse which is by the faith of Jesus Christ.

Now there is a double righteousnesse taught in the Gospell. The one is made ours by imputation and is not ours by inherencie; wee never performed it our selves, but another performed it for us and we have it imputed to us: It is by S. Paul described thus. A righteousnesse without workes imputed to the happy man, not simply without workes, for that is impossible, because the Law cannot be fulfilled but by working according to its direction, and unlesse the law be fulfilled there is no perfect righteousnesse, but a righteousnesse without any workes of ours, and therefore without the Law too, for the Law accepteth of no righteousnesse but that which is wrought by our selves, as it is said of *Abraham*, that *hee wrought not but did trust in him that justifies the ungodly*. *Abraham* wrought diligently and plentifully, how then can it be said that he wrought not? hee meaneth that he did not worke that by his owne workes hee might attaine this righteousnesse. By this righteousnesse alone we are justified. It is the perfect and exact righteousnesse of our Lord Jesus Christ accepted for us and put to our reckoning. For he was our surety, he tooke our nature, hee bare our sinnes, hee fulfilled our duty and bare our punishment, and so satisfied Gods justice in our roome, and is become *The Lord our righteousnesse*. This is the one righteousnesse commended to us by the Gospell. To this and this alone we must cleave for the obtaining of remission of sinnes and life eternall at the hands of God. By merit of this are we pronounced just by God at his heavenly Tribunall, and in the judgement of our owne consciences and hereafter shall be so pronounced openly at the last day, to this S. Paul cleaved. This the Gospell taught, for therein is declared the righteousnesse of God from faith to faith.

But the Gospell telleth of another righteousnesse that is a companion of this, alwaies at the same time and by the same meanes given that this is given, and it is a quality inherent in us and wrought in us by the Spirit of God, and floweth immediately from our faith. The Apostle S. Paul doth describe it plainly, saying, that *Wee must count our selves dead unto sinne but alive unto God*, and then faith, *Wee must not yeeld our members as weapons of unrighteousnesse unto sinne, but as weapons of righteousness to God*, and faith, *Wee are become servants to righteousness*, and that *wee must yeeld our members servants unto righteousness*, and againe, *must raigne by righteousness unto life eternall*. It is not the cause of our life but the way to it. It is a vertue wrought in us, by which we are made able to strive and indeavour, and desire to keepe the Law. A man till he be justified by faith and reconciled to God, is estranged from the Lord and from the life of God and is an enemy in his minde, and is dead in sinnes, and loves sinne and will not leave it, and out of a stiffe and strong bent of will to sinne cannot but serve sinne, and will and resolve to continue serving it in one kinde or other.

Now

Now this is also a righteousness of the Gospell, and it differs from that of the Law in two things, 1. In regard of the degree, it is imperfect and defective, failing in many things, but it is upright and sincere, allows not its failings, but with an upright desire striveth to perfection, and is still labouring against its imperfections.

2. It differs from the righteousness of the Law in use; for the Law doth require this righteousness as an accomplishment of the Covenant of works, to justify us before God by the merit and worth of it; but the Gospell requireth this as an act of obedience alone to shew our thankfulness, and to proove us truly justified before God, because as it is said, *There is not a Law given which could give life, seeing that all have sinned and come short of the glory of God,* and whosoever goes about to put this righteousness into the use of justifying him before God, I meane of attaining eternall life and remission of sinnes from God by vertue and worth of it, that man cannot but be damned, because he cannot have the imputed righteousness and the inherent both for that purpose. If he trust to Christs righteousness he cannot trust to his owne, if to his owne he cannot trust to Christs, seeing S. Paul opposeth them as things contrary, saying, *not having mine owne but Christs,* which were weakly spoken, if a man could have both to the use of justifying: yea he saith, *He that will be justified by the Law is fallen from grace, and Christ is become of none effect unto him;* and by the Law he seekes to be justified that seeketh to be justified before God by doing this and by his owne working.

Gal. 3. 21.

Rom. 3. 23.

Phil. 3. 9.

Gal. 5. 4.

Three signes
of a righteous
man.Psal. 119. 48.
Psal. 119 5, 6.Psal. 51. 4.
Prov. 28. 13.
Zach. 1. 3.

1 Joh. 1. 8, 9.

1 Iohn 2. 1.

Numb. 23. 10.

No signes of
Abel mention-
ed in Scrip-
ture, and why?

Now of a man that is thus righteous, there are three sure, plaine and evident signes. 1. Hee desireth to know and doe all that God revealeth to him out of his Word. *I have lifted up mine hands unto thy testimonies which I have loved, and O that my heart were directed to keepe thy righteous judgements, then shall I not be confounded when I have respect to all thy Commandements.* 2. Hee confesseth and bewailerth before God his failings and errours, that breake forth in him quite contrary to his purpose and desire. *Against thee have I sinned,* and *He that confesseth his sinnes, &c.* And if you turne to mee I will turne to you, for *If wee say we have no sinne wee deceive our selves, But if wee confesse our sinnes hee is faithfull, &c.* 3. He resteth wholly upon the mercy of God in Christ for pardon of his failings and acceptance of his indeavours: So saith Iohn, *If any man sinne, wee have an Advocate with God Iesus Christ the righteous, and hee is the Propitiation for sinne, and Abraham beleevd in God that justifieth the ungodly.* S. Paul would have the righteousness which is by the faith of Iesus Christ. I beseech you looke that you be so righteous men as Abel was, else you shall never be saved. For even Balaam saw, that only the righteous should be saved, and therefore he wisheth, *Let mee die the death of the righteous and let my last end be like his.*

Now we have the good of Abel, we should speake of his evill, but wee have none to speake of. For the Holy Ghost hath not told

us

us of any evill that hee committed, not because he had none, but because his life was so short, and withall so good, that the Lord saw it not fit to make mention of any, and surely though the Scripture doe report the faults of other godly men, yet it seemes here to set forth *Caine* and *Abel* as the two seeds, the one of the Woman, the other of the Serpent, and therefore of the good seed mentions no faults, because in him God saw none, that is, would not impute any.

Now let us consider the things that befell him, 1. Good, 2. Bad.

3. His prosperi-
ty.

1. God had re-
spect unto his
gifts.

The good are two, first God had respect unto his gifts. Secondly, God gave witness and testimony of his gifts.

2. Gave witness
and testimony
of his gifts.

He had respect unto them for the present, he gave testimony to them both at that time and also after by the pen of *Moses* and by the tongue of our Lord *Jesus*, calling him righteous *Abel*.

Pro. 15. 3.
Psal. 11. 7.

Psal. 19. 14.

2 Cor. 1. 12.

We cannot affirme any thing concerning the meanes by which the Lord did expresse the liking of *Abel* and his Sacrifice, but that it was by some sensible and evident signe discoverable by *Caine* as well as by himselfe, *Caines* doggednesse stirred up by it doth clearely evince. The Lord hath respect unto his true hearted servants, that worship him in truth and in faith, and are truly righteous, he hath respect unto them and to their Services; he likes their persons, loves their workes. *The prayer of the upright is his delight*, saith *Salomon*, *The righteous Lord loveth righteousness*. God doth to his faithfull children sooner or later evidently discover his approbation and liking of them and their workes, as *David* prayeth, *Accept the words of my mouth and the meditations of my heart*, yea he doth make knowne this his favourable acceptation, by which as it is in the Psalme, he accepts their burnt Sacrifices, that is, all their holy services, he makes it knowne by the comfortable testimony of the Holy Ghost, as *Paul* saith, *This is my glorying, the testimony of my conscience that in simplicity, &c.* When Gods people walke in Gods waies, he causeth his Spirit to witness with their spirits, and their spirits to witness to them, that themselves and their waies please God, by which their spirits are refreshed and comforted against all the taunts and opprobries of sinners and scoffers. And this is a sufficient recompence to all our labours and for all our sufferings that God accepteth us. If hee accept us, what need wee care though the world deride and scorne and hate us. O let those that have seene God thus vouchsafing to respect them, comfort themselves in that, yea I shall not need to give them such advice; this apprehension of Gods gracious accepting us is a thing so sweete and delightful, that the people of God which have enjoyed it, will preferre it before the approbation of all men. For whom he thus respecteth, them will hee likewise approve in the face of all the world, and therefore beare testimonie to their workes, even at the last day; yea the light to which he that doth well delighteth to come, that will make it knowne that his workes be wrought of God, *Iohn 3. 11.* If Gods

Gods Spirit within, if Gods Word without doe testifie of your deeds, that they bee wrought in God, how easie a thing is it to sleight and despise the false and foolish censures of the world?

But now come we to the evils that he suffered; for Gods people must suffer evill for well-doing, his Brother hated him, laied a traine for him, slew him. *Abel* was the first Martyr, the first man that died for goodnesse; hee was Gods first Witnesse, as *Steven* was Christs. *Those that will live godly in Christ must suffer persecution*, and of whom, even of the dearest friends they have in the flesh, and how farre event to the lying in waite for their lives and taking the same away. The Lord would have the first blood that was spilt, spilt in his quarrell, in his holy quarrell, in standing for righteousness sake, that we which follow after might learne to stick close to this cause, and not to feare to lay downe our lives for it. *S. Iohn* tells us, no wonder if the world hate us. The world is the number of unsanctified men in the world, these will hate such as *Abel* the righteous, yea if Father be unrighteous and Sonne righteous, Brother righteous and Brother unrighteous, Husband righteous and Wife unrighteous, the Father, Brother, Wife, will hate and maligne the childe, the Brother and the Husband. God hath put enmity betwixt the seed of the Woman and of the Serpent; good and bad are of two contrary natures, what the one loveth the other hateth, and contrarily, this contrariety in disposition will breed contrariety in affection. Hee that is a *Caine*, a formall Hypocrite and satisfieth himselfe with a bare outside service, will hate him that worshipeth in spirit and in truth, *They that are after the flesh will persecute them that are after the spirit*, and all that will live godly must suffer for it. Prepare your selves to meete with the same measure that *Abel* met withall; you had need of patience saith our Saviour. Be not discouraged at the hatred and ill usage of wicked men, but have respect to the recompence of reward, looke to the end of your faith, set the joy before your eyes and feare not any of these things that you may suffer. An over-tender spirit is not fit to be Christs Souldier, if you will raigne with him you must be crucified with him. Arme, arme my Brethren, arme, you are in the battell, you must expect knocks, but be not dismaied, the victory shall be yours. God will so stablish you that you shall not be driven out of the way of righteousness, by any thing that Satan can do by the world: and hee conquers that keepes close to the waies of righteousness what ever he suffer.

Wee have done with *Abels* life, wee bring him to his death, at what age we cannot shew you, but in what manner and by whose hand we can tell you. Here is a tragicall narration, the murderer a bad man and a Brother, the murdered a good man and a Brother, and the quarrell goodnesse, and the manner sodaine and unexpected and violent. Flesh and blood perhaps would finde fault with

E

God,

4. His adversity, was hated and killed by his Brother.

2 Tim. 3. 12.

Gal. 4. 29.

His death.

1 Cor. 15. 19.

Col. 3. 3, 4.

Abels death
was violent
and sodaine.

God, why did not God protect *Abel* when the world had so few Inhabitants? was it not pittie that one should be taken out of it so untimely and in such a manner? and much more was it not pittie that the more godly and the more usefull should be so soone bereft of life? It is a thing that a shallow wit is ready to impleade God for. But God is such a ruler that will order things according to his owne perfect wisedome. It shall be worse in outward respects with the good then with the bad, the sinner shall out-live the Saint, and flourish in the world when the other is rotting in the grave, and why so? that God may teach them hereby to looke for happinesse in another world that is to come, that they may expect a better and induring substance in Heaven. *If in this life onely wee had hope, wee were of all men the most miserable: but, We are dead with Christ and our life is hid with God in Christ. When Christ shall appeare then shall wee also appeare with him in glory.* We must not therefore be offended at the miseries which befall the godly in this life, but cause our mindes to look beyond the world unto the future recompence. God were not just towards his people, if there were not another world where they shall have their portion, as the worldly minded have their portion in this life.

Now concerning *Abels* death, consider we that it was violent and suddaine, whereby we must be taught to walke alwaies ready for death, and to looke for it in every place by such violent meanes as our selves cannot foresee in particular. Who knowes when or where he shall die, how soone, and by what meanes he must leave this world afore he be aware. Labour therefore to prepare for death every day, get faith, get repentance, get new obedience, get your sinnes pardoned, and your selves sanctified, that if death come sodainely, yet it may not be sodaine to you, because you have made your selves ready for it, if we be thus fitted for death happie are we though it come without giving warning, but if we have not so fitted our selves, we shall be most miserable though our death be long and lingring, and come not with any violence.

Yea we must learne to be thankfull to God for his goodnesse in protecting us against the rage of evill men, that they be not able to cut us off in the midst of our daies, as they would do if God did permit us to fall into their hands. No good man that liveth but some *Caine* or other would soone dispatch them out of the world, and doe the same thing for them that *Caine* here did for *Abel*, *for the sinner hateth the righteous and gnasheth against him with his teeth*, but the Lord will not give him into his hands. It is a divine providence that maketh the godly dwell in safety in the midst of their enemies, and walke in a fiery furnace and yet not be burned, and lie in the den of Lions and yet not be touched by them. Now therefore let *Abels* example put you in minde to be ready alwaies for death, and to observe the goodnesse of God in saving you from the hands of sinfull men and spirits, that they cannot destroy and devoure as their malice and might

might would cause them to doe, if God did not incompasse you with his favour as with a shield.

We have done with *Abel*, the next to be spoken of are *Caines* posterity, of whom little is spoken, because the Lord intended a very short story, *Caine begat a Sonne and called his name Henoch, at the same time he was building a City and called it Henoch.* The word signifieth to initiate, dedicate or teach, perhaps because hee left the City to his Sonne to finish and to dedicate, himselfe not being able to doe it, because of his distempered conscience which made him wander as a fugitive.

Caine's posterity.

This Sonne begat a Sonne also and called him *Irada*, the word signifieth (I thinke) a City of one that ruleth, of the Hebrew words *Gnir* that signifieth a City, and *Rad* that signifieth to beare rule, because belike he had finished that City, and hoped to leave it to his Sonne to rule in it.

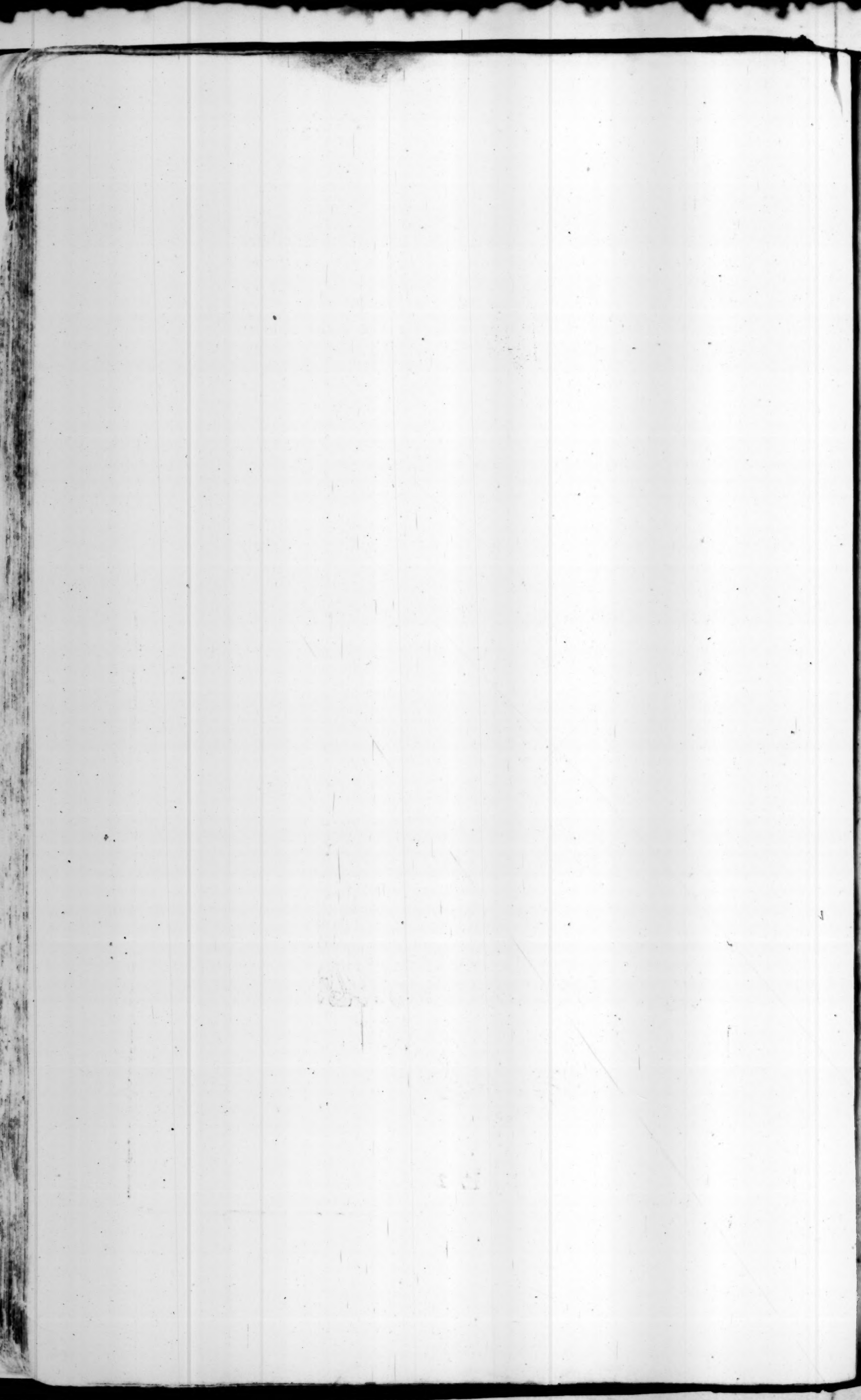
Irada what it signifieth.

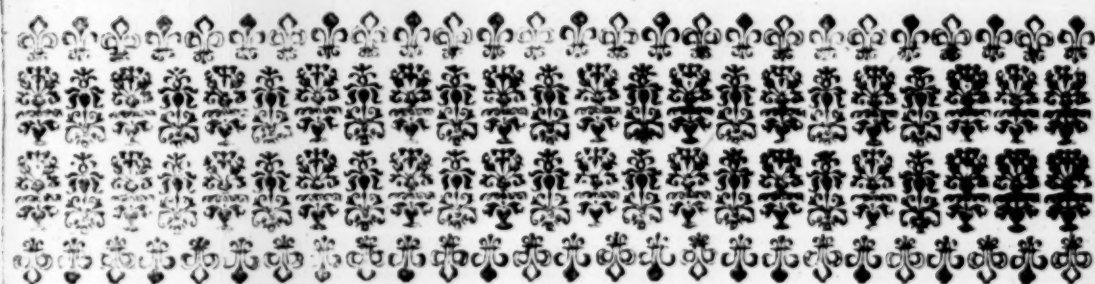
And this *Irada* begat a Sonne and called him *Mehuael* which signifieth one that is destroyed or blotted out by the Lord God, perhaps because God had laid sore punishments upon them at that time, their sin increasing against him.

This *Mehuael* begat *Methusael*, which signifieth, one that asketh after, or requested his death: it may be, because then men were so afflicted that they grew weary of life.

(* * .)







THE FOURTH EXAMPLE. OF LAMECH, &c.



THE roote of Woman-kinde were *Adam* and *Eve*. The branches were, 1. Bad, *Caine* and *Caines* posterity. 2. Good. The first stocke, *Abel*, the second *Caine* and his posterity. Now the lineage of *Caine* is set downe in the sixth generation, mentioning onely the eldest in a direct line. *Adam* had *Caine*, *Caine* *Irak*, he *Methuiahel*, he *Methusael*, he *Lamech*, *Lamech* had two wives, one *Adah*, the other *Zillah*, *Adah* had *Iabal* and *Iubal*, *Zillah* had *Tubal Cain*, and a daughter called *Naamah*, shee is the first woman named after *Eve*, perhaps, because shee was a woman of great power and name in her time, for her name signifieth faire, or sweete, or pleasant, or beautifull, and it seemes that in those times beauty began to be much set by. Now for *Lamech* we must observe his faults, I meane of his behaviour, and the benefits he enjoyed and the misery that befell him.

His faults are, 1. He corrupted the ordinance of marriage by taking two wives; God at first made but one man and one woman and joyned them together, and *Adam* said, *they shall be one flesh*, signifying that hee conceived it to be the will of God, that one woman should serve for one man, and addes, *A man shall forsake Father and*

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Mother

Naamah why
so called, the
first woman
named after
Eve, and why?

Lamech's faults,
His Polyga-
my, the first be-
ginner of it.

Luke 16. 18.

Another and cleave to his wife, not wives. But this man would not satisfie himselfe with Gods appointment, his lust (inall likelihood it was his lust, for what other cause should move him I cannot conjecture) would not be contained within the bounds of lawfull matrimonie. He dares adde a second wife and so bring into the world a painted whoredome, a guilded adultery, a pretended marriage, but indeed a very breach of wedlock. For our Saviour Christ telleth us, that he *which putteth away his wife and marrieth another commits adultery*, and if that be true as we must confesse, for his authority sake that spake it, then without all question hee that keepeth his former wife still and will needstake another to her, is guilty too of committing adultery. The reason is cleare and cannot be denied. For if it were not adultery to have more women then one at one time, then the taking of another wife upon a causelesse divorce should not deserve that odious title, and if it be so, poligamy must needs take the same title to it selfe. This was therefore a grievous audaciousnesse in this wicked man, that hee would leape over the poles as it were which God had fixed. The thing was naught, and his doing it first before others made it worse in him, and made him guilty of their faults that after followed it upon his example. For indeed it was quickly taken up and practised in the world, insomuch that it continued to the time of *Abraham*, and was practised also by him as a thing not reputed sinfull. For when sinne hath gotten yeeres and examples upon its backe it doth many times cease to be counted what it is, and goes under the repute of a lawfull thing, though it be in it selfe even somewhat evidently unlawfull; because partly the minde of man corrupted by the pleasing or profitable effects of it, is willing not to thinke it sinne, and the judgement is easily swayed by the will, and partly because the example of men doth worke too much to draw unto evill, as an heaive thing is easily cast downward.

2 His revenge-
fullnesse.

Now to polygamie he addeth a notorious revengefullnesse. Having married a couple of women, it seemes he found some distempers in them and therefore to calme and over-awe them a little, hee falls to breath out revenge with violent threats, saying, that he would *kill a man in his wound, or for his wound*, hee meanes because of a wound received, and a *young man for his hurt or bruise*, he meanes because of a bruise or stripe given him, yea he goes farther and adds, that if *Caine* should be avenged seven-fold then hee seventy times seven fold. If any man whosoever he were should hurt him, hee should die for it, yea were he never so young and lusty a fellow that should offer to smite him, it should cost him his life, and he would proceede to an higher degree of revenge, then that which God himselfe had appointed to *Caines* murderer, viz. hee would be revenged seventy times seven times more, that maketh in all almost five hundred times as much more, here is passion and pride in all extremity. To revenge is to render evill for evill, to revenge a thing seven times is to inflict a thing seven times more grievous upon a wrong doer then that which

What it is to
revenge.

which he did to another, to revenge seventie times and seven is to lay an evill 490 times more heave then that received. The Lord of Heaven hath cause, because hee hath authority, to inlarge his punishing justice, and to execute a threat of seven times revenge, because after such a threat to commit the fault makes it seven degrees more faulty, as being an audacious despising of his anger, and a very setting his threats at naught, but for any man to exceede measure so farre in punishing though he were a lawfull Magistrate, punishing the malefactor at the complaint and instance of the wronged person, it were a great offence. How much more then for a private man so farre to exceede all degrees in respect of a wrong done to himselfe. Sure he that threatens to be revenged 490 times more then *Caine*, conceived himselfe to be more excellent than *Caine* 490 times, for according to the measure of the parties worth that was wronged, must the revenge be increased. O how proud a man was hee! that durst so farre preferre himselfe above his great grand-fathers Father; for so was *Caine*, who being then alive and departed from under the government of *Adam*, was now the King of all the sonnes that descended from him, during his life, and the Priest too, for Kingdomes and Priest-hoods in those first times went to the eldest of the family by succession. These were chiefe Rulers in matters civill and religious. He was therefore a very haughty minded man, and a very passionate angry man, and so a very revengefull man which springeth from pride and passion.

These be his faults, yet see how good and patient the Lord shewes himselfe unto such a wretch, for hee had two sonnes by one wife, and a sonne and daughter by the other, God gave him the fruit of marriage, though he were the first that so shamefully abused marriage, for God doth not instantly stretch forth a punishing arme against an offender, and these sonnes of his too were very active and profitable men, of good parts and account, as appeares by their inventions mentioned in the Text. But yet he is not left quite unpunished, for his life was unquiet, as appeareth by his threatening and bragging what he would doe, for such kinde of threats be but boastings of the future time. It is not to be doubted of but that his two wives, what by the brawles which would fall out berwixt them and their children, and what by the stirres that they would make wixh him, each to have him take her part against the other, made his life uncomfortable, so that hee was faine to see if hee could make the matter a little better by big and violent words, to keepe them in awe by feare whom duty could not order. Now this is *Lamech*.

Let us make some use of his Example, even to blame our selves for having committed, if wee have committed the like sinnes to his, that we may be drawne to repentance which he was never so happy as to performe.

Secondly, to arme our selves against those sinnes, and to abound in the contrary vertues, for so it is our duty, as Bees doe honey out

His benefites,
hee had children

2. His crosses,
hee led an un-
quiet life by
reason of his
wives.

The uses of
all.

of weeds, to gather good out of bad Examples. Come hither then and let mee examine you in Gods name. Is there not any amongst you that hath violated marriage worse then *Lamech*. He did sinne by taking two wives. The Lawes would punish you for following him in that, and would not suffer you to keepe two women under the name of wives, have not you therefore false to flat and downe-right adultery. If so, repent of this enormity; The Lord will not suffer the transgressors of his Covenant to heare it free if repentance doe not stay his hand.

Yea have not some of you beene *Lamechs* in making the first breach into a sinne; Inventers of evill things, *S. Paul* calls them which are the first which doe them, that runne into them not induced by any former examples, but carried by their owne corruptions, and so by going over the hedge, induce others to follow them: such sinners be the more grievous before God by how much they shew a more impudent disposition, that dare leade the way to wickednesse, and make themselves captaines and ring-leaders to so vile and mischievous a thing, and such sinnes doe call for a larger measure of sorrow and humiliation.

Againe, have none of you beene passionate, angry, and full of threats, *working in proud wrath* as *Salomon* calls it, and as here, you may see wicked *Lamech* doing with an angry voice, and a countenance futable thereto. You may be sure he calls upon his wives to leave their brawling and let him speake, and then blusters out these words, that he would kill the man whosoever should wrong him. Are not there some men among you so mad and furious, that they threaten bloud and death to any that shall wrong them. O this wrathfull and angry roaring as I may call it, is a signe of much folly and pride, and therefore doe not please your selves in it, as they doe most times that are given to it, but abhorre it, and judge your selves for it, and humbly acknowledge to God, that you have deserved his wrath for shewing your owne wrath so immoderately. And lastly consider, have you not beene revengefull men? that would take no wrong but returne death and slaughter for a stroke, a wound, and seven yea twenty, and if you were able an hundred blowes for one, yea death for a word speaking, and a great evill for a little.

Revenge is a great sin.

Brethren, revenge is a fearefull sinne; there are two waies of revenge, some doe compasse it by maine strength, presently and openly if one wrong them, they raile or strike and lay about them, as it were an angry Dog or Beare or other Beast, others be more still in their revenge, they lay it up in store and set it on the score till a fit opportunity come, and then they pay him home with the like and more that hath wronged them, both these revenges be naught, and it is hard to say whether is the worse of the twaine: the one hath more craft, the other more furie, both shew an heart destitute of all meekenesse and charity and faith. If you have found your selves so disposed, untill you repent you shall be sure to finde God as bitter against you. He will

will be revenged of the revengefull. He will be an enemy to him that will fight and keepe a stirre if he be touched or wounded. Doe not count it valour to give stroke for stroke or wound for wound, or blow for blow, it is an hellish valour, it is not man-hood, it is dog-hood, or I may terme it beare-hood, it is brutish, so will a Lion or a brut creature. It is not courage but outrage, it is not fortitude but meere furie. And yet alas where shall you finde breasts that doe not beare the stampe of *Lamechs* words within them, that perhaps be not come to such an high degree as he was to revenge 490 times, but are come to that, that they resolve and purpose, if a man wound them, they will wound him againe if they can, if any man strike, they will doe the best they can to strike him againe. Beloved, hee in whom this sinne raigneth, is a wicked man though it be not of so high a growth in him as it was in this wretch. He that holdeth this purpose, I will requite blow with blow, wrong with wrong, he is not a true Christian, for he doth not overcome evill with good, but is overcome with evill. He is a man that lives allowedly in a sinne as bad in Gods account as theft or whoredome. Revenge in Gods account is a sinne as foule and fouler then lust or injustice. I beseech you examine your selves, and if you have found your selves carried away with revenge, and resolve to be so still, take notice that you be too like to *Lamech* to be the children of God. Our Saviour commands us if our neighbour offend to forgive him till seventy times seven times, I thinke alluding to this very speech of this here in the Text, and intending to teach you to labour to abound in patience, meekenesse, and forbearance, as much as he abounded in proud revengefullnesse.

Mat. 18. 22.

If any say, why then I shall expose my selfe to all manner of wrongs.

I answer, first, if one should doe so, better suffer all manner of injuries from man, then to have God enter into judgement with him for all his finnes.

Secondly, I answer, that God hath the rule of things, and as the sheepe must dwell in safety not by their owne sturdinesse, but by the care and diligence of the Shepheard, so must Gods people enjoy freedom from wrongs not by their owne violence but by his protection and wisdom.

And lastly, I say if the wrongs be notorious and such as it is not fit to suffer, God hath put the sword of revenge into the Magistrates hands, and so farre as the heart is not imbittered with malice, but seeketh alone his owne defence and safety without triumphing in the smart of an enemy, it is very lawfull to seeke him for rescue.

So have we done with *Lamech*, we goe on to his three sonnes that were profitable persons and inventors of good arts, at the least perfecters.

Lamechs three sonnes inventors of Arts.

The one perfected that part of husbandry which consists in feeding cattell and making tents to shelter both the Shepheards and the sheepe

sheepe, that with those moveable habitations they might be able to drive their cattell from place to place for the best pasture. It is likely that before his time they were faine to be content with the shade of the trees, or with some cave under ground, or a few turfs put upon some sticks of wood which they had made a shift to get into the ground or some such like. But he considering better of the matter, invented the way of making linnen cloath and so with fitting that upon poles with peggs and stakes to keep of great stormes and heat, yea by this meanes they could carrie their houses with them whither soever they had occasion to travell for pasture sake, and this kinde of fleeting life, dwelling in tents and following cattell continued to *Abrahams* time and long after, yea it was the commandement of *Jonadab* to the *Rechabites* that they should alwaies live so. This therefore was a commodious and beneficiall invention, and it is for his praise that first devised it, much is owing him by those that comming after have enjoyed the benefit of his devices.

Jer. 35.

Iubal the next Sonne of *Lamech*, he was a man not given so much to toilesome profit as to merriment and sport, he was a lover of musicke, and he perfected the art of making Organes, and you must understand, playing upon them too, for to what purpose would hee finde them out but to play on? This is a lawfull invention and good and comfortable. Cheerefullnesse and Mirth so that it be moderate and well guided for the circumstances, is a lawfull thing, whether Musicke by voice or instrument, whether winde instruments or other hand instruments. It is a very good and lawfull thing to solace ones selfe with musicke, and a warrantable recreation, so that it be not abused, and hee that first found it out is to be counted a benefactor to mankind.

But the last named, he was the most profitable inventer, he that found out the art of iron worke, he was an excellent Smith. This was *Tubal Caine*, thought to be the same that the Heathens called *Vulcane*. Smiths are a necessary calling. Their art is helpfull to all other Sciences both for peace and warre, to them belongeth the making of all the necessariest instruments of husbandry, of all sort of tooles for other trades and of armes also for the Souldier. No part of mans life can be without iron worke. A knife, a key, an hatchet, a forke, a saw, a mattock, a sythe, a raking hooke, a chezill, a sword, a speare, a shield, an helmet, who can reckon up the things that Smiths do make for mans use. This was therefore an exceeding fruitfull invention, so much the more to be commended by how much it is more wearisome and laborious, for it is you know a strong labour in some things and a curious in other things, and much of it is much annoyed with heate about the fire. And thus hath God stored the world with needfull arts, by meanes of *Lamechs* sonnes that were it seemeth un-sanctified men.

The uses of all.

We must make some use of all this, first, to be thankfull unto God that hath imparted to some men such good wits and understandings

dings that they were able to finde out and perfect those severall Sciences and Callings, for how toylefome and uncomfortable would our lives be if we did not enjoy these helps and comforts. Even this naturall ability is from God and deserveth thanks from us.

Againe, men must set themselves to be profitable to the world, by either inventing or adding to the inventions of others in any kinde. It is good to doe something for which the world may be the better, and not to come into the world meerely as rats and mice onely to devour victuals and to runne squeaking up and downe. Be you followers of such, if you cannot invent and perfect an art, yet learne and follow some that is already invented. These men were not idlesbees, doe naughts; O be you as good at least as these sonnes of *Lamech*, onely labour to be so moderate in following and using all these earthly things, that you be not earthly minded thereby, but may become carefull of things that pertaine to the soule and to another life, as well as of those that belong to this present life and to this body of clay. It is good to use the world but not to love it, to set our hands on worke about the things of it, but not to set our hearts upon it. This is a baiting place and not a place of habitation, we make a journey through this world, we do not dwell in the world. O let our mindes and desires and wishes be in Heaven, and let us doe those outward things with reference unto Heaven, that by profiting men and serving God in a calling, we may make our way to Heaven the easier, and our wages there the greater. And so much for the lineage of *Caine*.

Now we come to another off-spring of *Adam*. It is not to be thought that he remained childlesse till the birth of *Seth*, or that God would smite him in that newnesse of the world with so long a barrennesse, or that he so long forbare society with *Evah*. As it is said, that he lived *an hundred and thirty yeeres and begat Seth*, so it is said, hee *lived long after and begat sonnes and daughters*; therefore it is likely also, that in that hundred and thirty yeeres before he begat sonnes and daughters, but because the Lord intended to draw out the lineage of Christ, therefore he lets all the rest goe and fastens alone upon *Seth*, of whom the promised seed was to come in a direct line: Of *Seth* then we must speake. His Birth gladdened *Evah* and *Adam* too no doubt, because they understood by revelation from God, that he should be a godly man. Therefore hee is called *Seth*, that is, he hath appointed, because saith *Evah*, *God hath appointed mee another seed instead of Abel whom Caine slew*. Loe it is an hundred and thirty yeeres after and yet shee hath not forgotten the murder of *Caine*. The infamy of a sinne will cleave long to a mans name, and the griefe of a crosse if it be a stinging crosse indeed as this was, will lie long upon the soule. But why saith shee a seede instead of *Abel*, it may be it was, because shee saw little piety and goodnesse in the other sonnes and daughters: none of them was like *Abel* in religion and godlinesse. But for *Seth* shee understood that God would make him

Gen. 5.3.

Seth little said of him.

Gen. 4.25.

him as good a man as *Abel*, and therefore shee rejoyceth in him, for a good Parent is little gladded in children, if they proove not pious and godly children, Gods children as well as his or hers; wherefore those children that would glad the hearts of their Parents, must set themselves to follow the waies of vertue, that their aged Parents may have joy in them.

Gen. 4.26

Now of *Seth* nothing is said, but that he begat a Sonne at an hundred and five yeares old, as the next Chapter shewes, calling him *Enosh*, that is, sorrow or griefe, because of the many griefes and sorrowes to which men are subject in this life. Well may man have the name of sorry given to him, so full of miseries is he as *Iob* spake long after. Onely it is added, that in *Seths daies men began to call on the name of the Lord*. It may be rendred (some thinke) *the name of God was prophaned in calling on*, that is, men grew then very prophane in a carelesse abusing Gods publike Service and Worship. Others thus, *then it was begun to call on the name of the Lord*, that is, men began more publikely and religiously and openly to call on the name of God, to professe true piety more carefully in publike assemblies. It notes in the former sence a growing worse of the times, in the latter a growing better. I am in doubt whether sence to fasten upon, I thinke rather of the twaine it is a taxing of the publike profanation of God in abusing his worship, because it followes immediately upon the giving of the name *Enosh*, sorrowfull, miserable, mortall man, as a reason of that name, why did his Father call him so, because Gods name then began to be prophaned in calling upon, men grew more and more carelesse and remisse in Gods service, and did it in so bad and negligent and indevout a fashion, as it was rather a profaning then a worshipping or honouring of his name. And this seemeth the rather to be the meaning, because there is little reason to thinke that *Adam* and *Seth* did not long before this apply themselves to the carefull worshipping of God in their assemblies, and to take all good meanes to save themselves from the corruption of the *Kaynites*. Or it may be rendered, *then it was begun to call by the name of Lord*, that is, men began then to have that name given them of the sons of God, and this I like best of all the three, because in the beginning of the sixt Chapter (which continues the story, and the fift Chapter is but a digression put in to shew the age of the world at the flood) it is said, *the sonnes of God saw the daughters of the sonnes of men*. Whereby it is apparent, that to the men that professed true religion with *Adam* and *Seth* the name of the sonnes of God was given, and to the rest the name of the sonnes of men. The professors of the true religion were called sonnes of God, that did worship the true God after the manner that God taught by *Adam*. The other were called sonnes of men, that gave themselves over to worldlinesse, and vanity, and prophanenesse; for my part I suppose that before the flood there was no Idolatry, because the Holy Ghost would not have omitted the taxing of that sinne as well as those it doth

taxe

taxe if it had beene then used in the world. But let us take the words to meane, *then it was begun to call on the name of the Lord*, and then it shall be added as a commendation of *Seth*, that in his daies religion began to flourish more then ever before, by his diligence joyning with his Father *Adam*, much more respect was had to piety, and greater numbers of men imbraced the profession of piety. And this ought to be the care of every good man to further the progresse of true religion, and to cause the name of God to be faithfully called upon of many.

Now of the rest of *Adams* seed there is a Catalogue made in the fifth Chapter, of all the ancient Fathers, from the first man *Adam* to *Noah*, in whose daies the flood fell out, by which it appeares of what standing the world was, when it was growne so corrupt, that the Lord could no longer endure the manners of it. And in this Catalogue the Holy Ghost takes this order; 1. He shewes of what age every one was when he begat his eldest sonne. How many yeares he lived after the birth of that sonne. 3. How old he was when he died. The number of the persons are in all ten, *Adam*, *Seth*, *Enoch*, *Cainan*, *Mahalaleel*, *Iared*, *Enoch*, *Methuselah*, *Lamech*, and *Noah*. *Adam* at a hundred and thirty yeares begat *Seth*, and after lived eight hundred yeares and had more children in that time, and died aged nine hundred and thirty yeares. *Adam* was in truth the eldest man all things considered, for though *Methuselah* out-lived him thirty nine yeares (for he was nine hundred sixty nine yeares, and *Adam* but nine hundred and thirty) yet *Methuselah* was borne an infant, *Adam* was made a perfect man the first day, and in those times a man was but a child at thirty nine yeares, for no question they would give their mindes to marriage in that newnesse of the world, paucity of men, and plenty of ground so soone as they were fit for it. So *Adams* perfect estate at the first countervailed the living of forty yeares and more. *Seth* he lived a hundred and five yeares and begat *Enos*, and living eight hundred and seven yeares begat divers more children, and ended his daies at nine hundred and two. *Enos* lived ninety yeares and begat *Cainan*, &c. as you may reade in the story. Nothing is mentioned of any one but the length of his life, the time when hee had his first sonne, and that hee had more sonnes. Onely of *Henoch* it is noted that he walked with God, that is, lived a most holy life and that he died not at all, but was translated after hee had lived three hundred sixty five yeares. The Lord shortned the daies of his pilgrimage, and rewarded his singular piety with taking him up to Heaven, soule and body immediately without dying. He was changed without any separating of his spirit from his body, and in him we have an example what should have beene the course that God would have taken with all men if man had continued in the state of innocency, viz. he should not have died, soule and body should never have departed one from the other, but after a man had proceeded in godlinesse, till hee had gotten so large a measure of it, as in this life hee could (for though

Henoch.

Adam were perfect habitually yet not actually, I meane though hee had an ability to attaine perfect knowledge of God and the creatures, yet hee had not yet actually gotten all such knowledge as hee was to get both of God and of the creatures) then should he have beene translated into Heaven to see God immediately and to know him better then in this life he could be knowne. Sinne entring caused death, had not that come in we should have gone to Heaven without death as this *Henoch* did.

Now out of all these things written concerning these Ancients the direct parents of our Lord, wee gather this, that death is common to all, and how long soever a man lives at last hee must leave the world, and therefore we learne two things principally.

First, to prepare for death, that whensoever it befallerh wee may change for the better not for the worse, and this preparation for death must be not alone a little before it comes, or at the houre of its approach, but in the whole course of our life by beginning early to repent and continuing daily to turne and renew our repentance, that so we may get an assurance of our being taken from earth to Heaven: for he that begins unfaignedly to turne to God and so continues, hee shall surely be saved, and for the most part shall obtaine before his departure hence an assured apprehension of his salvation. Therefore hee must (as *Henoch* did) walke with God in a continuall care of obeying him, and labouring to hold fast a constant perswasion of his favour and love to him in his Sonne, for it is testified of *Enoch*, that he pleased God, so that what in *Genesis* is called a *walking with God*, that *S. Paul* calls *pleasing of God*, and also that by faith he was translated that he should not see death, even by his beleeving and resting upon Gods mercy, for so it is said, he beleeved that God was and was a *rewarder of them that diligently seeke him*, which finding himselfe to do, he resolved that God would reward him: So must each of us walke with God, constantly resolve and indeavour to please God in all things, and retaine in our selves an assured perswasion, that God will graciously accept and reward us in Christ, with giving us life eternall and causing us never to see the second death: though we must not be freed from the first, for that was the speciall priviledge of *Enoch* and *Eliab*, and was never granted to any other that we read. Labour therefore to hold fast in your soules a firme perswasion of Gods love to you in Christ, and withall a firme purpose of pleasing him in all things. Let sincere truth of obedience be joyned with a firme perswasion of Gods love, and the firme perswasion of Gods love be joyned with a sincere indeavour of obedience, then death shall never come amisse, then you are alwaies ready for it. So *David* saith, *I have hoped in thy salvation and done thy Commandements*. So then if we would be ready for God we must doe two things. Turne to him and walke with him. To turne is to begin to walke with God, to walke with God is to continue to turne to him. O ye that have not begun to turne doe it to day, turne now, call to mind your former evill waies to judge your selves for them, to lament them, to seeke of God

Heb. 11. 5.

Psal. 119. 166.

God in Christ forgivenesse of them and power against them, and labour to rest yourselves upon his goodnesse in Christ for pardon and helpe, and so have you made your peace, then keepe your peace by a constant indeavour to please God in holinesse of life, and a constant renewing of your assured perswasion of his love. O happy man he that can so fit himselfe for his latter end. Brethren let the mention of the deaths of so many aged persons, make you carefull to prepare for death; you that be young doe it, because death takes away young men as well as old, and you that be old doe it, because you may meete with it very suddenly, and must needs meete with it afore it be long.

Againe, you see these long-liv'd men here, wrestling with the corruptions of the world and their owne, some a longer time and some a shorter, but all in comparison of our selves a great while. The longest lived man for number of dayes was *Methuselah* who lived nine hundred sixty nine yeares, but for perfection of life *Adam*, who lived a perfect man nine hundred and thirty yeares. The shortest lived of all the Patriarkes was *Noahs* Father, *Methuselahs* Sonne, *Lamech*, for he lived seven hundred seventy and seven yeares, and died the yeere before the floud, a little before his Father *Methuselah*, who lived till that very yeere that the floud came and drowned all, and was taken away that he might not see the floud.

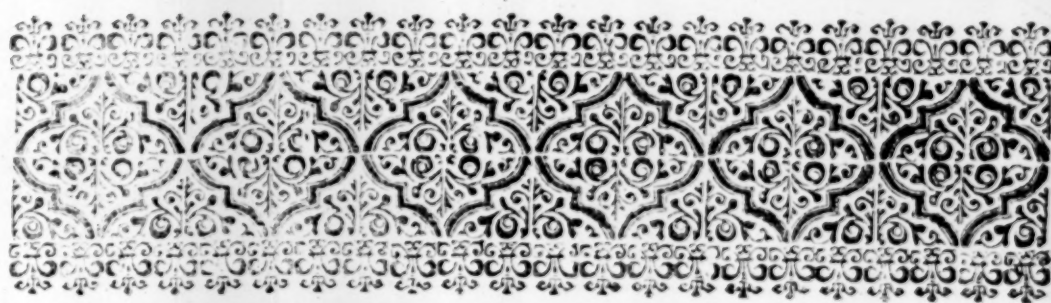
Now why did God lengthen out the daies of the Patriarkes?

I answer, chiefly to maintaine the knowledge of God and true religion in the world, that by the long life of one godly man, the truth which then was not put in writing, but by word of mouth delivered from man to man might be kept more pure and undefiled. *Adam* lived till *Methuselah* was two hundred forty and three yeares old. *Methuselah* lived till *Sem* the Sonne of *Noah* was one hundred yeares lacking two; so that *Sem* talked with him that had talked with *Adam*, who could acquaint him with all things concerning the creatures, the fall and the promised seed out of his certaine knowledge and experience, he had beene made of nothing, he had seene all perfections, and *Methuselah* could tell it to *Sem*, and *Sem* lived to see *Isaac* borne and a

Father. So that *Isaac* might speake mouth to mouth with him that had spoken with him that had spoken with *Adam* the first man that ever was.

Was not this a notable confirmation of his Faith.

Why the Patriarkes lived so long.



THE FIFTH EXAMPLE. OF The Old World.



We have propounded particular Examples unto you hitherto, as also the Scriptures have done. Now following them, wee must set before your eyes the Examples of an whole multitude, even of an whole World, full of men and women, that gave themselves to worke wickednesse before the Lord. It is called in Scripture, *the old World*, and *the world of ungodly*. In the space of a 1656. yeares the generation of mankind was growne to that height and exorbitancie of wickednesse, that the patience of God could no longer endure them.

2 Pet. 2.5.

Now concerning this Old World we will shew you threethings.
1. Their sinnes. 2. The goodnesse of God to them notwithstanding their sinnes. 3. The severe punishment that fell upon them at the last, and so will make use of all.

First, for their sinnes, the Holy Ghost sets them out in generall, and more particularly. In generall, *the sinne of man* is said to be great, and that *every imagination of the thought of his heart was evill and one-ly evill and that continually*. Secondly, it is said, *that all flesh had cor-*

The sinnes of
the old world.
1. In generall.

Gen. 6.5.

Vers 11.

They all were
given over to
sinning, except
some in *Noahs*
house.

Why sinne was
so great then.

2. In particular.

Mat. 24. 37, 38.

1 Pet. 3. 20.

Mat. 24. 38.

Gods mercy
to them.

rupted his way upon the earth. So their naughtinesse was remarkable in these two respects, it was exceeding hainous and grievous in that they committed great and fowle finnes, in great abundance with great wilfullnesse, and gave themselves to add sinne to sinne, doing nothing but plodding and contriving wickednesse, and then all men gave themselves over to the same bad course; you could not finde a man that made scarce a shew of goodnesse out of *Noahs* house. When all consent together to fell over themselves to worke iniquity, and grow past shame or feare, running into most grievous and notorious finnes with greedinesse and wilfullnesse, this is very offensive to Almighty God, and will certainly provoke his wrath to bring upon them some fearefull and heavie punishments.

Divers reasons may be thought of that caused this exceeding great growth of sinne in those times. 1. The long life of men, for let an un sanctified man continue long, and he will grow more and more sinfull the longer he continues. Sinne by frequent exercise growes more and more violent and head-strong. So living a great space of time they grew above measure naught.

2. They had strong and able bodies together with health and ability to enjoy the things of this life.

3. They had great peace in regard they all lived under a paternall government, the agedst in the family still being acknowledged the governour of the family, and they had all one language and so no great cause of controversie, and one religion too, it is like, seeing the Patriarkes lived so long, that they were immediately taught of God, save that they degenerated to prophanenesse and the most became of no religion, and so did not warre with the contrary little partie, unlesse it were with jests, scoffes and contumelies. Long life, great strength, great peace begat great wickednesse.

But more particularly the Lord takes notice here of their 1. Unlawfull and carnall marriages, 2. Of their violence and oppression. And our Saviour telleth of their great worldlinesse, that did sell over themselves to temporall dealings, and cared nothing for better things; and S. Peter tells of their obstinacy in sinning, and their not beleieving nor regarding, *they were disobedient whilest the long suffering of God waited in the daies of Noah.* Yea our Saviour telleth of their notable unbeleeve, that did not give any credit to Gods threats, nor knew of the flood till the waters came and drowned them. All *Noahs* preaching prevailed not to make them take notice of the judgement that hanged over their heads.

The mercy of God towards them appeareth, in that he gave them a large warning, a hundred and twenty yeares to repent, in which his Spirit continued to strive with their wickednesse. God taketh to himselfe the similitude of a man, who being greatly displeased with the ill carriage of his Inferiours, is faine to strive with himselfe to keepe downe his anger, that it raise not up it selfe against them in excesse and over-suddenly. The striving of Gods Spirit is a patient continuing

to

to use the meanes of reclaiming finners, to see if it be possible to winne them, Gods bounty taketh paines as it were to breake mans sinfull heart. So God resolved to continue striving but for a hundred and twenty yeares, and all that while he determined to continue this course of gentlenesse, and withall hee used in that time the ministry of *Noah*, who was therefore called a Minister and Preacher of righteousness by *S. Peter*, that he might reduce them to some repentance and amendment; therefore is it said, *The long-suffering of God waited in Noahs daies*, and in all this space they had great outward mercies. Yea there were men of great stature borne which proved also men of great renowne for wealth, riches, honours and outward eminencies, so that they felt no manner of punishment almost in earthly things, but were reserved to that great and heaveie punishment which waited for them at last, even to the deluge or flood of waters.

2 Pet. 2.5.

1 Pet. 3.20.

God made all the great deepes to breake up, and the springs to over-flow, so that the waters gushed up from the ground, and then opened the windowes of Heaven, and caused all the waters from above to fall downe, till at length the raine continuing for the space of forty daies, and the waters finding so violent an issue upwards, the whole earth and all the highest mountaines were covered with water fifteene cubits, that is, a cubit being counted for halfe a yard, seven yards and an halfe high, to the cutting off of all the sonnes and daughters of *Adam*, and of all the birds and beasts that could not live in the water, save those few that were in the Arke with *Noah*, who besides his preaching by the signe of building the Arke did warne them but all in vaine of the following flood.

Their punishment.

The Deluge.

So you have the summe of the story of the old World in their sinfullnesse, and Gods forbearance for a long time, and Gods severity and their misery at the last. Let us make due uses now of all. For the chiefe thing in such stories as these is to make a good use, because these are set forth for an Example to them that shall hereafter live ungodlily. For their soules also perished eternally as well as their bodies, for anything that can be learn'd out of Scripture to the contrary, except that we may conceive, the Lord might be mercifull to the soules of infants, that were not of age to make use of the meanes that should have brought the rest to repentance, nor did not runne to the same extremity of wickednesse, unlesse I say wee may hope in charity that God would shew compassion on the soules of these, the men of yeeres perish soule and body both. Now what uses must wee make, 1. Of their sinnes, 2. Of Gods patience, 3. Of Gods severity. Of their sinnes we must make divers uses.

The uses of all.

First, to take notice of our owne corrupt nature that is ready to grow so extreamely naught. For wee also are the posterity of *Adam*, and have the same corruption of nature that these had, and our imaginations and the forme and frame of our hearts and all our thoughts

will be onely evill continually, if God give us to our selves, and there is not one of us that would not grow unjust, voluptuous, worldly, violent, and most extremely wicked in every kinde of wickednesse, as occasion would offer it selfe, if the Lord did not hold us backe, either by restraining or sanctifying, or both. To him let us give the praise of our being restrained or sanctified, and let us confesse his goodnesse that doth not give us over to all licentiousnesse, to commit all wickednesse with greedinesse. An hearty praising of God for delivering us from notorious sinfullnesse, is a testimony of some grace. Mans heart is apt to turne such freedome into matter of swelling and selfe-conceitednesse, if our lesse badnesse makes us more thankfull and humble not haughty and arrogant, it is a signe of some truth of goodnesse. But innocency joyned with swelling, lifting up our selves and despising others, is no better then that of the Pharisee. This is the first use of their sin.

The next is to teach us to take heed of such wickednesse, that great finnes may not grow common, but that there may be some to oppose the rest, some to mourne for the rest, and to take care of keeping themselves unspotted in the world, that so great and publike punishments may be kept back. Let us every way strive to cause that finnes grow not huge and universall, that they come not to an high degree and to commonnesse, so that all joyne in them; for then likely some great and heavy calamity must insue. With us finnes do grow very great, great faults are committed by many, but yet we are to praise God that all flesh hath not corrupted their waies, there be some though but few in comparison of the multitude, yet I say some, that set themselves against the great and common iniquities, which may give us some hope, that the Lords chastisements shall follow us onely for reformation, not for utter extirpation of the Nation. Let us all use our best diligence to hinder the greatnesse and commonnesse of sinne, that wee may prevent destroying and all-devouring blowes.

A third use from their finnes is that we be carefull to avoid these particular finnes, or to repent of them and to reforme them, if wee have committed them.

1. Take great heed of making carnall marriages with persons sinfull and wicked for beauties sake, or any such carnall respect. For if it offend God that men be lewd to take wives voide of true religion and piety because of their fairenesse, then surely to be so farre over-ruled with gaine or any other earthly consideration, as for these things sake to make matches with carnall and naughty men must needs offend God. Let no man doe so therefore, let piety I say piety be the match-maker, let beauty, riches, and all such things come after in the second or third place, and let no man for any respect of face, faire state, &c. marrie themselves to foule conditions, foule manners, false religion, wicked conversation. Surely that which swayes a man most in matrimony, swayes him most in his whole life,

life, this being one of the maine matters that concerne him in his life. If godlinesse and religion be not of force to command us in this thing it cannot be conceived that we have any sound knowledge of it, and if outward things sway us most here, they have the soveraignty and dominion of our hearts. Shew your selves spirituall in choice of yoke-fellowes, if you will enjoy the comfort of being so in good earnest and in sincerity. And if any have done otherwise, O let them be much humbled, it is a great fault an hazarding of ones selfe to destruction or of his children, a signe that one doth not rightly know neither sinne or goodnesse, if in this matter wickednesse cannot disgrace all other things, and vertue over-balance all other, and therefore if God have made such a match very dismall and unhappie to any one, and that they have found these things unable to give content, and with these they have beene turned aside from the right way; let them acknowledge the justice of God and turne the punishments into a meanes of unfained repentance for the sinne. It is just with God to crosse mens false opinions of things, and make them meete with wretchednesse, where they did falsely and unwarrantably promise to themselves contentment, as they doe most times in such kinde of ill made marriages. If any good man have so transgressed, he is now called to repentance for it, by Gods hand crossing, and Gods Word warning him.

Againe, beware I pray you of the next sinne, *viz.* injustice and violence, that is, taking away the goods of others by strong hand, whether by manifest violence, or by violent wresting and abusing of law through strength of wit, or purse, or both. To take away that from another by any manner of strength which is his in right that is violence. God hath often in his Word spoken against this, for the waters of the flood have not yet washed it out, but it hath place in the world still. Those that are stronger then others will wrench and pull, and make a shift to tug all they can unto themselves, though they have no right unto such things, covetousnesse and greedy desires beget oppression to satisfie such an unsatisfiable desire; *David* complains, *Psal. 55. 9.* that *hee hath seene violence in the citie,* and *Psal. 11. 5.* *Him that loves violence his soule hateth.* By violence men tread under foot the light of nature, and bury their reason in passion and under it. It is the property of beasts to be lead by will and passion, what they desire to have if they can possibly get it by any device or power they will have it, rules of right they acknowledge none nor can acknowledge, because they want reason, which is the sole distinguisher betwixt right and wrong. But man that hath reason which can set downe limits and bounds to every mans possessions and benefits, should follow his reason and not take so much as his hand can reach and pull unto it selfe, but alone that which he findes the rules of equity to give him. He that doth otherwise doth infinitely trespasse upon Gods Royalty over the whole world, for he doth not carrie himselfe in this great family according to the will of him that

Violence what
it is.
A great sin.

is

is the sole maker and master of it, and so lives as if himselfe were Master and chiefe Lord, and not bound to any rules but those of his owne will. Violence therefore is a grievous sinne. It will bring Gods curse, and anger, and hatred upon the committer. A violent man is odious in the world and in Heaven too, his love of himselfe makes him iurious to all, and therefore also loathsome. Flie violence therefore either of hand or head, and take nothing but what in true right you can prove to be your owne, and if you have gotten any thing by violence, repent of it, and rid your hands of it, else the hand of God shall be heavie upon you for it, he will bring your violence upon your owne pates.

And know I beseech you, that as there be two sorts of violent beasts so of men. You know there be Lions, and Beares, and Tigers, and great creatures that prey upon the weaker as upon the Sheepe, the Cowe, &c. and then there be little beasts too that prey upon the lesser, as the Weezle on the Mousse and on Chickens, and such like that be lesser then themselves. So there be two sorts of violent men too, the great and wealthie man, and the poore and meaner man. The one can beare out his violence openly, and doth it in greater things. The other doth it more closely and in lesser things, but both will have what equity doth not give them by one or other shift or wile, or act of his hand. And truly as great wickednesse is found in poore men this way as in the wealthier. He that is as bad as his place will suffer, is as wicked a man as another that in higher place is more apparantly wicked. Give the Weezle the fangs and limmes of a Lion, hee will doe as much mischief as a Lion. Therefore *the poore robbing the poore* is compared to a *sweeping raine that leaveth no food*, and none more violent then these little violent ones when they can tell how to make way and beare out their violence, will not you see it evidently in the boldnesse of the poorer sort to steale corne at this time of the yeare. He that will pull a piece of ones sheafe from him, if hee were a great Prince of name and power, would pull his whole living from him. Beware therefore of those unjust waies of getting which are under your hands, and in your powers incident to your places, repent of them, shun them, and forbear them for conscience sake, that you may not provoke Gods wrath against you.

Prov. 13. 3.

Further, the men of this time were extreamely worldly as our Lord Jesus noteth, they sold over themselves to the world, and cared not for *Noahs* preaching, nor for any thing that might concerne their soules, but sold over themselves to earthly dealing as you reade in *Luke 17. 26, 27*. O be not many of you such, are not your hearts fully possessed with all earthlinesse. Doe not you set your selves altogether to the things of this life with the meere neglect of that which concernes a better. Surely those that doe so are in heart Atheists, they doe not thoroughly beleieve that immortality of the soule, nor the being of another world. For were every mans heart fully

fully perswaded that his soule should continue for ever in another world either in eternall weale or woe, it were not possible for him not to consider of the estate to come as well as of the state present, if we did as well know and beleve that there is an Hell and Heaven, as that there is an earth and in it misery and welfare, we could not but be as studious to get the future happinesse and escape the future misery as the present. I pray you therefore strive against that sinne of the old World, *viz.* giving up your selves excessively to the world, and put your selves in minde of a world that is to come, and minde the things that are above and set your affections on them. If you so performe workes of Gods Worship, as that they weane you not from the world, you doe them but hypocritically, you have alone the forme and not the power of godlinesse. Though a man use not violence, yet if hee be excessively worldly the Word of God is choaked in him, and will not bring forth the fruit of eternall life unto him.

Another sin of the old World is, they abused Gods long-suffering and *Noahs* preaching, and gat no manner of knowledge of the long threatened flood, nor no care of amending their lives. This is a fearefull thing to get nothing by Gods patience or by the labours of the Ministers whom he sends to teach and warne us. This shewes that the Divell hath blinded their eyes, that sinne hath hardened the heart, and that a man hath given over himselfe to the servitude of some lust: this is a great wrong to Gods goodnesse and authority both, and it brings severe punishments, for in aggravating the sinnes of men it must needs aggravate the punishment also. O brethren consider of your selves if you be not guilty of this sinne. How long hath God beene striving to pull you out of your sinnes. How much patience hath he shewed; how much teaching have you heard, and yet alas the old World got as much by Gods kindnesse to them as you doe and you no more then they. Many of you know nothing of your miserable estate. As little be you acquainted with the truths you are taught every day, as they were with the flood that came upon them, as little doth our preaching prevaile to worke you to amendment, as did the preaching of *Noah* with them. We may well comfort our selves in this, that our successe is no worse then *Noahs*, and also lament that it is no better. Indeed you have not had so many yeeres preaching as the * old World had, but consider it with the proportion to your lives and you have more. Then men used to live some seven, eight, or nine hundred yeeres. Loe God gave them a Preacher a long time, and at length determined the very yeere of the flood, it shall be a hundred and twenty yeeres hence, and so from yeare to yeare lesse as the yeeres went up. Yee have lived and died (many of you that be dead) under the Ministry. Indeed we cannot tell you the yeere of your death, or bring you tidings of a flood of water to overflow you altogether, but of a river of fire and brimstone to overflow and overwhelm you one after one we

4 Disobedient,
1 Pet. 3. 20.
The flood
came upon
them and they
knew nothing.

* 120.

wee can tell you from God, and you feare this floud of brimstone no more then they did that floud of water. O repent of your long impenitency and miserable unbeleeve and wilfull ignorance of Gods threats, and other things that are continually taught you out of the Word. And now cease to imitate this world of ungodly men, but apply your selves to flie from the wrath to come and from the vengeance that must overtake all wilfull sinners. I beseech you lay to heart the things you heare, take notice of them, beleeve them, and set your selves to amend your lives and cast away all your sinnes, which this old World did not but should have done: be better I say be better then they were, and let their wickednesse teach you some goodnesse. When will it once be that you will know and beleeve the threats of God and his promises? when will it once be that you will submit your selves to those that are as *Noah* was, Preachers of righteousness, and seeke to get the righteousness of faith, which *Noah* would not have gotten himselfe, if it had not beene the same that hee preached to others? Now I pray you at last to exceede this generation of wicked men. And these uses you must make of their wickednesse.

Now of Gods patience towards them in giving them all outward prosperity and long deferring the execution of his wrath, and sending *Noah* by preaching and building the Arke to draw them to repentance; learne first to praise God for the like long-suffering to us, and using the like meanes to bring us to repentance and to life eternall. It is the same God that ruled the world at those times who ruleth us also at this time, and he discovers the same vertues in his governing. O how patient is God now also? how great care doth he take to leade us to repentance also? How many outward benefits have wee? This goodnesse of God towards them that perish, whereby he tooke such order and care for them, that they might have escaped perdition if they would have made use of his meanes is not sufficiently heeded nor observed. Might not the world then have escaped both drowning and hell too, if they would have hearkened to *Noah* and beleeved him, and followed his instructions. Did any thing but their owne wilfullnesse and heedlesnesse shut them out of the Arke and out of Heaven, and thrust them downe into the Deluge and into Hell? Brethren, God magnifies his mercies to the vessells of wrath, he doth labour to bring them out of their ill estate, he hath not ceased for many yeares to intice them to repentance by his long-suffering. Certainly this should magnifie Gods goodnesse to us and make us to applaud him exceedingly, and acknowledge the brightnesse of his Justice in their future destruction. O how just was God in the drowning of these men? is hee not as just in the damning of the sinner now? Lord be thou praised for thy mercy and for thy justice, and let the one serve to cleare the other, and both to commend thee.

Againe,

Againe, I pray you now the the second time to make a good use of Gods clemencie to you. He sent but one *Noah* to all the world, who yet is said to condemne the world. He sends amongst you to every towne almost one to tell you of the judgement to come, and to stirre you up to repentance. Now be intreated to hearken and obey, and to get you to the Arke. Brethren wee doe here in Gods name offer you assurance of pardon of sinne, and freedom from hell and death, if you will accept it, O let not our preaching be in vaine. Come, come into the Arke, come into Christ by true faith, into whom you are come by Baptisme in respect of outward profession. The Arke was a figure of Christ, and Baptisme is as it were the Arke: O labour for the true Baptisme with the Spirit that you may shunne and escape the Deluge of Gods eternall wrath and vengeance. Let us not preach to you in vaine as *Noah* did to the old world. And present to your selves the hideousnesse of that plague, O how did mens hearts ake within them? how did horror take hold upon them, when they saw the waters rage so furiously? O now did they find that in experience which they would not beleieve by *Noahs* preaching! What crying, what roaring, what lamentation did fill the Cities and Villages? they did not die of a sudden as in the overflowing of the Sea, but they died by degrees, they had time to get up upon hills and trees, and to foresee and fore-feare their choaking by waters afore it came, and to see the Beasts many perishing before them, many looking for the same ruine with them. Doth not this floud pertaine to you? Doth not it pertaine to you also? Doe you not here see, 1. The Omnipotent power of God, and his absolute and soveraigne command over all creatures. The Sea and Springs are his and will breake out upon us. The Cloudes and Waters above are his and will fall downe upon us to revenge his quarrell. He is Lord of Hosts, O plant in your selves an holy feare of him, and say to yourselves, shall he threaten and not performe, who hath the whole world at hand to be serviceable unto him. If we would represent the Lord before our eyes according to his fearefull greatnesse, so as to make us tremble and depart from sinne, happie were wee. Doth not Christ send us to the old World, and doth not *Peter* also minde us of this destruction by water. Surely the Lord is a terrible God still, he is now as terrible, as he shewed himselfe then in the overthrow by waters.

Againe, you must in this plague see the justice of God, his will to punish sinners by inflicting great evill upon them, that so you may yet make the feare of him the more stedfast and more effectually, for as hee is of power to crush the highest and stoutest and those of greatest power in the world, so he is resolved upon this course, and will surely declare his excellency by making them smoake with most heave calamities, that dare advance themselves against his authority. See here how severe God is, he will not spare the wicked, he

will not hold them innocent, though he deferre many daies, yet will the heaviness of the stroke answer the delay. The flood was long a coming, but being come it's furious and irresistible, and wipes out all the finnes of men sparing none. The Lord can finde in his heart to execute hideous evils upon sinners. Let them if they please fancy a God wholly consisting of mercy, they shall find him such as his Word describeth, not as they themselves have counterfeited, hee will recompence vengeance on his Adversaries, hee will not pitié their cries nor groanies. Hee will not be melted with their complaints, but utterly destroy them according as his Word hath spoken.

Behold also the equity of Gods proceeding, hee answers their finnes with the kinde and measure of punishment. Great finnes and great waters. All flesh corrupted with sinne, and all flesh cut off for sinne, the earth filled with violence and now filled with waters. None tooke care to forbear almost any sinne but *Noah*, and none escapes but *Noah*. No multitude of sinners can save them out of his hand, as all sinned so all perish. This great and heavie judgement should be often in our thoughts, we should thinkethus, *if God spare not the old World neither will hee spare us*. It is *S. Peters* inference, and it is a great sinne in us, that we doe not often put our selves in minde of these things to frame our selves to humble obedience.

If any say, but God hath promised never againe to destroy the world by water.

Gen. 9. 11.

I answer, true, but he hath never promised not to drowne sinners, neither hath he promised not to punish them with punishments as fearfull as this of perishing by waters. God hath great variety of weapons to wound his enemies; if he hath renounced the use of one, he hath others enough to take up for that purpose. And Brethren, I pray you take notice of what *S. Peter* tells us of, *That as the world that then was did perish being drowned in the waters, so the world that now is shall perish by fire*, for he telleth us, that it is by the same word reserved for fire kept in store against the time to come. The Prophet *Enoch* foretold of that great day before *Noah* foretold of this deluge. That day is longer before it come, but it shall be more terrible when it comes, for *the heavens shall passe away with a noise*, as the holy Apostle tells you. Now as the righteous *Noah* shewed a way how to escape that water, even repent and get into the Arke, so we shew a way how to escape that fire, repent and turne unto the Lord, otherwise when he shall come in flames of fire, you shall receive the judgement of eternall destruction from before the presence of his glory.

2 Pet. 3. 6, 7.

Jude verse 14.

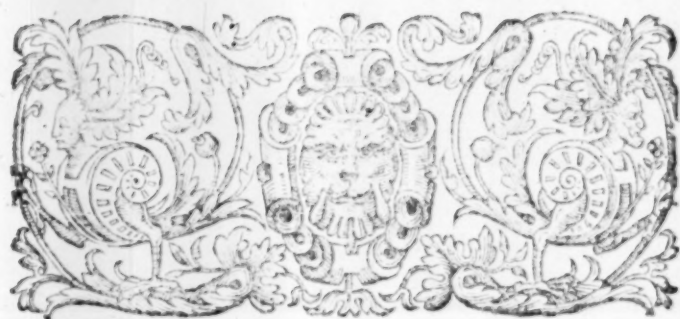
2 Pet. 3. 10.

Brethren, I beseech you so to ponder upon that great misery which fell upon the old World, that you may be the better for knowing all the passages of so strange a story. It was the first remarkeable judgement. No generall calamity that we reade of did come upon the world till then. The first and last acts of justice will be most severe, and the last likely severer then the first.

The

The Lord gave to the men of this old World a very long life, and very great outward benefits, and shewed to them exceeding great long-suffering, why so? but because he would first, as he delighteth to do, proove men with benefits. As if he should have said, I will proove *Adams* sonnes with the fruites of my favour. They shall have time enough to repent, some eight or nine hundred yeares, and they shall be allured by all prosperity, nothing but comforts shall come upon them for a long time, but if they will not profit by this gentlenesse, I will shorten their lives by halfe, having taken away all those fearefull sinners by a flood of waters. You see Gods displeasure against sinne, O at last profit by it and learne to be righteous, there is no way to escape Gods judgements, but by following after righteousnesse, this counsell take, and you shall be safe.

(*)





THE SIXTH EXAMPLE. OF NOAH.



Ne godly man is worth a whole million of sinners, as appeareth in that the Lord made more reckoning of one *Noah* then of all the world of the ungodly. Having laid before you the bad Example of that most wicked generation which lived before the flood, I will now speake of one godly man which lived in the same times with them, and saw them all swept away with the besome of destruction. His name was *Noah*, the word signifieth rest, and we have a reason given us of imposing that name by his Father, *Gen. 5.29. This same shall comfort us concerning our worke and the toyle of our hands, because of the ground which the Lord hath cursed.* It is somewhat doubtfull how *Noah* was a comforter to the godly Patriarckes in respect of their troubles of all kinds, both those they tooke in striving against the bad men of their times, and the common labours of life in regard of the curse that was gon out against mans sinne. The most probable opinion is as I thinke, that because he was a Preacher of righteousness, and did more largely and plainly denounce Gods wrath against sinners, and his blessing to the godly (for a Preacher of righteousness must needs doe both these things) therefore

Noah what it signifieth.

he gave much refreshing to the soules of the godly, and made all their labours easie. Even as now if Gods people have a painefull Minister amongst them, that ceaseth not to acquaint them with Gods mercy and justice, and to revive the remembrance of Heaven and all the Promises in their hearts, they live much more comfortably, then any outward thing without this helpe could make them to live. So it was in those times also with those godly Patriarkes. Againe, as it would be a great comfort to good men now, if any man were sent by God to assure them of the last day of judgement, for they would even lift up their heads and rejoyce: so *Noah* in telling of the flood which to that world was a kinde of judgement-day did greatly solace the spirits of the good against all their sorrowes.

His Birth.

Now this *Noah* was the sonne of *Lamech* the sonne of *Methuselah* in the 1056. yeare of the world. He was the tenth after *Adam* inclusively, borne after *Adams* and *Seths* death, and *Henochs* translation, and lived to see the death of *Enos*, *Kainan*, *Mahalaleel*, *Lared*, *Methuselah* and *Lamech*. This is all we have to say of his Birth or entrance into the world.

His life.

Now concerning his life I pray you consider foure things. 1. His goodnesse. 2. His bad deeds. 3. The sorrowes and miseries he met with. 4. The benefits God gave him. And let us make use of all as we goe along and so come to his death last of all.

In which

1. His vertues.
1. In generall.
Was a perfect
man and wal-
ked with God.
Gen. 6. 22.
Heb. 11. 4.

First for his goodnesse, it is set forth in the Scripture generally and particularly. In generall these three things are affirmed of him, *Gen. 6. 9. He was a just man and upright, or perfect, and walked with God.* Before it is affirmed of *Henech* that *hee walked with God*, and the Scripture told us also of *Abel*, that hee obtained a divine testimony that hee also was just, and *Iob* is said to have beene a perfect man, yea it is added by way of amplification to his goodnesse that hee was *a just man and perfect in his generations*, that is, in his owne time, in those most sinfull daies when all were naught. *Noah* was good when all had corrupted their waies, he was sincere and upright in his waies. For this is the truest commendation of vertue, when it keepes a man unspotted of those evils which are every where practised in the world.

Let us now request you to consider of your selves every man whether he be a *Noah*. Surely none but *Noahs* shall be admitted into the Arke, and escape the waves of destruction: none but *Noahs* shall finde favour with God, and be delivered from eternall death. Whosoever cannot approve himselfe to be such a one as this good man, let him never dreame of comming to Heaven.

But who is a just man? who a perfect? who walketh with God?

Who is a just
or righteous
man.

I answer, A just man is first he that renounceth his owne justice which is of the Law and imbraceth the righteousness of faith, even the righteousness which is of God by faith, relying wholly upon the merits of Christ and Gods mercy in Christ, for pardon
of

of his offences and acceptance of himselfe and his indeavours to salvation. The Scripture witnesseth that *Noah* was an heire of this righteousness, *Heb. 11. 7.* And this is that that must be first found in every man. He must see and confesse his owne unrighteousnesse, and utterly disclaime his owne righteousness as knowing that it is no better then a menstruous rag, in respect of his justification. Doe you this my Brethren? Are you made to see your selves grievous sinners, such as in your selves must needs be damned, and cannot possibly bee saved by the worth and merit of your owne goodness.

Secondly, a righteous man must stay, rest, depend on, beleeve in the righteousness of Jesus Christ, labouring to build up in his own heart a particular perswasion and assurance, that the Lord of Heaven will accept him as perfectly righteous in the name and mediation of Jesus Christ his Sonne, and that alone, for so was *Abraham* made partaker of that blessednesse, which stood in the imputing unto him of righteousness without workes, and *Abraham* is the Father of the faithfull, as he was justified so must all we be justified, and no otherwise. See into your selves, doe you rely upon our blessed Saviour the Lord Jesus for pardon of your sinnes? or doe you waver from him or stay upon any other besides him?

Rom 4.

Lastly, a righteous man must himselfe also worke righteousness, and give himselfe to be a servant of righteousness, that is to say, he must resolve and indeavour to leave every sinne by Gods Word condemned, and to doe every duty by Gods Word commanded, and that also for Gods sake with reference to him, and out of a desire to please him, that is, to keepe his favour. This is a righteous man. He strives in all things to please God according to his Word, but finding his defects bewailes them, and resteth alone on Gods goodness in Christ for pardon and salvation. If you be such, then are you *Noahs* indeed and shall surely bee saved, if not you bee but dissemblers, and no shew of religion shall save you from destruction.

Therefore all of you that are not such, I pray you feelee your unhappinesse, you are not good enough to goe to Heaven yet, whatsoever you have imagined of your selves. Therefore also now seeke to be such, begin with lamenting your unrighteousnesse before God and craving pardon and helpe, and so proceed to pray for and indeavour after all the things before prescribed. Be the better for *Noahs* example. Let not this story be preached unto you in vaine: you know *Noah* was one whom God loved, whom God hath saved, study to be such as *Noah*. What riches he had, the Scripture takes no notice of, but righteous he was, studie you to be such and be happier then all riches can make you.

And especially I pray you labour to follow *Noah* in this one thing, to be good in your generations, in those things I meane wherein your present times take generall liberty to be nought, that so you as

Noah may at once glorifie God and condemne the world. What evill things all doe commit those doe you forbear, what good things all doe neglect, those be you more carefull to performe. Many things are growne into common fashion, swearing, pride in apparell, formality in religion, covetousnesse, monstrous fashions, mishapen long haire, O be yee in these things carefull to avoid the corruption which is in the world. Many good things are growne quite out of all fashion almost, constant reading Gods Word, holy conference, keeping a treasure or purse for God in your houses, meditation of Gods Word, and carefull sanctifying of the Lords day. O strive to performe these duties. He that is good alone according to the common streyne is hollowly good, wee must be pure of those faults which are allowed almost of all.

2. His vertues
in particular.

1. Was a Preacher of righteousness.

2. Pet. 2. 5.

Is. 49. 4

But let us consider the particular good things noted of *Noah*. First, *S. Peter* testifies of him, that hee was a Preacher of righteousness, meaning of that righteousness whereof hee was also an heire and practiser. All you cannot be Preachers of righteousness by speciall office as *Noah* was, this belongs alone to us Ministers, and O that we could learne to be like *Noah* in our places, continuing faithfully to teach men the will of God and call them to repentance, and to true righteousness in Christ and good life in themselves. Surely *Noah* had slender encouragement, for we doe not reade of any one man that heeded his Preaching, he if any other might complaine that his labour was in vaine, and that his time and strength were spent to no purpose. We that are Preachers must imitate him in a patient discharge of our duties, what if God doe not vouchsafe to work with our labours? to bring men to righteousness, shall we be disheartned? No no, but following this good man, continuing to doe Gods worke and looke for our reward from him.

And againe, I call upon you for great thankfullnesse to God, for that he hath set many Preachers of righteousness amongst you in this Kingdome, and hath vouchsafed to hold mee in this office amongst you for these thirty yeares or thereabouts, I have Preached righteousness among you according to that measure of knowledge and utterance that God hath vouchsafed mee. O let mee have some better encouragement from you then *Noah* had from the old world, and indeed I have had, and I blesse God, and I blesse those among you from whom I have had it. Some of you have beene carefull hearers to the preaching of righteousness, and have turned your feet into the paths of righteousness. The Lord stablish you in those happy waies for ever. And one thing now I beseech of you, that you be suitors unto God to raise up to all the places that have not Preachers, and to continue to them that have such as *Noah* was, Preachers of righteousness, which themselves also will practise; especially, I require you not to forget your selves in this towne, but make it one part of your daily supplications to God, to grant you a succession of Preachers of righteousness when my selfe must leave

leave you, God knowes when, O Lord let there never want so long as this Towne and Church standeth, a faithfull Preacher of righteousnesse to supply this roome in which I now stand amongst you this day.

But secondly, *Noah* is commended for his faith. By faith *Noah* (saith the Author to the *Hebrewes*) *did, &c.* you must all labour to get this same faith. This is the grace of graces commended in *Abel*, in *Henoch* before named, and now in *Noah*, without which we cannot possibly please God.

2. Had faith.
Heb. 11. 7.

But what is this faith you will aske mee?

I answer, I will shew the nature of faith unto you: It is that grace by which a man assents to all that God speaketh for the authority sake of the speaker. This is the nature of faith in generall. Under it is comprehended that which is called justifying faith, being an assent to the Promises of the Gospell, or of the new Covenant upon the same ground. This assent is double, first generall to the word generally spoken, and particular to a particular conclusion duely deducted thence concerning ones selfe. And whosoever doth truly assent to the generall, must needs assent to every particular concluded under the generall, because the contradiction of an universall proposition is made by a particular contrary to it, and the generall is accounted false if it may be denied or be denied of any particular, for Example, if I say all the twelve Apostles were godly men, and another say one of them as *Judas*, was not a godly man, though a eleven were good, yet because this one was not so, he hath shewed that proposition to be false. Now then, marke that faith yeelds a double assent: First, to the thing generally spoken: Secondly, to the particular conclusion contained therein and thence deduced, and this assent must be grounded upon the bare authority of God the speaker in respect of his perfect and infallible truth, because it judgeth him faithfull, therefore it esteemes his words true, not because it can see reason for things in his owne discourse and understanding. This is faith, for example, God said to *Noah* there shall be a flood to drowne all the world, there was no reason to thinke it should be so, but God said so (*warning Noah of things not seene as yet*, as the Apostle speakes) and therefore *Noah* was verily perswaded, that there should come such a flood to destroy all mankind. Again, God promised *Noah* that if hee would build an Arke, God would save him and all his family, and all that would come with him into the Arke, There was no naturall likelihood for this neither, for in such a flood an Arke or the best ship in the world could not keepe men safe, but that with the furie of the waters they would have beene dashed against some rocke or other, and wracked, yet God said so to *Noah* and he beleevved it for himselfe and his family. This you see was *Noah* his faith. And I call upon you to consider, whether you have this faith or not. Doe you assent to all the narrations, promises, threats of Gods Word, even because God the

What faith is.

Heb. 11. 7

Author

Anchor of it is true and doe you assent to the particular conclusion concerning your selves in that generall contained. The Lord threatneth in his Word, *Cursed is every one that continueth not in all things*, doe you beleewe this generall, and the particular that will follow from it, but I have not continued, &c. therefore I am cursed. Again, the Gospell saith, all that doe not repent and beleewe shall be damned. Doe you beleewe this? and doe you beleewe the particular contained under this? I doe not repent and beleewe the Gospell, therefore I shall be damned, or contrarily I doe repent and beleewe, therefore I shall be saved. Search what authority Gods Word hath with you, if you deduct the particular from the generall in every point, then you doe beleewe the generall, els you do not.

And alas how manifest is it that most men have no faith but alone say they have as *S. James* speaketh, and beguile their owne selves. The threats of Gods Word and his promises are of no value with most men, they doe not perswade themselves, that any of those evils shall be performed against them which the Scripture denounceth against such sinners as they be, nor that any of the promises shall be performed to those that performe the things contained in the promises. If they see naturall likelihood of any good or evill they can be perswaded it will come, but if there be no prooffe but a bare promise or threat out of the Bible, they make no reckoning that that good or evill will come ever a whit the sooner.

Now I pray you see and lament your unbeleeffe, it is the roote of all sinne, neither can any sinne be found to rule farther then this ruleth, and I pray you cry to God to worke faith in you by the Word you reade and heare, for no good at all can it doe you if it be not mixed with faith. And if any man have such faith in Gods Word indeed and not alone in profession and shew, happy is that man, for hee shall be sure to find the like acceptance of God that *Noah*, hee that hath this faith must needs be in Christ and Christ in him; for where Gods Word dwells, there himselfe dwels, and the Word of God dwells in men by faith.

3. He was moved with feare, Heb. 11. 7.

A third thing in *Noah* is noted by the Author to the *Hebrewes*, that he was moved with feare, you see he feared Gods threats, he was afraid least he should be drowned with his family among the rest, if he did not obey God and live vertuously and build the Arke at Gods Commandement, and indeed if he had not done so he should have perished with the world: as whosoever lives wickedly shall be damned, this is a threat, he that hath true faith will not deceive himselfe with vaine words, and say, I am elected, I am a beleever, I shall be saved though I take liberty to sinne, but he will feare and depart from evill, and use those meanes of escaping destruction which God hath appointed. So true faith will undoubtedly worke such a feare of Gods threat, as will make a man depart from evill, because it brings a lively apprehension of danger and much evill before his eyes if he sinne, and therefore cannot but worke feare, I
meane

meane a feare of caution as they call it, whereby a man is made warie to shunne and escape the evill. There is a passionate feare whereby the heart is perplexed, the joynts shake, and such naturall bodily accidents doe follow it. This feare ariseth from the bodily presence or imminent danger of some sensible evill, and *Noah* did not so feare the flood. There is another rationall feare as I may well name it, by which a man apprehends an evill thing to come, so as he is made carefull to shunne, prevent, and dares not bring it upon himselfe. And this feare lookes on things a great way off, long before they offer themselves to the senses, and such was *Noahs* feare. And such a feare faith will evermore bring with it. It will cause that a man shall not dare to doe the things forbidden out of an apprehension of the greatnesse and extremity of the danger that will arise.

A double feare

Now looke to your selves my Brethren, doe you feare Gods threats, doe you feare the curse of the Law, the wrath of God, hell fire, damnation, with such a feare as makes you use the meanes to escape these evils, and makes that you cannot be bold to doe the things against which the Lord speaketh these things. If you brag of faith in Gods promises and have not faith in his threats, your faith is a vaine fardie, and a meere painted or dead faith, for no man can credit any thing which God speaketh if he doe not credit all so farre as he knowes and considers it, because God cannot be deceived in any thing. And if you say you beleeve Gods threats and doe not feare, I say againe, be not moved through feare to doe the things by which you might escape those evils threatned, even to forsake the sinne and repent, certainly you deceive your selves and doe not beleeve. Now it is most evident, that most men entertaine Gods threats without any feare. They are not affected at all with the heare-say of these evils, therefore it is sure they have no faith. See your want of faith by the absence of this never failing effect thereof, and couzen your selves with a shadow of faith no longer. And now pray God to plant in your hearts such a feare of his threats as hath beene said. It is a most wholesome thing to have the soule overawed with apprehension of the evils which God denounceth against evill-doing, and to be thereby kept downe, so that it hath no courage to lift it selfe up to naughty deeds. Blessed is he that thus feareth alwaies, O that you would *worke out your salvation* in this *feare and trembling*, O that the same minde might be in you that was in godly *Iob*! who said that terrour from God did keepe him from doing any wrong to his servant, and that of the holy Apostle *S. Paul*, who said that knowing this terrour, he did perswade men and was made manifest to God. Let those threats, *if you live after the flesh you shall die, and those that doe such things shall not inherit the kingdome of God, and for these things sake the wrath of God comes on the children of disobedience*, and many the like be often in your mindes, let them awe you and hold under the strength of your corruptions, causing you to denie your

2 Cor 5. 11.

Rom. 8. 13.

1 Cor. 6. 9.
Col. 3. 6.

your selves all unlawfull profits, pleasures and effects of sinne, and to crosse your owne wills, and to let your selves to do the things that are most contrary to flesh and bloud. *The feare of the Lord is to depart from evill*, this feare of the Lord is the beginning of true saving wisdom, to them that thus feare are all the promises of the Gospell made, yea it is in one word said, *those that feare the Lord shall want nothing*. Never thinke that your faith is right and good if it do not produce this feare, for faith must acknowledge God to be faithfull in all his words, threats as well as promises, and this grace is that which being planted in the heart of man, doth keepe him from falling away from faith, doth preserve the soule to salvation, by working in it this good and vertuous feare of damnation: as faith kept *Noah* from drowning by making him holily to feare drowning.

Now the last vertue of *Noah* is, that he built an Arke as God bad him, and furnished it with all foode, and went into it at the time appointed, and received in with himselfe and family all manner of Beasts and Birds that could not live but on drie ground: two and two, male and female of the uncleane that were not fit for foode and Sacrifice, and 7. and 7. of those that were cleane, that is fit for foode and Sacrifice, at least for the last.

Here is his faith which brought forth obedience to the word of God, in such things which seemed ridiculous to the world, and made him a laughing stocke unto all the world almost: *Noah* forsooth the youngest of the Patriarkes, hee will needes be thought to have better acquaintance with God, then either *Henoch* or *Methuselah* or *Lamech* or any of his Grandfathers that have lived or do live. None of them could see a floud comming, none of them had a fancy of the worlds being drowned, none of them bethought himselfe of making an Arke, but this fellow hath gotten some new revelation, and hee is a building a huge thing like a Chest almost so long, &c. So you thinke the man is not in his right wittes! Bretheren you easily perswade your selves, that this good man was laden with these scoffes, and the like behind his backe, and like also before his face, and to his very teeth. For wicked wittes will never cease gybing at those good things that crosse their sence and reason, Yet *Noah* obeyed, went on, built the Arke, that is, was obedient to God in a thing that made him ridiculous to the world. So will true Faith do, it will make a man obey the Lord in those actions by which hee shall make himselfe a derision to all men almost, and more then a derision, a prey and spoile too. The Obedience of Faith is such an Obedience as will make all men to beat Gods becke in acts of that nature as will cause him to be blamed and despised of all the world, as we see in *Abraham*, in *Moses*, and in all those almost that are reckoned up in the 11. of the *Heb.* Because it makes a man firmly and stedfastly to apprehend greater good things and greater evill then those that are seene, and so those visible ones do not sway him and rule on him; for hee that sees a greater danger or evill, will easily cast himselfe upon

a farre lesse to shun the greater, so contrarily a good thing. And so much for *Noahs* goodnesse before the flood.

Now see in and after the flood how he carried himselfe. Hee entered into the Arke as God bad him, and committed himselfe to Gods protection trusting on him for safety. Here was no mast, oare, rudder, canvasse or marriners to steere and guide this vessell, a wonder it was that the billowes did not cast it over and over, that they did not breake the barres by their continued rage, and that it had not perished with all its burden. But in went *Noah* taking all the Beasts with him, assuring himselfe to be safe, for so God had told. Here is an excellent act of faith, even to use Gods meanes of attaining the good things promised, and there rest himselfe without any further carking and perplexity of mind. This was the act of *Noahs* faith all the floodtime, hee heard it raine as if Heaven and Earth would come together, he perceived the cloudes to be in a fury with the sonnes of men, the waters raged and roared, and through the windowes hee might see how all was changed into a Sea, yet there he kept himselfe quiet, and made account, that himselfe and his household should do well enough in all this confusion of nature. Hee had Beares, Lions, Tigers, Wolves and all manner of devouring beasts within the Arke, hee was never a whit afraid of such neighbours, but rested himselfe peaceably upon Gods promises. O Beloved that we could do so for our soules, for our estates, for every thing, use Gods meanes, and then promise our selves the wished effect, and trouble our selves with no further feare and dismayednesse as *S. Peter* saith, doing well and not being dismayed with any feare. O how happy would our lives be in the midst of a deluge of dangers, if we could thus enter into our closets as it were, and shut the doore: I meane use Gods meanes and rest on him.

Noahs goodnesse in the flood.

1 Pet 3. 6.

Againe, *Noah* continued in the Arke till God bad him come out, hee perceived the waters to cease raging, hee discovered the tops of the mountaines: hee sends out the discoverers, the Raven and the Dove, and learns by them great abatement, and he sees with his eyes all day when he had removed the top of the Arke, yet hee stirres not out till God bad him goe out, who had bidden him goe in. So must you do my Bretheren, you must tarry in the Arke as it were so long as God sees fit and not make hast out of it of your owne heads. Be so long in affliction as God will have you, goe not out till hee leade you out, you may wish the time of deliverance, and send out the Raven and the Dove, use the best meanes you can to helpe your selves, especially by prayers to God, and you may remove the covering of the Arke, you may looke round about by faith, and with joy see your deliverance comming forward, but keepe this as a certaine conclusion, not to stirre out of any estate though never so troublesome, till you have good warrant from God going before and guiding you.

Noahs goodnesse after the flood.

Now at last see what good *Noah* did after the flood, hee built an

H

Altar

Altar to God and offered sacrifice in thanks for his deliverance, and in a desire to frame his household to true piety, and to establish the worship of God amongst them. O let each of us learne carefully to acknowledge Gods goodnesse in great deliverances, and to offer him the sacrifice of praise, if hee have safe guarded us from the raging floods of adversity and calamity. And let us be careful to establish and set up the worship of God in our families, and amongst our people publikely and privately every way. Build Gods altar, offer Gods sacrifices, I meane exercise Gods religious worship, pray, heare, read, meditate, come to the Sacraments: set not Gods ordinances at variance. Doe not picke quarrells with any one of them, exalt not one to depresse another, let them all goe together in their times, and especially performe the true meaning of these sacrifices. Offer up the sacrifice of Christ in a perpetuall renewing of the memoriall thereof in your soules to God and renewing of your faith in it, offer up the sacrifice of a contrite spirit and broken heart, sighing daily for daily sinnes and infirmities, offer the sacrifice of earnest prayers for all good things, and of hearty praises for what wee have received already, and offer up your selves to God by him to be sanctified to doe him faithfull service in all holy obedience to all his holy lawes. Be truely, heartily, uprightly religious and devoute in your whole lives.

But next, *Noah* planted a vineyard, hee fell to husbandry, for my part I doubt not but that God had made vines from the first, and that though wee heare of no vineyard, yet there might have beene store of them. But howsoever *Noah* set himselfe to his calling, to husbandry. O let us every man follow him and give himselfe to his husbandry and his vineyard, the tradesmans trade is his vineyard, every mans calling is his vineyard, be like *Noah* fall to planting and dressing this vine. Abhorre idlenesse, have some vineyard, O how miserable is hee that hath nothing to do? O how unhappy a thing is it to be in the world as a ciphers in Arithmeticke.

But lastly, *Noah* is a faithfull Prophet, and pronounceth Gods curse even against his owne sonnes, herein he becomes to us a patterne of fidelity in the calling of a Minister, even to denounce all things that God puts into our mouthes against all persons, how neere and deare soever they be, and so of all Governours, to punish their inferiours without partiality, whatsoever their offences be.

And thus you have *Noahs* goodnesse, of his badnesse we have something related too.

First, that hee dranke of the wine which he had planted so over-liberally, as that hee was drunken, in his drunkennesse discovered his nakednesse, being besides himselfe with excesse of wine, he had not care to keepe those parts covered which nature would have to be concealed. So his Sonne *Cham* finding him lying in this immodest fashion, was scandalized and drawne into a great offence.

Here we learne to take heed of drunkennesse, and of all immodest carriage,

Noahs sinnes.

1. Hee was
drunke.

carriage, which being bad in case of drunkenesse, must needs be worse when a man is sober and hath ability to consider better what he doth, and to refraine from such unseemely deeds. Brethren, if any of you have beene drunken, if any have in his drinke or otherwise perpetrated immodest and leud acts, I beseech you learne of *Noah* to repent of it, and be assured that upon your repentance you shall finde pardon. And I pray make not your soules bolder to persist in drunkenesse, by abusing *Noahs* example, for he offended but once this way, and through weakenesse it may seeme, in that being desirous to refresh himselfe after so long pensivenesse in the flood, he was freer then was fit. Let not his once offending out of weakenesse make you bold to doe the same sinne 100 and 100 times, yea be you more carefull to avoid that trespasse which sped so ill with *Noah*. Drunkenesse will make every man discover his nakednesse, if not of body yet of minde. There is no crime so notorious, but the drunken man will cast himselfe into it, if occasion offer it selfe, as we may see also in *Lot*. Wherefore know yee that a good man may be overtaken through infirmity with some such grosse sinne, but he will not wallow in this mire, he will not allow himselfe in the practise of it, and give over himselfe to be drunk day by day, weeke by weeke. And as for these grosse externall acts of evill, you are to be so much more carefull to avoid them, by how much God hath given you more power to forbear them, for a man hath power if he will to forbear drinking, and therefore if he doe not leave this fault, it is because hee will not, and the custome of sinning doth make the will so inthrall'd to evill that a man will needs doe it, not needs must doe it, whither he will or no, which is so farre from excusing the fault, that it aggravates it exceedingly.

Yea beloved take heed of all immodest and undecent carriages, by discovering the shamefull parts: for if this were a sinne in a drunken man, that had not understanding to know he did amisse, how much more in a man that is sober which knowes he doth evill and will doe it.

Now you have *Noahs* faults and his vertues. Looke upon his crosses and his benefits.

His crosses were besides the common miseries of mans life which he suffered together with others, First, he spent his time in vaine Preaching and no man regarding it.

Secondly, he lived to see all mankinde destroyed and to behold a fearefull deluge, and for a whole yeere and more (for the flood began on the second moneth and seventh day of his 600 yeere, and he came not out of the Arke till the twenty seven day of the second moneth of his 601. yeare) he was as it were imprisoned in the Arke, shut up amongst the beasts and other creatures.

Thirdly, he had a gracelesse wicked sonne and was put himselfe to pronounce a curse against him with his owne mouth in the name of God, for he did it not out of anger or distemper, but as a Prophet

Noahs crosses
1 No man regarded his preaching.

2 Hee lived to see all mankind destroyed

3 Hee had a wicked son.

in the Name of God and by his instigation and authority.

4. Lived to see
his offspring
naught.

Lastly hee lived to see his offspring after the flood grow very naught and suffer fearefull punishments. Hee saw the building of the tower of *Babel*, the dispersion of men from *Babel*, the halving and quartering of mens ages, the universall overspreading of idolatry, in so much that *Abrahams* father *Nahor* and *Terah* did not escape it. These crosses did *Noah* suffer.

John 4. 2.

Buckle your selves to crosses, and be thankfull if you have not felt so grievous evils and universall as those of *Noah*. Wee should make our owne miseries more tollerable by comparing them with the greater miseries of better men then ourselves, that have gone before us in the like and worse. Have you leud children? so had *Noah*. Doe you labour in vaine in your places? so did *Noah*. Doth the world run all to wickednesse? so did it in *Noahs* dayes.

Againe let us feare to fall into those finnes of his which did bring upon him great miserie. Be not drunke least you become a scandall to many through your evill carriage, and least God set you to some worke as contrary to your good like as it was to *Noah*, when hee was faine to pronounce a curse against his owne child. Now goe and thinke of the crosses of *Noah* to fright thy selfe from sin.

Hee benefitted
the found fa-
vour with God.

And last of all consider his benefits, 1. Hee found favour with God, that is, God made knowne his love and kindenesse to him, made him know that he loved, liked and accepted him to life, so it is testified of divers others. Now labour to be good, encourage yourselves in piety, with God you shall find favour, hee will make manifest his love and kindenesse to you though men seeme to disfavour you, and the love of God is a thing so pretious and comfortable, that it may well overweigh all the anger wrath and displeasure of men. If God favour you no matter who hateth you, and this all Gods people may be said to find, by walking in the wayes of righteousness with *Noah*, for God is not an acceptor of persons.

2. Hee was di-
rected by God
to a way of sa-
ving himselfe
from the flood
with his family

Againe *Noah* was directed by God to a course of saving himselfe from the flood with his family and many other creatures, and accordingly did escape the common destruction. This is a speciall favour of God to deliver his people from common calamities, especially that eternall destruction of hell fire that must overwhelm the world. This benefit God will give to all his Saints, and safety also from common calamities when the time serves, and so farre as is fit, if they strive against the common finnes by mourning and oppose the same. God will be an arke unto them in the midst of a deluge, and they may triumph as *David*, *I will not feare though the waters rage, and though the mountaines be cast into the midst of the sea*, as then they were. Let all Gods people set themselves resolutely against common finnes, and God will preserve them from common judgements.

Psal. 46. 2, 3.

3 The Lord ac-
cepted his sa-
crifice.

Thirdly, The Lord accepted his sacrifice, and resolved hee would not drowne the world any more, and made a covenant with *Noah* and all creatures, confirming it by the raine-bow, as a signe thereof.

thereof. So God did shew his goodnesse to *Noah*, and gave him dominion over all creatures, and power to eat flesh, which before God had given them no warrant to doe, and therefore I suppose the godly did not usually unlesse in sacrifice if then. And herein the Lord was gracious to *Noah*, that for his sake he made a covenant. And he was a figure of Christ in whom the Lord did make a covenant with all mankind, then the second time, not to destroy them with eternall destruction, if they would trust in his mercy, and repent of their finnes. For this temporall covenant was a shadow of that eternall, into which all mankind was againe admitted through Christ that was to come. But they did soone cast of this covenant in running to other gods, which may seeme to be the onely sinne that then did cast the committers quite out of the covenant, other finnes did keepe them from injoying the good things of the covenant; but this did cast them out of it altogether, so that having runne into that they were no longer in the covenant. Now see Gods grace more fully to us, that hath renewed this covenant which is in Christ more evidently, and take we heede of casting our selves out of it againe, by following strange Mediators and Jesusses, as I thinke the Papists doe. Whosoever doth seeke to any other merits but only those of Christ, thrusts himselfe out of the covenant of grace, and Christ is become of none effect unto him.

Lastly, *Noah* had two Godly sonnes, and this is a singular favour to give a man a *Sem* and *Iaphet*, if he have a *Cam*, and that all his sonnes be not discoverers of their Fathers shame.

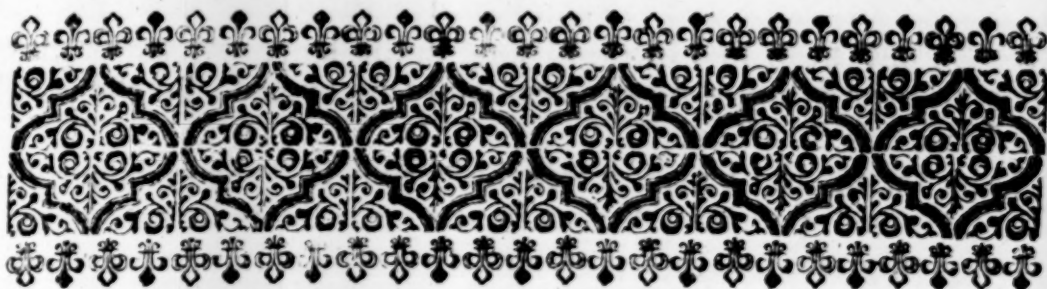
Lastly after 950. yeares *Noah* died, and so must we all after not so long a life, O therefore prepare wee for the comming of death, that it may not take us away in the midst of our impenitency.

(* *)

4. He had two godly sonnes.

Noahs death.





THE SEVENTH
EXAMPLE.
OF
HAM, NIMROD,
Babilonians.



Have offered to your consideration the Examples of the Old World, I proceede to speake of the World that now is, as *S. Peter* calles it, 1. from the flood to *Abraham*, and then from *Abraham* to the death of *Ioseph*, for there the Booke of *Moses* called *Genesis* is concluded. Now here first I will set before you the bad examples of bad men, then the good examples of good. Of the bad we have *Cam*, *Nimrod*, particulars, and the builders of *Babel* in an heape as it were, and of the good wee have *Sem* and *Iaphet*, and the godly posterity of *Sem*, whose geneologie is noted to shew the age of the world till *Abram*.

First I will begin with *Ham* and note his parentage and life, for of his death in particular *Moses* hath made no mention. For his parentage, he was the son of *Noah* borne to him before the flood after his 500. yeare. for to that age lived he before he became a Father, and after that in the whole time of his life hee had no more children, God

Ham.

His birth.

of purpose it may seeme giving him but few children, because his minde was to begin the present world with a few, as he did the first with one man, that so his blessing in the large increase of mankinde afterwards might be more evidently discovered. But the youngest sonne was this *Ham*.

His life.

Now for his life I marke three things in it. First, the great benefits God bestowed upon him. Secondly, the great finnes he committed. Thirdly, the great punishments which God inflicted upon him for his finnes.

In which
1. His benefits,
he was saved
in the Arke
from the De-
luge.

First, God vouchsafed to save him in the Arke from the Deluge of waters, so that he perished not with the world, but escaped with his Father and Brethren. It was a speciall and singular favour, to make him one of the few, that is, eight persons that were delivered from the raging waves, and enjoyed the benefit of a miraculous preservation of that little handfull of men, whereof the Church visible did then consist. Wee see that one was an Hypocrite, a dissembler, a wicked unsanctified man, who though he continued a professour of the true religion, and worshipper of the true God with his Father and Brethren, yet was destitute of true piety and continued gracelesse, a servant of sinne, voide of due reverence and charity towards his aged Father, Gods Minister and the most holy man of all those times, and served God with them alone in outward forme and fashion. For had he beene truly good he would not have run into so foule a sin, at least he would not have persisted in it without repentance as he did.

See then that the Lord shewes a great deale of patience, long-suffering and goodnesse to hypocrites in the Church, and maketh them partakers of all outward benefits and priviledges which are bestowed upon the Church: so did *Ishmael* live in *Abrahams* family a long time, and *Esaue* longer in *Isaacs*. So *Core*, *Dathan*, *Abiram*, and the rest of those rebels and murmurers were brought out of *Egypt*, passed thorough the sea, saw the miracles, and did eate Manna, and drunk water out of the rock, and were shadowed with the cloud, and conducted by the pillar of fire among the rest of the sons of *Jacob*. And I pray you to take heed by this warning, of priding and pleasing your selves in this, that you be members of the Church, escape divers punishments, enjoy many mercies, live in good esteeme among the godly, and carrie away as great credit as any other men in the Church. All this befell *Cham* a wicked Hypocrite, and at last a damned Reprobate. It is a dangerous thing to flatter our selves in a bad estate and to couzen our selves with false arguments, making our selves to trust upon a false conclusion, and to judge our selves Gods children and in the state of salvation, upon such reasons as have no verity nor stability in them. You live in the true Church, so did *Cham*, you live amongst godly men, have beene borne of godly parents, have beene instructed in the doctrine of godlinesse, so was *Cham*: you have escaped great punishments, enjoyed great benefits, and beene well reputed of by godly men: all this befell *Cham*, and all this notwithstanding *Cham* was cursed

curfed and damned and fo may you. In after times, the Jewes bragged of the Temple of the Lord, and the Temple of the Lord are we, and yet the Lord rejected them and caft them out of his fight. In Christs daies the Jewes bragged that *Abraham* was their Father, for *Iohn Baptists* warning would not ferve the turne to make them forbear fuch idle boasting of their Pedigree, but our Saviour telleth them that the Divell was their Father; yea *Iudas* himfelfe was one of Christs Familie and Disciples and Apoftles, and trusted with the bag, and yet a Divell. O therefore beguile not your felves with ill grounded hopes and build not upon a rotten foundation.

If you fay unto mee, why then you leave us in uncertainty and affoord us no fure pillar upon which to ground our hopes.

I anfwer, not fo, but I will turne you to fome Texts of Scripture that fhall give you fure arguments of comfort, from which if you can conclude your felves Gods people, that you are fo indeed and not alone in fhew, your comforts will hold water as it were in the day of death and judgement. *Jerem 7.3.* the Prophet bids them *thoroughly amend their waies and their doings and not trust in lying words.* Loe thorough and univerfall reformation of heart and life, that, that is the onely fufficient prooffe of being Gods children, and fuch as fhall inherit his Kingdome: all that can be alledged without this is no better then lying words which will deceive. So *Iohn* did after teach the Jewes, *Mat. 3.9.* *Say not wee have Abraham for our Father,* that Allegation will prove fruitlefle if it goe alone, but what muft they doe more? *Bring forth fruits meete for repentance,* that is, frame your felves to a thorough reformation of your hearts and lives, and fo *S. Iohn* teacheth, *Hee that doth good is of God, hee that doth evil hath not feene God,* whofoever he be that makes fo good ufe of thofe helpes which God hath for that end provided in his Church, as to attaine true repentance, true amendment of life, that is, a conftant and upright care and endeavour to caft away all tranfgreffions and make him a new heart and a new fpirit, refolving in nothing to finne, but in all things to walke according to the direction of Gods Word, and where he faileth ftill continuing to lament and confefle it before God, judging himfelfe, and craving pardon and helpe in the name of Chrift, that man fhall be faved, that man is a folid Chriftian, that man is not a *Cham*, let him rejoyce in God as a true member of the Church: but whatfoever elfe may be either had or done without this bringing forth fruits worthy of repentance, is no more then may be alledged by fome *Cham* or other. Therefore againe, I befeech you fatisfie not your felves with other things, but apply your felves to this amendment of heart and life with all fpeed and with all diligence. Let *Cham* be your warning, trust not in lying words.

3. Epift of Iohn
11.

And further, now that you fee in the Arke among the eight perfons one Hypocrite, who did afterwards evidently discover his hypocrifie, learne to know that there will be fuch in the Church to the worlds end, as were alfo in the family of *Abraham, Isaac, Iacob,*

Jacob, David, Hezekiah and other good men, even tares among the wheate, and goates among the sheepe, and unfruitfull branches in the vine, that you may learne as to feare your selves, so especially to satisfie your owne hearts, and not to be offended by the like accidents in your owne times. If a man that hath long lived in an orderly course of life and gotten himselfe the name of a good man, and enjoyed many benefits in the Church, shall afterwards fall quite away from goodnesse, and manifest himselfe to have beene no better then a *Cham*, let not this trouble you nor dismay you, neither take you occasion from their wickednesse to condemne either goodnesse it selfe or good men, as to say that they be all dissemblers, there is never a better in the pack, but improve their fall to the making of your selves more watchfull over your selves, and prayer-full for your selves: and still love and honour Gods Church, though some that professe themselves to be lively members of it, doe manifest their guile by their utter falling away at the last.

We have done with the goodnesse of God to *Cham* in suffering him to live in the Arke. Now follow his sins.

2. His finnes.
1. He was a Hypocrite.

The first sinne which we gather from that which succeeded is this, that he was an Hypocrite, one that contented himselfe with a bare outward shew of goodnesse, and did not labour for the power of it to humble him, to discover his secret faults to him, and to heale his soule by bringing the Image of God, even the divine nature to him, which was also the sinne of *Caine* before, and after too of *Esau* and of *Indas*, and *Achitophel*, and many others. Take you heed of this Brethren, take you heed of this. Beware that you be not Hypocrites, satisfied with some externall shew of religiousnesse joyned with civill conversation of life, freedome from grosse finnes, and orderly living to the world-ward, but seeke after the soule-spirit of godlinesse, which consists in finding out and reforming the corruption of your natures, and the secret disorders of your inward man. He that so prayeth and heareth, that these ordinances make him see and be humbled in the sight of the filthie quagmire of sinne that is within him, by which he is carried from God to himselfe, and to sinne, and the world for his owne sake, and labours to have his inside more and more cleansed and reformed, and drawne up to God and the things of God, this man is a true Christian. But he that satisfies himselfe in an outward forme of holy duties and of civill honest conversation, not diving to the depth of his heart, this man may proove, and if he mend not will proove a guilefull *Cham* at last.

2. He saw the nakednesse of his Father.
Gen. 9 22.

But now his next sinne is, and *Ham the Father of Canaan saw the nakednesse of his Father*. If he had suddenly and occasionally come into the place where *Noah* lay uncovered, and his eyes before he was aware, had lighted on that object, and he had presently turned away his countenance from it with griefe for his old Parents fault, and out of tender compassion, that seeing had beene no sinne. But the meaning is, he gave himselfe to stand and gaze upon his Fathers un-

un-

unbecoming carriage and unseemely parts, so as to delight in it, and thereby to stirre up and nourish in himselfe a contempt and slight esteeme of his Father. Hee did not see it with pitie and remorse, and make the best of it as of a matter of infirmity, into which the good old man fell unawares: but he beheld it with gladnesse, laughter, derision, jelling, sporting at his Fathers nakednesse and misdemeanour. This is a great fault to behold the finnes and offences chiefly of Parents and other superiours, and most of all of godly and holy men, Fathers of the Church and of Religion as well as of our persons, I say, to behold their faults with an over-open and a greedy eye, with scorne and scoffes and contempt of them and of piety, and of goodnesse in and thorough them. For this certainly comes from nothing else, but a secret dislike and avernesse from goodnesse it selfe, against which we are glad to pick a quarrell, and are willing to have somewhat to object against it, that wee may hinder our selves from imbracing it, and from a gladnesse also to have somewhat to alleadge in excuse of our owne naughtinesse, and for the imboldening of our selves to persist in it still without feare. It is nothing but hypocrisie, I meane a being contented with a false counterfeit goodnesse, yea willingnesse to favour and allow our selves in our owne finnes, that maketh us with joy and delight in our selves and scorne and contempt against them, to gaze upon the faults and ill carriages of the godly men with whom wee live, which is also so much the more aggravated, if the reverence which we owe them in regard of their places, and love in regard of their neerenesse to our selves, have not beene able to withdraw us from such injuriousnesse.

This is one sinne of *Ham*, cursed *Ham* the Father of *Canaan*, come and examine yourselves, if none of you have acted *Hams* part against your Parents, against the Magistrate, against the Minister, against any Christian or neighbour: Have you not beheld the faults of any such with content and gladnesse in it? have you not beene willing to stand thinking of that fault? and to make your hearts thereby bold to despise and sleight them, to laugh at them and to censure them. If this have beene to a person neere and eminent, the fault receives great aggravation by that circumstance, but if it have beene done to any Christian man though not of such worth or neerenesse, or to any man at all, it was a wickednesse to be abhorred, shewing a most uncharitable disposition; for *charity* *rejoyceth not in iniquity*, that is, is not glad to see another commit sinne, and withall an heart that is willing to hide its owne finnes and make them seeme little or nothing, and make it selfe bold to commit them still by beholding other like finnes in other men chiefly such as are bound in duty to be, and in reason should be expected to be better then ones selfe: hee alwaies sees the faults of others to some mischievous intention and with some evill affection that lookes upon them with an open and earnest eye, as taking

1 Cor. 13. 6.

king some content in this, that such and such also be bad as well as himselfe.

Now if you have runne into such a fault, call it to minde and repent of it, and know that how great soever the crime was, your crime was as great or greater in so beholding, *Hams* thus beholding his Fathers nakednesse was worse then his Fathers discovering himselfe. And now I require you to make *Ham* your warning, doe not as he did, but as your owne consciences tell you that he should have done. Aske thy selfe if thou beest a reasonable man of any judgement, what should this sonne have done in such a case, should he not have turned away his eyes from looking on such a spectacle, should he not have sighed and mourned, and said, alas, alas, how hath this befallne my poore aged and godly Father, O how was he overtaken with wine that was never wont to exceed himselfe in foode or the like. Should he not have prayed God to forgive him and have told himselfe in this wise, ah doe thou learne O *Cham*, how weake a thing a man is, and how apt to fall into sinne, that thy selfe maist learne to be more watchfull, and so have cast some garment over the old man to have saved him from further disgrace, if any other person might have had occasion to approach him: Sure you cannot but yeeld that *Chams* duty had beene to have carried himselfe thus respectfully and pitifully towards his Father, doe you as duty bound him to doe, not as leudnesse and naughtinesse prompted him to doe. Mend his faults and imitate them not, be reformers and not followers of what was amisse in him: Commiserate the sinnes and falls of other men, chiefly Parents, Magistrates, Ministers, Aged men, and men of former godly conversation and of vertuous and religious carriage in other things: I say commiserate them, pray for them, lament their weakenesse and their slips, take notice of your owne dangers and so wake your selves by their offences. But whosoever will contemplate such dolefull sights with gladnesse and insultations, saying, *Aha, aha*, as *David* speaketh of his Adversaries, that man will collect boldnesse to sinne and impenitencie in sinne, and a sleighting of righteousnesse and righteous men from such offences, and so will stumble and fall and destroy himselfe against those blockes as they may be termed.

He acquainted
his Brethren
with his Fa-
thers naked-
nesse.

But I come to another fault of *Chams*. He contented not himselfe to see but must also blab abroad what he had seene, and tells it not alone to one, but to his two Brethren that were without and did not see it. He left his Father still uncovered, and gets him out of doores to finde *Sem* and *Iaphet*, and so soone as he met with them, reports, no doubt laughingly and fleeringly what he had seene, like enough adding also words to this purpose, to draw them to the like, and bid them goe in and they should see such a thing as they would little have thought ever to have seene. But let us satisfie our selves to take the fault as it is set downe. He told the fault and told it to his two Brethren that were without and needed not to have beene acquainted with their Fathers

na-

nakednesse, if hee wretched whisperer could have commanded himselfe silence.

So you have in him that foule sinne of whispering of another mans faults behind his backe, aggravated with the consideration of the persons against whom he sinned, his Father, and towards whom, his Bretheren both of them, and where, even without. It is a sinne and wickednesse to scatter abroad the faults of others, and to divulge those matters of disgrace against them, which a man might easily keepe close, if he were master of his mouth, and is not bound by any duty to reveale; and especially to blab them to such as else would not know them, and such as might be most grieved and hurt by hearing them. This I say is a sinne, it proceedeth either from a watling laxative humour causing that a man must vent all he knowes, and be talking of many things, or else from an uncharitable disposition to the party whose name one tenders not, his person one loveth not. It is hurtfull to the speaker, feeding his hypocrisie, making him ready to commit the same or the like sinnes, and hurtfull to the hearer, to infect him or to grieve him, and to him of whom report is made to reproach and discredit him, and withdraw the heart of the hearers from him. It is much aggravated when the thing reported is false and uncertaine, taken up upon meere hearesay, and the person of whom I speake, either my Parent, Brother, Friend or Superior, my Magistrate, Master, or of note in the Church, as a Minister, or eminent in goodnesse, as this just *Noah*. This was the fault of *Cham*.

I call upon your consciences to find out your sinnes in the like kind, if not degree, have you not spoken of the faults of your governours or of others, to others meerely to disgrace, or else meerely to hold up talke when other matter failed. Bretheren do not count this a small offence, a talebearer, a whisperer, a revealer of secrets, is no small offender. Hee doth not walke according to the plaine rule of our Christian Religion, *doe as you would be done to*, he doth not bridle his tongue, he doth not walke according to charity. He is injurious to the name of another, and a wrong doer to the whole world, by scattering abroad examples of evill, hee shewes himselfe no hater of sinne, that loves as it were the smell and savour of it. He is a manifest transgressor of Gods Commandement, and at last makes himselfe odious to those that heare him, and to those that are ill spoken of by him. For the hearer cannot choose but discourse thus, if hee spare not anothers name, whether will he spare mine in another place, and therefore I have no reason to trust him or be familiar with him, and he whom he hath misreported will heare of it at last, and then hee will hate him, as a person treacherous and false-hearted, and cannot but reason thus with himselfe, so long I have lived by him and so neare, so often have I beene in his company, hee never opened his mouth to admonish me, but in mine absence to do me disgrace hee hath not beene sparing. It cannot be that he wisheth my good in his

Whispering is
a great sin.

heart, that useth not his tongue to do me the greatest good, that is, to reforme, but doth imploy it to doe me the greatest hurt he can, that is, to disgrace me.

Therefore if you have beene whisperers, see the fault and be sorry. It is a *Cham* like trespassse. And now charme your tongues I pray you, as from all evill language, so specially from telling other mens secret finnes abroad, and making that open which might have beene well kept close: Whosoever hath made his Brothers faults, especially a Parents or the like, open to any man, if he himselfe might have kept them from that one without sinne, hath committed a sinne in so doing. Further then wee are moved by the necessity of our duty to reveale other mens offences, we are bound in duty to conceale them, farther then it would have beene a sinne not to have spoken of them, it cannot but be a sinne to talke of them. You must not thinke, that it is at your liberty to declare your neighbours secret faults, when you will your selves, you would not have others deale so with you. As wee may not lawfully hurt our neighbours body till some necessity of duty bind us, so neither his name, for the ninth Commandement, at least the fift requireth to be as chary of that, as the sixt doth to be chary of his body. Cease, cease to be whisperers, above all take heed you bee not worse then *Chams*, for hee spake nothing but what he saw with his owne eyes, O do not you dare to speake what you never saw, but either conjecture alone of your owne head, or have onely heard of others.

Thus wee have done with *Chams* fault, now let us consider his punishments.

3. His punishments.
1. God cursed him in his sonne *Canaan*.

God cursed him in his sonne *Canaan*, not that himselfe in person was exempted, but that the curse should shew it selfe most apparently upon *Canaan*, and that *Israel* might be more encouraged to goe up against the *Cananites*, a nation antiently cursed of God, and his curse standeth in this, that he should be a *servant of servants*, not so much to men, although that also in that was understood and fulfilled, but to Idols, to sinne, to Satan. So *Cham* by discovering his Fathers fault gets a grievous curse upon himselfe and his posterity.

O learne to terrifie your selves from this sinne, by threatning your selves with this curse. Shall I provoke God to curse me and my children after me? shall I sow the seed of misery for my selfe and those that are to come of my body hereafter? Let Gods severity upon those whereof himselfe hath given us knowledge in the word, make us careful to preserve our selves from their offences, and to that let us both acknowledge our owne aptnesse to the same crimes, and inability to deliver our selves from them, as also crave at the hands of God the gracious helpe of his Spirit to preserve us.

If any demand, But why should the curse fall on *Canaan* for *Chams* fault?

I Answer, The Lord hath all the children of all wicked men so farre obnoxious to his justice, that it cannot be a wrong in him to punish

punish the Father in the sonnes, or the sonnes in the Parents. So have we done with *Cham*.

The next bad man of whose badnesse the Holy Ghost takes notice is *Nimrod*. Hee was the fourth from *Noah*, and thus his geneologie riseth, *Noah, Cham, Cush, Nimrod*. His name signifieth *wee will rebell*, or *a rebell*, whitherby chance or otherwise given to him; of him this one thing alone is noted, *that hee began to be mighty in the earth*, Gen. 10. 8. *hee was a mighty hunter before the Lord*, inso much that his name gave occasion to a proverbiall speech, if any man would describe a violent tyrannicall fellow, he would say, *as Nimrod the mighty hunter*. By hunter here is not meant an hunter of beasts, but an hunter of men, the word translated *hunting* may well be englished *foode* or *prey*, and hee may be called a man of prey, that is, of spoile and booty. Hee was the first that affected to erect a Monarchie, and to make himselfe a commander over men by force and strength of armes, so that his sinne, was ambition, usurpation, tyrannising, that is, a violent inforcing men to yeeld to his dominion, whether they would or not, though he had no right or title to command over them, for hee was the sonne of *Cham*, who was the youngest of *Noahs* sonnes, and withall accursed of God to be a servant of servants, and yet he would make himselfe a commander over others, and we have it noted what City he began first to erect his tyrannie in, *viz. Babel*, whence it may seeme the plague spoken of afterwards did drive him, and yet he left not but went to other Cities, and made his dominion still larger and larger.

Learn of him to take heed of ambition and tyranny, I need not to pray you to forbear a tyrannicall usurpation over Cities and nations, but take you heed of that degree of tyranny which is incident to men of your ranke, even of carrying out your owne will against equity and right. A tyrant is an odious name, this mighty hunting made *Nimrod* infamous, he did openly professe and practise it, which seemeth to be meant by calling him mighty hunter in the sight of God. He cared not for God nor man, but openly and in the sight of God and man attempted to subdue the nations and people round about him, and to make himselfe a great commander. Put away from you ambition, vaine glory, covetousnesse, violence, and all those finnes which are together wrapped up in this one word tyranny; so I have done with these two particular sinners.

I goe on to set before you a troupe of sinners all at once, whereof I conceive that *Nimrod* was the ringleader, for it was done at *Babylon* his City which he built, and which he had constituted the head and Metropolitane City of his dominion. The fault you have set downe, Gen. 11. 2, 3, 4. *viz.* that passing through the countrey Eastward from the place where *Noah* lived, and meeting with a very fruitfull plaine in the land of *Shinar*, that is, of *Chaldea*, they consulted to make bricke (for that the countrey afforded not hewne stone,) and rouse a kind of naturall mortar or slime that abounded in that place in steed

Gen. 10.

Nimrod.

What his name signifieth.

The first that strove to erect a Monarchie.

Was as a tyrant and ambitious.

The Babylonians.

Their faults.

of artificiall mortar, and so to build a City and a Towne that should reach up to Heaven, mooved thereto partly out of an ambitious desire of a great name and credit to continue long afterwards, and to spread farre and neere for the present, to prevent dispersion, which their guilty consciences caused them to feare, though no such thing was yet begun to be executed upon them. Here we must informe you of their sinne, which was not simply the building of a City, nor building of it of such matter, but ambition and vaine glory, and carnall confidence, and then the punishment of their sinne in the dividing of their tongues, and scattering them abroad.

First then their sin is a vaine-glorious erecting of a strong City and an exceeding high tower, joyned with a confident perswasion that they should save themselves from any mischiefe and calamity, by meanes of their City. The occasion that did further them to this worke is, that they were all of one language, and so would easily agree upon a bad thing, and that they met with a fit place, and had fit matter bricke and slime, and that they were so fully bent upon it to finish this their tower, that no meanes was left to stop them, but Gods comming downe upon them with some heavy chastisement, I conceive that they had finished, or neere finished their City, and were now setting apace and eagerly about the tower, afore the Lord did crosse them by that punishment. For seeing *Babel* was the beginning of *Nimrods* Kingdome, and that he could not have finished it after the division of tongues, if he had not done it wholly, or for the most part before, it will follow in likelihood, that they were permitted to settle there a long while, and to finish their City. But when they grew so mad that with a City they would have a Tower, as it were to outface God and save them from dispersion in despite of him, then it was high time for the Lord himselfe to oppose them. Here there are 3. finnes, 1. Vaine-glory, 2. Carnall confidence, 3. Wilfulnesse and obstinacy. Vaine-glory, for they sought a name by an exceeding strong City and high Tower. 2. Carnall confidence, for they imagined to make themselves safe from dispersion and misery, by meanes of that City and Tower. 3. Obstinacy, because that God himselfe witnesseth they were so fully bent upon their projects, that except by violence, there was no way to stop them in their attempts. Here be 3. finnes in the *Babel* builders Tower.

Vaine-glory,
Carnall confidence,
Obstinacy.

Vaine-glory
a sinne.

They gave themselves to earthly mindednesse in hunting after a name, and this they would get forsooth, by such a building as the world had never seene the like for greatnesse and height, and never should see. Be not you vaine-glorious, studying to doe some earthly vaine thing, for which you may be talked of farre and neere, and for a long time. This is vaine-glory, the vice by which men affect to be famous and much talked of, and magnified in the world for some great earthly matter that they have gotten, for getting a great deale of riches together, for raising their family, for a fine house, for being the first that did such or such a thing or the like. Be not I say vaine-glorious,

glorious, let not your hearts affect this foaming froth of mens tongues. Care not for such kinde of praises and commendations: but set your hearts upon better things, to get you a name in Heaven, and in earth to be good, holy, just. Praise is a thing which the Apostle commandeth us to follow, but by praise he meaneth praise-worthy things, not praise it selfe further then it is a necessary effect and companion of things praise-worthy. Be good for conscience sake to God, that so you may have, though you seeke not after it, good esteeme of men and their good reports. This vaine-glory will so choake all true desire of goodnesse and all true goodnesse, that at last it will make you to fall into that high degree of Hypocrisie, as with the *Pharisees* you shall doe all your deeds to be seene of men, and if you doe any good thing, shall even loose your reward in Heaven.

But againe, take heede also of carnall confidence, that is, promising your selves safety from any affliction in respect of any outward thing. That is carnall confidence, to make ones selfe beleve that he shall continue secure from all earthly dangers in respect of a Citie, a Tower, a friend, a great estate, or the like. Alas, all these things be vanity and lies, they are the arme of flesh. Trust not in Princes, trust not in Horses or in Chariots, trust not in wisdom, trust not in man. The Holy Ghost doth every where dissuade men from this vaine confidence, and pronounceth a curse against them that trust in flesh and tell them that they withdraw their hearts from God. He that conceiveth so well of any earthly thing as to promise himselfe safety from that, is made carelesse by that of seeking Gods favour, and is so earnest after that, as hee will not have leasure to thinke of pleasing and obeying God, and seeking to him and trusting on him. It is a fearefull sinne, and yet a common one, hardly can men keepe their hearts from committing this idolatry, you must humbly pray to God to discover to you the vanity of all earthly and terrene things, and to shew his Omnipotency and All-sufficiency, that so he may be your confidence and your dread.

Lastly, beware of that sinne of wilfullnesse and obstinacie, that are so bent upon an evill course, as no words nor other like meanes will turne you from your ill courses, this was the sinne of *Eliesonnes*, of *Pharaoh*, of *Israel*, of *Amaziah*. This is a fore-runner of mischief, *Hee that hardens his heart against a reproofe shall surely come to mischief, let no man stay him.* When the Lord sees that words will not serve the turne, he comes with rods, and if the rod will not divert men from their evill paths, then swords must. Wherefore put you on a flexible and tractable disposition, and an heart that will easily be dissuaded from an evill way. Pray to God, pray to him to give you a minde full of light that may quickly discern evill, and an heart full of softnesse that may quickly be withdrawn from it.

Now consider the punishments, God comes downe to see, that is, takes notice of their sinne and wilfullnesse in it, and therefore con-

2. Carnall confidence is a sin.

3. Obstinacie is a sin.

Their punishment.

sults with himselfe, the Father with the Sonne and Holy Ghost to goe downe (by the powerfull worke of his hand) and to confound their languages, and by that meanes to stop their worke and scatter them thence, from which effect the world did call that Citie *Babel* or confusion, so instead of great honour and a great name, they gate shame and confusion, and were thence disperfed, from whence they expected safety from dispersion. Thus God catcheth the wicked in their owne devices, brings mischiefe on them from that wherein they trusted for safety, and shame from that from which they expected glory. Yea see here, that God hath strange and unwonted punishments to lay upon sinners, for who would have ever had a dreame of such a thing as this, viz. to have them made unable to speake their mother languages, and all of a sodaine to speake gibbrish one to another. So powerfull is God over man that he can take from him, his tongue, his wit, his soule, all things in a moment.

The punishment of strange languages is a heauey punishment.

It was an heauey chastisement making way to much ignorance and barbarisme, and to much warre and bloudshed, and to a great estrangement among mankind, and to great toile and labour for the getting of all learning, and causing much errour and mistaking in all Arts and Sciences chiefly in Religion, so that next to our casting out of Paradise and to the flood it deserueth the name of the heaviest punishment that the world hath felt, yea in respect of the succession of men it was worse then the flood, that onely drowned the men who lived in the present time, this hath drowned in ignorance and errour all succeeding times. Let us feare the Lord our God who onely doth wonderfull things, and can tell how to plague his enemies with heauey scourges. We have now finished the Examples of these bad men.

Sem and *Iaphet*, their vertues, they covered their Fathers nakednes. Gen. 9. 23.

Looke to the good, *Sem* and *Iaphet*, and *Sems* posterity to *Abram*. Of *Sem* note his good deed, his reward and his death; for his good deed, it was common with him and *Iaphet*, they went backward, and so covered their Fathers nakednesse, that they might not see it, partly out of modesty, and partly out of filiall reverence and respect which they bare unto him. Thus, thus should all good children doe, even refuse to see their Parents nakednesse or any thing that might withdraw a due regard and feare of them, any finnes or weakenesses of theirs notwithstanding, yea all men should be so truly loving one towards another, as to use the mantle and veile of love to cover a multitude of finnes, so as to goe backward as it were and not see them. Wee should what in us lies and so farre as duty will suffer, conceale the faults of all men, further then the necessity of healing them and of preventing the mischiefe that may else follow of them will permit us. Every man would be so dealt withall himselfe. Who doth not praise the vertuous carriage of these two Brethren. Imitate it, I beseech you chiefly towards Parents, Magistrates, Ministers, keepe secret if you can their secret faults, and hide their shame from breaking forth. Nothing is more fit to be cove-

covered then sinne. It is like a carcasse which doth least hurt when it is buried under ground, so farre therefore as duty will suffer you, bury, bury it, under ground with it, and let it lie hid under the garment of silence. See it not if you can choose, say nothing of it more then you must needs.

Now consider the blessing with which their goodnesse was rewarded, *Sem* had God for his God and the dominion of *Canaan* given him, that is, the true Religion was to continue in his posterity, the Messiah to come of him, and his seede to have the possession of the land of *Canaan*, and *Iaphet* at last was to be brought to the participation of the same Religion with him, by the perswasion of the Gospell. So it is a great mercy to have the true Religion continued in a mans posterity, and to be brought from errour unto the truth. Whether *Iaphets* selfe were a godly man, it is not certaine, but in doubtfull things it is good to incline to the best side, and to take things in the best part, therefore we will hope that he was so, and with *Sem* did inherit the blessing in his person as well as after his seed was admitted unto it. And let us now blesse God that hath performed this Prophecie, for it is likely that we of these Countries are of *Iaphets* posterity, and now we see the Lord of Heaven be blessed, that God hath perswaded us to accept and embrace Christ and so to dwell indeed in the tents of *Sem*.

Their benefits,
true religion
was continued
in their poste-
rity.

But now for the seede of *Sem* they were these, *Arphaxad* who lived 438 yeares, almost 200 fewer then his Father *Sem*, as *Sem* did 350 fewer then *Noah*. *Selah* who lived 433 yeares, the halfe alone of the lives of men before the flood, for at the flood God did shorten mens lives by halfe, to keepe them from so great a height of wickednesse, as in that long lived age they came unto, and to shorten the toile of the godly upon earth. *Heber* lived 464, the longest of all but *Sem* after the flood, it is likely he was a very worthy man, from him the name Hebrewes came to his posterity, and endured for many yeares after. *Peleg* lived 239 yeares, about the building of the Tower of *Babel*, so you see then God shortened mans life one halfe, seeing them againe to grow so exorbitantly wicked. *Ren* lived also 239 yeares, just as long as his Father, which is not found in any other that I remember. *Serug* lived 230 yeares. *Nahor* lived 148 yeares, it may seeme that he was the first of the Patriarkes that fell to Idolatry, for *Laban* Iware by the gods of *Nahor*, therefore his life is almost by halfe as short as any of his predecessors. Then *Terah* lived 205 yeares, he fell to Idolatry but repented afterwards and went with his sonne *Abraham* towards the land of *Canaan*, dying in the way, and buried his eldest sonne before himselfe, which had not befallne any Patriarke before that we reade of.

The seede of
Sem.
Gen. 11. 10.

(*)



THE EIGHT EXAMPLE. OF ABRAHAM.



IT is agreed upon by all, that from *Adam* to the flood there passed 1656 yeares inclusively, I meane from the beginning of *Adams* Creation. *Noah* was the tenth from *Adam* inclusively, *Abraham* the tenth from *Noah* exclusively. I meane not reckoning *Noah* as one. How many yeares passed betwixt the flood and *Abrahams* birth, it is uncertaine, because the relation of *Abrahams* birth Gen. 11.26. is set downe in such words as have ministred occasion of difference to the Reader. *Terah* begat *Abraham*, *Nabar* and *Haran*, but at what age he begat each of them, it is not manifested: Some thinke, that *Abraham* was the first-borne, begotten at his fathers 70 yeare, some thinke that hee was the youngest begotten at his 130 yeere, so there is difference of yeeres in the account by this meanes, 60 yeares; but I rather incline to them that thinke *Abraham* was the eldest sonne at his Fathers 70 yeare, for surely if *Abrahams* Father had beene able to become a Father at 130 yeares, it would not have beene said of *Abrahams* selfe, that he was as good as dead at a 100 yeares old. It is improbable, that there should have beene so great difference of bodily strength betwixt the Father and the Sonne. Now from *Abraham* forward, the Holy Ghost maketh his story
more

more large then that of former times. We shall follow Gods pen and propound unto you this Father of the faithfull, that by doing his workes you may shew your selves his children. In him looke to his 1. Birth. 2. Life. 3. Death.

Abrahams
Birth.

His Life.

For his Birth, he was the sonne of *Terah*, borne as some thinke about the 200th yeere of the world, some 352 yeeres after the flood, but as some thinke 60 yeeres sooner, about 1948 of the world, and after the flood 298. For his life we will consider his carriage good and bad, and the things that befell him good and bad.

Let us begin with his vertues and good deeds, and observe him as an excellent patterne of all vertues and goodnesse, that we may profit the better by considering his life more particularly. Let us see what vertues and good deeds he practised towards God first, and then towards man.

His vertues to-
wards God.
1. His faith.
Heb. 11. 2.

James 2. 23.

First for God, hee is commended for faith, *Abraham* faith the Author of the *Hebrewes*, by faith called of God, &c. and *Abraham* by faith offered up, so that faith he had, and was called the friend of God, as the Apostle *S. James* witnesseth, now without faith no man can possibly please God or be his friend. So had *Abel* as we shewed you before, so had *Noah*, so had *Henoah*, so had all the godly at all times. This grace is the cardinall grace, the radicall grace, that upon which all other graces grow as on their roote, and on which they move as the doore upon its hinges. Therefore you that would be called the children of *Abram*, heires of the blessing of *Abram*, come and compare yourselves with him, and see whether you be faithfull as he was, to that end know, that faith is the grace by which we beleeve things invisible and supernaturall concerning another life hereafter. So the Apostle distinguisheth walking by faith from walking by sence or sight, and Faith is said to be the Evidence of things not seene and ground of things hoped for. Reason and naturall discourse will informe of things sensible and naturall concerning the present life, but the things that are above sence and reason concerning a future life hoped for hereafter nothing doth informe us but faith, and faith is that grace by which the soule beleeveeth such things.

What faith is.

Heb. 11. 1.

Three acts of
faith
1. Faith of God,
which hath
four acts.

It hath three sorts of acts in regard of which it is stiled by three titles: Faith of God, Faith to God, Faith in God. Faith of God is that by which we beleeve that there is such a God as indeed he is. All conceits of God are not of faith, but those apprehensions of him which agree to his being and conceive him to be such as himselfe doth set forth himselfe to be, and you shall see what *Abraham* beleeved concerning him. 1. He beleeved that this God was one and but one as the Scripture witnesseth of him. He worshipped God, he called on the name of God, he builded an Altar to God, not to gods or more gods, but to one God *J E H O V A H*. 2. He beleeved that this one God was True, Omnipotent, able and willing to doe any thing that he should speake, viz. that he was All-sufficient and faithfull, as

S.

S. *Paul* witnesseth, being fully perswaded that what he had spoken he was able also to performe, and *Heb. II.* that he was able to raise him from the dead. 3. He beleaved that this one God was possessor and judge, and therefore also *Maker of Heaven and Earth.* And 4. That he was righteous and would doe righteousness in punishing the wicked that lived in sinne, and in sparing and being favourable to the righteous man that did study to walke before him in a good conversation. Now these be the principall things to be assented unto concerning God.

Secondly, *Abraham* had faith to God, that is, he gave consent to all those things that God said, because he said them, which necessarily followeth from his acknowledgement of the truth, power, and All-sufficiency of God: So doth the Author to the *Hebrewes* note, that it was a land which after he should receive for an inheritance. He beleaved that God would give him that land according to his promise, and he beleaved above hope in hope, that he should be Father of many Nations, and it is said, that God preached the Gospel unto him, saying, *In thy seed* (which is Christ) *shall all Nations be blessed.* He beleaved that of his seed should come the Messiah which should free mankind from the curse, and make them partakers of the blessing. So he beleaved Gods threats against *Sodome*, that God would destroy it with fire.

Thirdly, he believed in God. 1. He trusted upon his mercy in the promised seed, that for his sake, not for the worth of his owne righteousness, God would be mercifull to him and save him. He beleaved in God, and this faith was *counted unto him for righteousness.* He was justified by this faith as the instrument, he did not worke, meaning in respect of justification, he did not thinke to be pardoned and accepted for the workes sake, but beleaved in him that justified those which in themselves be ungodly, by justifying he meanes, pardoneth their sinnes, as it is said, *Blessed is the man to whom the Lord will not impute sinne,* for the promise was not made to him by the workes of the Law, but the righteousness of faith, that is, the righteousness without workes as he described it before. Now if you have this faith and all these acts of faith, then you are *Abrahams* sonnes, if not, in vaine doe you lay title to his inheritance. Therefore trie your selves, and if you have this faith then know your selves happy, if not, you are farre from blessednesse, you are still under the curse.

But secondly, *Abraham* feared God. True faith will bring forth the feare of God, not the passion of feare, nor slavish feare, nor feare of flight, but the feare of caution and warinesse, a not daring to offend God, as the Lord himselfe witnessed of him, saying, *Now I know that thou fearest mee when thou hast not spared thine onely sonne.* Lo, the feare of God is such a disposition of heart to God-ward, out of the apprehension of his excellency and greatnesse and justice, that will cause a man not to be bold to dare to omit any worke that Gods Commandement injoyneth him unto, and so not to commit any thing

2. Faith to God.

Gal. 3. 8.

3. Faith in God.

Rom 4. 3.

Psal. 32. 1.

2. He feared God.

Gen. 22. 12.

thing that God condemneth. I pray you consider, have you this vertuous feare of God? Doe your hearts stand in awe of him? so that you flie from the offending and displeasing of him, as from the greatest of all evils; those that have Gods feare before their eyes, they are godly like *Abraham*, those that have it not, they are wicked, as *Abram* thought the men of *Gerar* and *Egypt* to be; O labour for it, if you have it not yet, get it, if you have it, labour to increase and nourish it by considering his great excellencie and great terrible-
nesse.

3. Was obedi-
ent.

Some speciall
acts of *Abra-
hams* obedience

1. Left his
Country at
Gods Com-
mandement.

2. Lived in
tents at Gods
Commande-
ment.
Heb. 11. 9.

3. Circumcised
himselfe and
all the males
of his family.

A third vertue, *Abraham* had obedience, that is, his will was thoroughly subject to Gods will in all things, so that he held this resolution within himselfe, that whatsoever God bad him doe that he would doe, for which God praised him, saying, *because thou hast obeyed my voice*, and the Apostle, saying, *he obeyed and went out*. Obedience is a resolution and indeavour to doe all that God bids, because he bids. Let us take some speciall acts of obedience, wherein *Abraham* did crosse his reason, and his affection, and his credit, and his profit, and all to performe the will of God, even therefore onely, because God bad him, whom he durst not out of feare and would not but out of love follow in all things.

First, God gave him Commandement to leave his Countrey and Fathers house, to goe out into a land which he should shew him: A strong Commandement, leave all thy kindred and goe into a Countrey thou knowest not whither, but goe from place to place as I shall shew thee. Here seemed no reason in this Commandement, but *Abraham* obeyed it, *Gen. 12. 1.*

Secondly, when he came into the land of *Canaan*, he did not build a Citie, nor an house there, but dwelt in tents as the Apostle noteth, as a pilgrim and a stranger, not having possession in it at all, so much as a foot, God gave him no place of abode, but caused him to wander as himselfe telleth, *Gen. 20. 13.* This seemed an unhappy and unsetled life, and flesh and bloud could not take content in such a kinde of living, but because God injoynd *Abraham* so to live. He submitted himselfe and did live so, save that onely he bought a place to burie in, as being still mindfull of his death.

A third heauey Commandement he received from God, *Gen. 17. 10. and 26.* God made him to circumcise himselfe and all the males of his family, and all that should after be borne when they were eight daies old, and he made no question of it: To circumcise was to cut off the top of the uppermost skinne of the secret part; This seemed the foolishhest thing in the world, a matter of great reproach which would make him, as it made his posterity after, to seeme ridiculous to all the world. It carried an appearance of much undecencie and shamefullnesse, to cause all his servants to discover themselves unto him. Much more might have beene alledged against this ordinance, what good could it doe? what was any man the better because he had wounded himselfe and put his body to that torment? yet for all this, *Abraham* dispu-

disputed not, objected not, made no contrary allegations, but presently the selfe same day tooke himselfe and his sonne *Ishmael* and all his servants in his house, and circumcised them according to the commandement of Almighty God.

Yet a fourth commandement more tedious and contrary to reason and affection then all these, which was of it selfe exceeding grievous in his sight, as the Holy Ghost witnesseth, that is, the expulsion or excommunicating of his sonne *Ishmael*, and of his mother *Hagar*, yet when God commanded him to doe it, *Gen. 21. 12.* hee rose up the next morning betimes, *v. 14.* and sent away both the mother and the sonne.

But last of all he obeyed a commandement, that seemed to contradict nature and religion, and Gods promise, and his owne salvation, and the salvation of all men, and the truth and honour of God himselfe, so that God was said to try him to the utmost in that commandement. It was in sacrificing *Isaac*, as the Spirit of God note *h. Heb. 11.* and *Gen. 22.* God bad him take *Isaac*, and not instantly kill him in the place, but goe three dayes journey, and not knocke him on the head and there an end, but offer him for sacrifice. But what was this sonne, the sonne of his old-age, the sonne of his love which was so deare unto him, yea the promised seed in whom it was said, *In Isaac shall thy seed be called*, and this sonne he offered after a most melting conference betwixt himselfe and *Isaac* his sonne all alone. Here was an obedience incomparable and unparalable, no man ever did the like except our Lord Jesus Christ, who offered up himselfe, which must needs be dearer to himselfe then *Isaac* was to *Abraham*.

So now marke the excellency of *Abrahams* obedience, hee was obedient for the matter in hard and difficult things, for the manner promptly and readily without gaine-saying, speedily and presently without deferring, and universally without excepting, without picking and choosing. If you be able to produce such obedience to justify your faith, that it may appeare your faith is a working faith, then have you faith indeed and not in word alone: but if your faith be not accompanied with an obedience of the same kind, though not in the same degree, whereby you are able to yeeld your selves to God, resolving in all things readily and without delay or murmuring to yeeld unto him, how are you obedient? how have you faith, such a faith as was *Abrahams*. All therefore that say they beleeve as *Abraham* did, but yet obey not as *Abraham* did, yea are wilfull against Gods Commandements, refusing to doe knowne duties, and to leave knowne sinnes, that will not circumcise the foreskin of their hearts, nor leave their countrey and Fathers house, nor cast out their *Ishmaels*, nor offer up their *Isaacs*, all such are beleevers alone in shew and not in deed. Compare your selves with *Abraham*, and if your obedience be not like his, I say as before, having the same ground, extent, and properties, it is but a counterfeite faith whereof you boast, and no

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true

4. He expelled his wife *Hagar* and sonne *Ishmael*.

5. Hee would have sacrificed his sonne *Isaac* at Gods commandement.

Heb. 11. 18.

The excellency of *Abrahams* obedience.

true faith. Therefore now be earnest with the living God to worke in you true subjection to him, and to make you like *Abraham* his servant: for God that wrought his heart to such flexiblenesse, will and can performe the same for you. Pray him to incline your hearts to his statutes, beseech him to write his law in your hearts, and to cause you to keepe his Commandements and judgements and doe them. And if you find such an obedience, though not so great, yet that which hath the same ground, and strives to attaine the same extent and properties, then take comfort, and be not afraid to call your selves sonnes and daughters of *Abraham*, for *Zacheus* was the sonne of *Abraham*, when leaving his greedinesse, hee could make restitution and give to the poore.

4. H. watch
gods.

Now a fourth vertue in *Abraham*, was religiousnesse, for it is said of him, that hee built an Altar to God, and that hee worshiped God, and that he called on the name of God, and that he payed tithe of all he had to *Melchisedech*, and this is for our learning. We must call upon God, we must professe and practise true religion, we must offer reall sacrifices on Christ the Altar, we must also pay tithes of our goods, *Gen. 12. 7.* You have an Altar built to God, a profession of his true religion among the *Cananites*, there he called on Gods name, that is, performed publike worship of sacrificing and praying, one named for all. And *v. 13. 14.* againe it is said, that he came to the place of the Altar which he had made at the first, and there called on the name of the Lord. And *v. 18.* there at *Hebron* he built an Altar to the Lord, and when God appeared to him, *C. 17. v. 3.* he fell on his face before God, shewing all due outward respect unto him, when he spake unto him. And *C. 14.* *Melchisedech* was Priest of the most high God, and he met *Abraham* and blessed him, and *Abraham* gave him tithes of all. I do not thinke he meant onely of all the spoiles, though that hee did too, but a constant tithing of all he had is meant. This tithing was an acknowledgement of his subjection to *Melchisedech*, and so necessary to be performed to Christ who is a Priest for ever after that order, who must blesse and take the tithes of us.

Surely tithing is no Leviticall ceremony, for it is not originally and primarily due to the Leviticall Priesthood, but it is due to an eternall Priesthood, even that after the order of *Melchisedech*, and therefore so farre as I see, it must be eternally due, neither can any man lawfully forbear to pay them to Christ, neither can any man receive them in Christs steede, but he that is Christs officer to preach in Christs steed and sow his spirituall things.

Now I pray you looke that you be religious as *Abraham*, professe religion, come to Gods house, call on Gods name. Learne that publique prayer is an holy ordinance of God, frequent that, and doe not slight and despise it as many of you do, offer up spirituall sacrifices to God. Pay your tithes duely of all, which I know none of you all that doth make conscience of, you thinke that too deare a price to buy the worship of God with, but why should you not shew your selves
subject

subject to Christs Priesthood as well as *Abrahams*? If you could make it manifest to be a Leviticall ceremony, you might thinke your selves dispensed with it by Christs comming; But you cannot shew any good reason why it should be so, and here is a good reason it was not so, for it was due to a Priest of another order then that of *Aaron*, wherefore shew your selves truly religious, by a conscionable setting a part to God the tithe of all you have, as *Abraham* did. For when here it is said he tithed all, and in the *Hebrew* the spoiles, it is no reason to shorten the wider place by the narrower, but to reconcile both together thus, he paid tithe of all, and also of the spoiles, as well as other things. I am in hope to prevaile with you for all other things, but in this I have no hope to prevaile, because profit pleades against me, and because the thing is controverted and denied by divers. Now when a costly service is questioned, O how hard is it to perswade men to see that truth and follow it. Well I shew you mine opinion, and leave it to God to perswade you, but in other things which are not controverted, I pray you to obey as *Abraham* did, and to shew your religion as he did. And so we have shewed you *Abrahams* faith, obedience, feare and devotion. O that we could shew the same vertues in our lives.

I come to shew you next the good carriage of *Abraham* to men-ward. First himselfe, then others. For himselfe, I request you to note, First that he was a very humble man, truly humble, one that did esteeme himselfe nothing in comparison with God, and that is true humility, to have a meane esteeme of himselfe out of a true apprehension of Gods greatnesse, and the infinite distance betweene God and himselfe, you shall see this in *Abraham*, because when God came to shew him what should become of the *Sodomites*, and he out of mercy was mooved to pray earnestly for them, he saith unto God, *I am dust and ashes*, O good man, that when he came neere to God, he had a sence of his owne meanenesse, and intitled himselfe no better then dust and ashes.

This humility must wee also be cloathed withall, it is a necessary fruite of the knowledge of God and our selves, without which we cannot be true Ceristians. It is the cabinet and storehouse of all graces. It allures God to give us grace, it causeth all crosses to seeme easy if God will lay them on, it makes all duties appeare reasonable. It is a grace by which a man becommeth like unto Christ, who humbled and made himselfe of no reputation. *Paul* was nothing in his owne esteeme. *David* counted himselfe a flea and a dead dog, and Christ hath said, that if we humble our selves we shall be exalted. For alas, be we not sinnefull, and shall we not then be humble? Be wee not mortall men, be we not damnable creatures, and shall we not be humble! Beloved, search if you have this grace, that is, a meane esteeme of your selves in respect of your nothingnesse compared to God, and your sinfulness in your selves, and if you find your selves laid low and made vile in your owne estimation, this is to be like *Abraham*.

1 His vertue:
carriage to
ward men.
1. He was true
ly humble.

Phil. 3. 7.
2 Cor. 12. 11.
1 Sam. 24. 14.
Luk. 14. 11.

You have the vertues of *Abraham* in respect of himselfe. Now in respect of other men, First his family, then others without his family.

2. Trained up
his Family in
the knowledge
and feare of
God.

The Hebrew
word is ambi-
guous.

Eph. 6. 4.

For his family, considered generally and specially. Generally, he brought them up godlily and religiously, and taught them vertue and goodnesse, as is witnessed of him, *Gen. 18. 19. I know hee will command his household to keepe judgement and justice, and to keepe the way of the Lord.* If he had not taught them the good way how should he require them to keepe it, and the word signifieth to command and teach both, and it is that of which usually the word translated *precepts* doth come. *Abraham* then was carefull to teach his people the waies of God and to teach them all goodnesse. Hee did that to his household, which God hath commanded us, *bring them up in the nurture and information of the Lord.* For indeed God did bid him circumcise his children and servants, and if he must administer the Seale of the Covenant to them, then he must teach them the Covenant it selfe, even the whole doctrine of godlinesse.

Brethren, be not a number of you farre from following *Abraham* in this matter? you have not gotten so much knowledge as to be able to teach your people the doctrine of true piety, the way of God, justice and judgement, nor doe not strive to get knowledge. And many that have knowledge make no care of communicating. Ah if he that provides not for the family things needfull to the body denies the faith, how is he guilty of that fault, which doth not provide for their soules. I beseech you therefore be humbled for your omission of this duty, and set about it now you have helps enough, and may have time enough, if you will redeeme time from vanity. Doe what God praiseth *Abraham* for, and what he maketh an argument, why he will reveale to him all that he doth.

Againe, see how *Abraham* carried himselfe to the particular members of the family. First towards his wife: secondly towards his children: thirdly towards his servants.

3. Was loving
and gentle to
his wife.

For his wife, you have a notable example of love and gentlenesse to *Sarah* in bearing with her passion and distemper, and imperiousnesse, as you have it noted, *Gen. 15. 5, 6.* when shee flew upon *Abraham* with a false and vehement reproofe, saying, *my wrong be upon thee,* that is, thou art in blame, the fault is thine, it is long of thee that I am sleighted by my maid, shee beares her selfe bold of thee, thou holdest her up in it, and so concludes with calling God to be judge betwixt them. He doth not answer her againe with words as hot and testie as hers, but in gentle manner yeeldeth to her, saying, *thy maid-servant is in thine hand, doe with her what thou wilt.* This is an honour to him, if he had beene put into a rage by her rage then had he beene overcome of evill, but now he is a right conquerour and overcomes evill with good, when he continued meeke and passed by her distemper and yeelded to her passion.

Beloved, you that be husbands, I pray you follow this example, I pray

pray you be not bitter against your wives. Be not wrathfull to them if you see them in passion, if they take you up falsely and causelessly, and blame you for that for which you are not blame-worthy, beare with them, give them good words, doe what you can to satisfie and content them, shew love and wisdom both at once. Carry your selves to them as men of knowledge, not as men of ignorance, and give honour to the woman as the weaker vessell, this is the counsell that *S. Peter* gives you. Be ruled by *Abrahams* deeds and *Peters* words. It is the greatest honour that a man can shew to himselfe to be able to beare and forbear. A wise man beareth things, an unwise man cannot beare. The wife is ones owne flesh, a piece of a mans selfe yea more then a peece. We are commanded to love them as much as our owne selves, and to cherish them as Christ doth the Church; O be humbled for any passions or distempers you have shewed before your wives, or towards them, even though they have provoked you first: and now beseech the Lord to make you like *Abraham* that so you may keepe your families in peace, even though you have passionate wives.

Perhaps you will say, that *Sarabs* passion brake out but once, but your wives very often.

I answer, first, it is not certaine that *Sarah* was passionate onely this one time. Shee that did fall into other distempers might againe fall into this, but if shee did not, *Abraham* that bare this, out of the same reason would have borne them too, if it were a duty to deale thus mildely at one time, it was a duty to doe so alwaies.

What then, shall a man let his wife beare out her passions still and sleight him that is her head?

I answer, first, better soe, then fill ones selfe with passion too. And secondly, I answer, a loving, milde, gentle, admonition afterwards, will prevaile more to make a woman remember her selfe, then present rage and bitternesse. A drunken man is best cured by rebuke when he is sober, and passion is but drunkennesse.

You see *Abrahams* carriage to his wife, now I come to shew you his carriage to his two sonnes. 1. He loved them both very well, as is evident by his praying for *Ishmael*, and his taking the matter heavily, when *Sarah* would have him cast out of doores, but yet he loved neither of them so well, but that he could be content to have the one cast out of his house, and the other burnt for a Sacrifice, and to cut off both their foreskinnes.

So Parents must learne to love their children, but with a moderate love, such as that they can be content to put them to smart, so farre as God will have them put to smart, even by just correction to cut off the foreskinne of their hearts, yea to part with them, if God will have them banished, or goe into another Countrey, yea to have them die if God will have them die. Such a moderate love which is subordinate to the love of God, we must have and exercise to the fruit of our bodies, and we must shew the sincerity of our

1 Pet. 3. 7.

Posse & nolle
nobile.4. He loved his
two sonnes ve-
ry well.

love to them by praying for them, and the moderatenesse of our love by being able to punish them duely, and to part with them even by death when God shall send it. O bewaile your carnallnesse and unlovingnesse, and immoderate love to them. Inordinate love of a childe is a great fault, it will undoe the childe, it will make him despise and abuse the Parents, it will nourish all vices in him, it is the next way to make God crosse a man in him, it makes a childe an Idol, pray to God therefore to moderate your love.

Abraham provided for all his other children by gifts, and gave all he had to *Isaac*, as wee have it, *Gen. 25. 5, 6*. So must a good Father provide for his children convenient portions, that they may be able to live comfortably, and provide them fit callings, as *Abraham* did, but make most account of the most godly, and let him be heire whom God hath made heire, even the eldest, unlesse his wickednesse disinherit him, and I suppose that it must be some great wickednesse for which a man should dispossesse the eldest of the greater part of his estate, yet still the eldest must have such a larger portion as that the younger may have a convenient part for them too.

Learne to be ashamed, you that are spendalls, and keepe nothing for your children, have nothing to give them: and learne you all to be moderately carefull for them, and discretely and indifferently liberall to them. Let not one have all, the other nothing, let not any of them be thrust off with nothing for the others sake, but be a Parent to all, O be husbandly and thrifty to get and save, and be seasonably liberall to them, yet so, that still your selves be in such case as not to make your selves underlings to them.

5. He provided
a good wife
for *Isaac*.

Againe, for *Isaac*, *Abraham* was carefull to provide a wife, even one of the best he could though hee sent farre for her, and it may seeme he had not much with her, as you have it in the whole Chapter of *Gen. 24*. Here *Abraham* is to be imitated, if in any thing concerning a child, he looked to have a good wife more then a rich. O if you that be Parents would doe so, how well would it goe with many a family? what is he or shee, not what hath he or shee should be the question?

Abraham knew that God would provide a wife for his sonne, it is probable he had prayed for that mercy and received an answer, he could not else have affirmed it so certainly. You that be Parents, must pray to God to give a wife or husband to your sonne and daughter, and make piety and vertue the chiefe match-makers: If you will ever shew your love to be a spirituall love, let it appeare to be such to your children, if by any meanes you will shew your selves affected to them with a spirituall love, let it be in seeking their good really, not imaginarily. That woman shall live happiest, not which hath the richest husband with largest revenues, but that hath the godliest husband, most abundant in vertues; sure a Father should make his daughters happinesse the maine end of his choosing an husband for her, or else he is not prudent, for prudence is a vertue by which

a man doth worke rightly to happinesse. I say the same concerning the wife; be you therefore imitators of *Abraham* here, and be ashamed as our Saviour saith in another meaning, to seeke those things after which unsanctified men and heathen doe onely or principally seeke.

I should have named one grace more in *Abraham* towards God, that is, patience, I doe not meane so much or onely in bearing afflictions, as in a contented tarrying for the promised seed. A quiet waiting till benefits come, and a quiet bearing of crosses that did come, this is patience, a being silent to God and waiting on him: *Abraham* had waited divers yeares, no sonne came, his wife was barren, yet he waited and still continued to hope, that God would give him a sonne at length according to his promise. See, how you can waite upon God if he deferre the performance of his promise, and that without muttering and without fainting. This is an excellent thing to beleeve, pray and hope still though God deferre the accomplishment of his word. Learne this grace, *Blessed is hee that by faith and patience can inherit the promises*, as it is said of our godly fore-fathers.

So *Abrahams* vertues to God are faith, feare, obedience, waiting or hope and devotion. And to *Sarah* I should have named another. He mourned moderately for her and buried her honourably, for he bought a burying place of the children of *Heth*, that he might interre her with all due respect. So should an husband moderate his affection with discretion, and joyne discretion with his affection, that he may both shew some convenient measure of sorrow for his wives decease, and also power to keepe sorrow within compasse both for degree and continuance; and so should wives stand affected to husbands, and all friends each to other, and a decent funerall according to each mans place must be afforded, to testifie their good will to the whole person when it lived, by due carriage to that earthie part of it which is left behinde. Those yoke-fellowes therefore that are glad or would be glad of each others decease, and care not what becomes of the body of each other, they must be blamed as naughty and unloving husbands, and those that make no end nor keepe no measure in mourning must be blamed as over-loving and carnally loving. Let us so mourne as to shew the thing was deare we parted with, and withall, that we know we have better things remaining with us then an earthly friend.

I must now speake of *Abrahams* good carriage to his servants; There was one principall servant, Ruler, Steward, Over-seere of his house, his name is *Eliezer* of *Damascus*, *Gen. 15.2.* Him 1. He loved much. 2. Trusted much, because by good instructions and examples he had through Gods blessing made him fit and worthy to be both loved and trusted. His love to him he shewes in saying to God (whereby it is manifest that he did not counterfeit, for *Abraham* was too godly to tell a counterfeit tale to God) *one borne in mine house shall be mine heire.*

Another grace in *Abraham* toward God, his Patience.

He mourned moderately for *Sarah*.

Abrahams good carriage toward his servants, to *Eliezer* his principall servant.

Gen. 15.3.

A good servant
should be re-
spected,

Deut. 15. 12, 13

Prov. 27. 18.

Loe a good servant should be very deare unto his master, so that he should plentifully and liberally recompence him (for to say that a servant should be made ones heire if he have no children, that I dare not, but I dare say he should be plentifully and liberally rewarded out of great love.) The Lord commanded that an Hebrew servant should not be put out empy, but that his Master should communicate to him of his goods, and *Salomon* saith, that *as hee that looketh to the fig-tree shall eate of the fruit thereof, so shall a good servant that attendeth his master come to honour*, his meaning is to shew, that Masters should not be indebted to their servants, but should respect and preferre them. Those therefore that having good and vertuous servants, shall not shew themselves liberall, and courteous, and loving, but quite contrarily, froward, and unloving, and niggardly, are much to be condemned, as men that have not wisdom to consider, how much benefit a man hath by his servants, so that neither could men get riches nor enjoy them if they wanted servants; neither could they be without them in many other respects, and if the servants be good, next to God, above all men hee stands most beholding to them. His life is in their hands, his goods are in their hand, and to speake as the truth is, hee is more indebted to them then they to him. A servant might more easily shift for himselfe without a Master, then a Master live as he doth without servants: wherefore I commend unto you all humanity, love, courtesie towards your servants that be good and faithfull, such as feare God and doe their duty in such sort as humane frailty will permit unto your selves. Labour to bring your servants to be religious, and trustie, and diligent, and if they be so, shew all good will to them and incourage them in their duty by loving entertainment, especially seeing now they be freemen and not bondslaves that are your servants.

Againe, *Abraham* trusted his servant with the weightiest businesse of his life, getting a wife for *Isaac*, and bound him with an oath, but duely limited and freed from all doubt and difficultie as much as might be, as you may reade, *Gen. 24.* in the beginning, causing him to lay his hand under his thigh and sweare about that businesse, alone limiting him so that he should be freed from it if his friends were wanting to him. So a good Master should trust a good servant, onely giving him necessary instructions, and cautions, and if matter be of such weight, laying the bond of an oath upon him, for no bond stronger then that, none fitter to binde a godly man: what might be the meaning of laying the hand under the thigh in swearing, I cannot learne nor conjecture my selfe, onely it had some due signification in all likelihood, as our laying the hand on the Bible and kissing it. *Iacob* also required it of his sonne *Ioseph*, so that it may seeme to have beene done in some religious respect, whether intimating the expectation of the promised seed to come out of the loynes of *Iacob* and *Abraham* I cannot say. But whatsoever this gesture might meane, we note that *Abraham* trusted his servant, and so must all men needs doe in some degree,

degree, and therefore had need to choose good servants, or do their best to make them such as may be trusted.

Now for all the rest of his servants young men fit for warre, they were 318. with whom he fought against the Kings that vanquished the *Sodomites*. He did traine them up to warre as was fit, and therefore they are called his *trained* or *instructed* servants, and when hee had gotten the victory, they had leave by him to eate of the spoile; so that a good man should bring up his servants according to his place fitly to do him service, and at least should see that they have foode for them, chiefly when they labour and take paines.

I proceede to *Abrahams* carriage toward forreiners that were not of his house, whether kinsmen or frinmen as we call them, he had one kinsman his Cousin german *Lot*, that was sonne to his brother *Haran*, him he loved very well, and studied to keepe all good peace and correspondency with him, and to remove all contention, and for that end, when their states were growne so great, that they could not conveniently dwell together, because being sojournours they were to take up but the waste of the land, which no naturall inhabitant had possessed, or else to take land for money of the inhabitants if they could spare the same, he came to *Lot* and made the motion of peace, and after gave him his offer to choose what part of the countrey hee would, as you may read, *Gen. 13. 7.*

Abrahams carriage to his kinsmen.

He was peaceable.

Here is an excellent vertue of so mild and peaceable a disposition, that to prevent strife, can yeeld to his inferiour, in seeking to pacifie him by going to him with peaceable and quiet words and offers, and so farre part with his owne right, as to give the other the better a great deale, rather then proceed to jarres and discontents. O that we could all imitate *Abraham*, especially bretheren, kinsmen, and neere friends, and be so desirous of unity and accord as he was, not stouting it out as many do, with shall I yeeld so farre to him as to goe to him, to let him have his way, let him come to me if he please, and let him yeeld to mee. Most of our spirits be so big, that they will not bow to any that is a little inferiour, no not for peace sake, imparting with a little of their right for it. But know, it is an honour to be able to beare and forbear, he hath the most wisdom and grace, that can part with his owne right, rather then continue a quarrell, if it be not in a matter of very great weight, wherein great dammage should come to him or his family, by parting with it. And know, that to stand over highly upon termes, and not to bate a jot or tittle, as some men use in boasting wise to affirme that they will not, is a prooffe of a man led much by passion, and filled much with pride and selfe conceitednesse. Hee knowes not the valew of peace, that will not redeeme it with bending somewhat even to his inferiour, chiefly a neere kinsman. The thing therefore I am to commend unto you, is peaceableness, and for that end moderation and lowlinesse of carriage, in yeelding a little more then needes to those that ought rather to yeeld to you, and certainly the comfort that peace and concord will

2 He rescued
Lot and redee-
med him out of
his enemies
hands.

He was loving
to Lot.

He was coura-
geous.

What courage
is.

will repay you withall, shall prove it a good bargaine so to purchase peace.

Againe, *Lot* *Abrahams* kinsman was taken by the Kings that conquered *Sodom* and *Gomorrhah*, and when *Abraham* heard of it, he armed his owne servants, and got his confederates to joyne with him, and by force of sword redeemed *Lot* out of their hands, as you have the storie, *Gen. 14. 14, 15, 16.* together with all the goods and people of *Sodom*, prudently ordering the battaile by night, and comming upon them secretly and unawares. Here are three excellent vertues of *Abraham*. First, Love to his kinsman *Lot*. Second, Courage and resolution, that durst fight for him. Third, Prudence in ordering the whole businesse. For you must take notice that *Abraham* was a little Prince, a kind of petty King in those dayes, as appeareth by the carriage of *Abimelech* and others to him, and therefore he had warrant and ground enough to make warre against any King, State or person upon a just quarrell.

But first marke his love to *Lot*, although *Lot* was lately departed from him, yet his love to *Lot* had not left him, but he was at cost and labour and hazard to redeeme him from captivity. Must not wee learne of him to shew great love to our kinsmen and speciall friends, if they be in danger perill and misery, even to doe all that according to our places we may to succour, relieve and rescue them, against wrong, violence, oppression and like calamities. Be charitable and kind kinsmen and bretheren, cleave to your kinsmen and bretheren, and so farre as you may lawfully, and as your places will beare, defend, maintaine and helpe them against injustice and injury. No man must joyne with his kindred in a sinnesfull and unjust cause, but in a good and honest and just cause, he is not of *Abrahams* minde, that will not stick to them, and helpe them what in him lieth. All therefore that desert their friends in honest matters, for feare of a little cost or paines or the like, are to see, that they be not good imitators of this good man, nay nor any that doth not according to his place, succour the oppressed, which *Salomon* commendeth under a question saying, *wilt thou not deliver him?* For must we succour an Ass pressed with a burden, and not a brother pressed with a bundle of injuries.

Againe, *Abraham* shewed courage in this worke, for had not hee beene of good resolution, he would not have dared to opposed himselfe to a conquering army and a Prince, that had held divers other Princes in subjection, and now came for that purpose into those parts, to subdue those that had cast of the yoake. Loe how a good man must be courageous too, and not suffer himselfe to be deterred from his duty, or any good and commendable worke, by feare of danger. Courage is such a disposition and frame of mind that will not be daunted by perills and dangers, and by evill accidents, that he may encounter in the workes that his place requireth, but will resolve what in him lies, with due resistance to repell them, or if they cannot be repell'd, to beare them. Such courage *Abraham* here discovered, such

such courage do you also shew and exercise, let not every shew of danger skare you: but goe thorow with good workes, whatsoever comes of it. It is a good thing to be valiant in battaile, where life is exposed to perill, and is it not a good thing to be valiant against all other dangers?

And that you may be courageous in all things. First, be sure the causes in which you put yourselves in hazard, be good and just. Secondly, be sure that you take God along with you, by keeping his favour in a holy conversation, as *Abraham* did, or else courage may quickly faile and deceive you.

Meanes to get
courage,

And next, learne to deale prudently in all affaires, as *Abraham* did, in seeking the helpe of his confederates, and taking the opportunity of night, and dividing his men against his enemies into severall bands. The excellency of a businesse is in the wise carriage of it, labouring to get convenient aid and helpe, and then choosung fit times and seasons and other circumstances: We must blame our selves therefore if by any indiscretion or failing, we have hindered our owne good successe in our affaires, as often times men doe, and must pray to God to direct us with discretion (for it is his gift,) that we be not causes of our owne disappointment and misery.

Now see how *Abraham* behaved himselfe to frin-men as we call them. 1. To the *Sodomites*, 2. To the *Cananites*, 3. To Angels whom he tooke to be travellers.

First to the *Sodomites*, first he did most heartily intercede to God for their sparing, if there had beene found, 50. 40, 30, 20. Yea but 10. just men therein: So great a lover of good men was *Abraham*, that he would heartily pray to God to save them, and for their sakes to save also the people whom they dwelt amongst, and how well pleasing this service was to God, it is evident in the storie, *Gen. 18. 23. ad finem*. For God did with wonderfull patience accept his suites, even till hee came to so low a rate, as if he did finde but 10. in the 5. Cities, that is, a poore couple in every City.

Abraham's carriage to the
Sodomites.
Hee prayed for
them.

Wee must learne hence, to shew our loves to man-kind in generall, and especially to just and good men, in praying God for all righteous men, that they may be saved and delivered, and for the Societies and Cities and countries wherein we live, that they also might prosper and escape for the good sake of the good that live there. Fervent prayer for humane societies and for just men in them, should be made by Gods people. Why should you not improve the right you have unto Gods eares? For the good of many, *I will that prayers and supplications be made for all men*, saith *S. Paul*, especially to pray that God would deliver Cities and Countries from publike and fearefull destructions. Bretheren, why are we so defective in this duty? Why do we not pray for the nations abroad? in hope that there may be some righteous amongst them, why are our mouthes stopped from such suites? Let us now follow our Father here, and let our heartes and mouthes be enlarged with all humble confidence to beseech

1 Tim. 2. 1.

seech God, for the good of those Cities and quarters of Christendome that are ready to eat up one another, that God would shew favour to them and not give them over to perish by the sword each of other. Account Prayer an exercise of some efficacie, have so much faith as to know that our prayers shall not be vaine labours, and that you beleeve, that God is a God that heareth prayers; onely let all your prayers be as *Abrahams* were, fervent, humble, and reverend.

2. He shewed
humanity and
kindnesse to
the *Sodomites*
he had taken.

Another good worke of *Abraham* to the *Sodomites* was, that he did not make them slaves to himselfe and keepe them for his owne use, nor sell them as slaves to others, as by the Law of Nations he might well have done, but granted them liberty, and set them againe in state of freedome after he had by the sword taken them out of the hands of those that had led them captive. He shewed humanity and kindnesse to them, though they were wicked men and not rigour and extremity.

Wee must all learne to be kinde and loving to mankinde, and not to presse men with heavie and grievous burdens, even though wee might doe it in extremity of right. This shall bring more love and good will, honour and good esteeme, then rougher and more severe carriage. It is better to be loved then hated, honoured then disgraced, be counted a friend and saviour of men, then a proud person that cares not what becomes of others, so that himselfe may make an advantage of them. The comfort that gentlenesse and clemencie bringeth, is also very much more then that which will follow from the contrary. The dying heart can receive no content in thinking he hath crushed, inthrall'd or otherwise afflicted men, but that he hath delivered, comforted, saved them, that affoordeth great consolation, in that it becommeth an argument of goodnesse, and a meanes of hope, that a man shall finde mercy as he hath shewed and exercised it. Let not either covetousnesse, or arrogancie, or a cruell disposition make you carrie your selves austerely to men for your owne advantage sake, but use all courtesie, as *Abraham* did even to these *Sodomites*. Let them enjoy good things, even though you have power and some shew of right to deprive them thereof, onely do not interrupt justice in her acts of severity. This was his dealing with the *Sodomites* in generall.

His carriage to
the King of
Sodome, hee
would receive
nothing from
him.

See how his dealing is with the King, as you have it, *Gen. 14. 21.* He would not take any thing that was his, no not to a shooe-latchet, and he saith, that he *had lift up his hands to God* to that end, that it might not be said by the King of *Sodome*, *I have made Abraham rich*. Here *Abraham* shewes himselfe, first, a man that did not regard riches, nor esteeme the wealth of this world, in that of his owne accord he bound himselfe by a vow, not to touch so great a bootie as this, that fell into his hands by just conquest, and which in all equity he might have taken and that with good thanks too for the present time from the King of *Sodome*, who wished alone the persons,

sons, and did willingly yeeld the goods to *Abraham*, but *Abraham* stood upon termes here of credit for his Religion sake, and would not have the King of *Sodome* to triumph and say, that his wealth had enriched *Abraham*.

You see, that we should so dis-valew riches, as freely to cast them away and deny our selves of them, rather then incurre any reproach or disgrace for them, even though the imputation would be unjust. Should not all men labour to have as generous a minde as *Abraham*? Sure, we should strive for the perfection of vertue which hath beene found in the Saints. It cannot be said yet, *Abraham* should have sinned if he had taken this spoyle, neither was hee bound so much to the *Sodomite*, as to affoord him either persons or goods: but he considered before hand, that some aspersiō of covetousnesse would have beene cast upon him, if he should have possessed himselfe of this wealth, and therefore he bindes himselfe from it by a vow. Noble *Abraham*, that regardest due esteeme rather then great riches, and wouldst let goe so faire a morsell, rather then incurre any the least shew of disgrace for worldlinesse. Why should not we be followers of *Abraham* in his vertues? Why should we use meanes to get wealth joyned with apparent reproach? such as would set the mouthes of all men on talking against us, more then this fact would have filled the mouth of *Chedarlaomer* with talke against *Abraham*: O what a businesse of minde is this newes? and how doth it shew our inordinate affection to riches more, then to a good name? which yet is to be preferred above all treasures, if we would hearken to *Salomon*. I conclude, that we must shew our true magnanimity, by sleighting great abundance of outward things, so as that no man might ever have cause to grudge against us, that these riches which should have beene his if all things had beene fairely carried, have made us rich, especially let no man grow rich by taking forfeitures of poore men, it is worse to use extremity to a meane person then to a great.

Now consider this worthy mans carriage to the *Cananites*, inhabitants of the land in which he was a stranger. First for the Countrey it selfe, then for the persons that dwelt in it. For the Countrey, *Abraham* made it much the better for him by two things, wood and water, very necessary things for the life of man. For hee planted groves and hee digged wells againe, which had beene digged in the daies of his Father. As concerning those groves, it is conjectured that they might be for religious use, because it is said, *there he called on the name of God*: but the word here used is not the same under which such groves for religious use are after forbidden, therefore more like it is that here alone was intended civill use, and sure it is a good thing to plant wood for the benefit of mankind after our selves be dead. A man would have thought, what should a stranger trouble himselfe to make a grove? He is likely to depart from the place soone, and then he cannot carry his trees with him; but this

L

did

Abraham's
good carriage
to the *Cananites*.

Planting of
wood is a com-
mendable
thing.

did not discourage *Abraham*, he knew that some man might enjoy it if himselfe did not. Indeed for wells and water, the profit redounded to himselfe presently as well as to others for the future.

Now learne of him to be common Benefactors, by helping to store the world with wood and water-springs, and other like things, the use of which shall redound to many as well as to your selves: Especially the care of planting woods should be commended unto you, our age destroies that necessary provision. All cut downe, none plant for another age, wood is usefull for shade, for timber, for fewell, it is one of the things wee cannot want, it is one of the things, that if it be discreetly done, will quit the cost that it requireth. The tree after a little time will grow without any labour of expence bestowed about it, it will pay for its standing, if you set your hedge-rows with trees, they would grow as well as thornes. If here and there at convenient distance, trees were planted, especially timber trees, the grasse would not be much the lesse. But I am not a husband-man good enough to commend these particulars to you; Let mee commend the thing in generall, Order things for the common benefit, and shew your selves lovers of mankind, be not all for your selves and for the present.

Hee shewed
lowly and re-
spective car-
riage toward
the *Hittites*.

Now to the persons generally, he shewes curtesie, that is, a carriage favouring of lowlinesse and good esteeme, together with love and good will unto the *Hittites* when he came unto them about the matter of a field of buriall for *Sarah*, *Gen. 23. 7.* Hee stood up and bowed himselfe, the word is the same that is in other places translated worshipped, meaning he bowed his body with his face downeward in testimony of honour and respect, and afterwards, *verse 12.* Hee bowed downe himselfe before the people of the Land. You see lowly and respective carriage in this worthy servant of God.

We ought to carrie our selves courteously to all men, *Honour all men*, saith *S. Peter*, he meanes it, of this kinde of respective behaviour of body. This is a meanes to shew love, and to beget love, and to increase love, and to keep out jarres and discontents, as a fower and hautie and fullen dogged carriage doth proclaime contempt or hatred or both, and so causeth jarres and fallings out, and dislikes, and increaseth them if they have beene begun. Those therefore that be of a haughty carriage, or rude and boysterous behaviour, not knowing how to give due salutations or complements of courtesie are to be blamed, as men that doe not alone want education but charity and humility, for if those graces did rule in the heart, though they could not prompt a man to a kinde of artificiall demonstration of them, yet they would some way infuse themselves into the carriage, and make it gentle and amiable. Therefore let your carriage be faire, and kinde, and sweete, bow, bend, salute, use cap, knees, all such things as either nature or custome maketh to be as it were badges and professions of humble love and serviceablenesse, of a not too much preferring your selves above others,

others, and under-valewing them in comparifon of your felves, accufome your felves unto and ufe them for confcience fake, that they may favour of piety in the eftimation of God, who can fee piety in fuch things, and fo they may be more then morrall vertues, even fpirituall actions and fruits of Sanctification. Onely, I befeech you, to take heed of caufing your courtesie to be meere complement, and of being the more crafty by how much you feeme more courteous, and of ulhering in fome naughtineffe by a goodly and lowly carriage of your felves. If fuch vertues be corrupted, and that there be nothing in them but the meere out-fide, the more loathfome to God, and at length alfo to man.

Particularly, fee how he carrieth himfelfe to *Hephron the Hittite*, with whom he bargained for a field of buriall. He deales plainly and fquarely with him, *Ephron* offered to give it him freely, he would none. A wealthy man fhould not be apt to receive a thing of gift, it would be a figne of covetoufneffe and of an having difpofition. Then he asketh the price and faith, that hee will give as much as it is worth. *I will give thee faith hee the money of the field*, that is, what it is worth, and *Ephron* answers, tis worth 400 ſhekels. A common ſhekell is thought to be worth 1 s. 3^d. of our money, fo 400 ſhekels is 25 lb. and then *Abraham* weighes him the money of ſilver currant with the Merchants. *Abraham* in a bargain of 25 lb. doth not ſtand halfe-perthing, and firſt bids 15, then 17, then 20, then 22, then 24, then 25, as a number of baſe niggardly minded men would have done, but when he ſaw it to be worth the money at a word he payes it, and when *Ephron* ſaw *Abraham* deſirous of this land, he doth not aſke 40, or 35, or 30, or 32, but at one word tells him ſo much it is worth, and ſo they agree, the one alſo payes currant money in full weight, and the other giveth preſent and good aſſurance, and ſo here is juſtice, and plaine upright dealing betwixt them.

O that you would learne of him to bargain and pay without any over-reaching or tricks either in bidding or asking, or other devices, that you might ſhew your felves not to be poſſeſſed with the love of money, which is the vice of all vices, even the roote of all evill. But I am ſure, the contrary driving of bargaines is uſuall amongſt us, that it may appeare we doe not buy and ſell out of reſpect of our duty unto God, and the common good, but alone out of deſire to waxe as rich as we can, yea though it be by other mens loſſes.

Next conſider, *Abrahams* carriage to *Aner*, *Eſhol*, and *Mamre*. Firſt, in making a Covenant with them it ſeemeth to have beene a league of peace offensive and defensive. Secondly, in making bold with them to crave their aid in his battell againſt the King of *Shiron*, by whom *Lot* was captivated. Thirdly, in allowing them to take their part of the booty though himſelfe would not doe it. So a good man may and in ſome caſes muſt joyne himſelfe in

Abrahams carriage to *Hephron*.

His carriage to *Aner*, *Eſhol*, and *Mamre*.

covenants and leagues so farre as his owne benefit, and the benefit of other men requireth it, and must use prudence and discretion to keepe himselfe safe, not relying on the care of God without care of using meanes. Hee may also challenge of others, the performance of covenants, and must be content to make himselfe beholding to his friends as occasion serveth, and not stand too much upon termes of being troublesome to them. And hee must also leave his friends to themselves, in point of their right, and not presse them to those things, whereto yet it may seeme convenient to binde himselfe: for you heare *Abraham* saying, *Let Aner, Eshcol, and Mamre take their part of the booty*, though himselfe bound himselfe by oath to take no part of it. O that we could carrie our selves so to our friends! and not be still pinching to them, so as we will part with nothing, unlesse they will be perswaded to part with as much. It is a most base and abject disposition, and carries a relish of excessive selfe-love, when a man is sogreedy of his owne gaine, that unlesse others will beare as great a part as himselfe in such and such things, he will hold and keepe and let nothing goe from himselfe. But it is a noble and magnanimous part, and a signe of true charity, when a man will rather put himselfe to losse, and yet give others leave to have an eye unto their profit.

Abrahams carriage to Abimelech.

1. Maketh a covenant with him.

Now see, how *Abraham* carrieth himselfe to *Abimelech* as you finde it recorded, *Gen. 21. 22. & 33.* *Abimelech* with his chiefe Captaine and inward friend came to *Abraham*, desiring to make a Covenant of peace and amity with him, perceiving that hee was a man blessed of God and prosperous, and *Abraham* concended to the motion and makes the oath unto him. So should we willingly imbrace offers of peace and concord, and covenants of love and amity, even if need be, to binde our selves therein with a solemne oath, for the Lord of Heaven is so great a lover of unity betwixt men, that hee is well content, his holy and great name should be used as a bond or obligation to tie them faster and surer together. When therefore a lawfull oath is required of us, for the assuring of others that we will deale faithfully in any part of our duty, we shall not doe well to refuse such an oath, but must informe our selves by the practise of so good a man as *Abraham* of the lawfulnessse and usefullnesse of such an oath; only that we be carefull to deale uprightly and sincerely, both in taking and in keeping our oathes. Yea when an oath is ministred to binde as to forbear all wrongfull carriage and doe good in our places, we should be glad to have our consciences firmly tied in such cases.

2. Dealeth plainly with him.

Further note, that *Abraham* dealeth plainly with *Abimelech*, and reprooveth him concerning a well of water which the servants of *Abimelech* had violently taken away from *Abraham*. So must wee deale freely and plainly with our neighbours and friends, in expostulating such and such wrongs as may fall out to be done unto us by them and theirs, and must not lay the matter up in our mindes, so

to

to keepe our selves estranged from them. For it may so come to passe, that we may finde that it was without their privitie and against their will, that such bad measure hath beene offered unto us, as it fell out in the matter whereof *Abraham* doth complaine to *Abimelech*. But we must be sure Beloved, in all occasions of such complaints, to temper our anger, and keepe our selves in so good tune, that we breake not forth into words of choler and discontent, tending to provoke and exasperate them with whom we deale in such cases, but do it with gentlenesse and mildnesse of speech, that quiet words may pacifie wrath if any be stirred, not grievous words stirre up that which was ready to goe forth of it selfe. Yea when a just and reasonable apology or excuse is used by any upon our complaints, we must be ready to accept of it, and to be satisfied, that we may not prove our selves to be of an implacable disposition.

Yea we see, that *Abraham* dealeth also bountifully with *Abimelech*, for it is said, v. 27. he gave him Sheepe and Oxen when they made a covenant, so men that have wealth must be free handed and free hearted, and ready to bestow convenient gifts and presents upon those whose favour they would keepe, and to whom they would have it manifest that they resolve to be fast and sure friends. Nothing lesse becometh a wealthy man then niggardlinesse and close-fistednesse, whereby he is so held in captivity, that he cannot willingly let any thing goe from him, but what he cannot keepe though he would. Indeed bounty is chiefly to be exercised to the poore and needy, but yet so that in due time we must learne to practise it, by a free giving to our equals also, and those that stand not in absolute neede, for gifts are fit meanes to expresse the lovers good will, as well as to supply the wants of the receivers.

Lastly, *Abraham* sets apart 7. Ewe Lambes, and when *Abimelech* demanded the reason, he tells him that he should receive those Lambes at his hand in testimony of his acknowledgement, that *Abraham* had digged that well, and that the right thereof appertained to him. So we should in wisdom learne to make all matters cleare betwixt our selves and others, in cases that have beene in controversie, that so wee may cut off all occasions of heart-burning or contention for the time to come, and that though wee put our selves to a little cost, for the setting of things in stable peace betwixt them and us.

The last part of *Abrahams* good carriage is to strangers, which he conceived at first to be men, though indeed they proved to be Angels: for so you have his hospitality recorded by the Holy Ghost, *Gen. 18. 1. ad 17.* When he saw certaine men which he tooke to be travellers, he ranne to them, and with importunity brought them on their way. A courteous, free and honourable intertaining of strangers, is a vertue commended to our imitation, by the example of *Abraham*: for so saith the Author to the *Hebrewes*. Be not forgetfull to intertaine strangers, for by that meanes some have received Angels unawares, and we are bidden to be given to hospitality. Let us therefore be farre

3. Hee dealt bountifully with him.

Abrahams good carriage to strangers.

Heb. 13. 2.

from niggardlinesse in this case, and yet farre from profusenesse too. And if to strangers, much more to our friends and acquaintance, must we shew our selves humane and liberall in this kinde, and most of all to our poore and needy neighbours, that cannot reward us, for our Saviour prefers mercy before curtesie, and tells us, that such cost shall be reckoned for. So have we done with *Abrahams* vertues, which if we can take out in our practise happy shall we be, for to this end are good mens good deeds registred in the Booke of God, that we which readethem, by following them in the waies of goodnesse, might be sure to over-take them in the end of our journey, and to dwell in the place of happinesse, whether they have safely gone before us.

Abraham
his vertues
James 3. 2.

Now I preceede to tell of his finnes and offences, for such is the state of mortall men in this life, that it shall be found true of every man, which *S. James* tells us, *in many things we offend all*. Doubtlesse he arrogateh greater perfection to himselfe, then ever the word of God hath attributed to any meere man since *Adam*, that conceiveth himselfe to be quite free from all evill corruptions, and from the breaking out of corruptions.

His first fault
idolatrie.

The first fault of *Abraham* was that in which he lived before his calling by God out of *Ur* of the *Chaldees*, for it is manifest in the 24. of *Iosh. v. 2.* that the Fathers in old time, even *Terah* the Father of *Abraham* and of *Nahor*, and consequently the sonnes themselves, being so brought up of their Fathers, served other gods. Here then is a sinne in *Abraham*, that he tooke up the religion of his Fathers without making any diligent inquiry into the matter, whether the religion and gods were true or not. And this is a fault common to all mankind, they take their religion on trust, serving those gods which they find in the places where they dwell to be worshipped and served, and labour not to find out and serve the true God alone, who is onely worthy to be served, yea if it fall out that the true God be served amongst them, they cleave not to him out of judgement and well grounded knowledge, that he is the onely true God, but alone out of common custome, because all men do so, and this their religion becommeth but a vaine religion, and is of no force to their salvation. Indeed it was not so strange a thing that *Abraham* should be thus carried away after false gods, according as he was led by the common example, seeing at that time they had not the word of God written by Prophets and Apostles, to direct and guide them in this matter. But for us whom God hath so farre favoured as to give us the cleare light of his holy word, it is a most grievous sinne to be led wholly by custome and example, and not to build and ground our selves upon that light which God hath ministred unto us. And the true cause, why men do follow such false guides in matter of Gods worship, is the blindnesse of their mindes, and carnallnesse of their hearts, and the secret atheisme which is in them, by which they are not thoroughly and certainly perswaded, that there is a God at all, and therefore

care

care not to finde out and serve the living God, as if it made no great matter, so they served one which they served.

Let us therefore beware of false gods and false religions, and let us beware of walking after a false rule even in following the true God, that is, of serving him, not because wee have any true and certaine knowledge of him in our owne mindes, but onely because we have beene so taught of our Fathers, and see the whole world where we live to take the same course, for he that is thus blindly led, worships God but by chance as it were, and is as ready for a false god as for a true, and this was *Abrahams* fault before his calling.

Now after his calling, he fell into some finnes, though not wilfully nor presumptuously, but of weakenesse and of infirmity. The first fault was weakenesse of faith. Though he was the Father of the faithfull, and is commended in Scripture for the strength of his faith, and that he wavered not nor staggered at the promise of God through unbeliefe, yet at the first, his faith was mixed with unbeliefe, and shewed it selfe to have some feebleness in it. For first, when he went downe into *Egypt* because of the famine, and saw that the men were wicked and feared not God, he was in doubt, least the men of the place would kill him for his wives sake. God had promised him before that time to give the land of *Canaan* to him and to his seede after him, and yet he had no seed, therefore as yet hee could not be put to death, unlesse the promise of God should faile him and come to nothing. Notwithstanding the promise which should have beene frustrated, if himselfe had died without issue, he doubted least he might be flaine by them, as being distempered and diverted by feare from considering and taking diligent notice of the promise. This was a manifest imperfection of faith you see. Wherefore let us take notice that in the faithfulest of Gods people there will be defects of faith, as also there was want of it in *David*, when he said, *I shall one day fall by the hand of Saul*, and in *Moses*, when he said, *How will Pharaoh beare mee? seeing the Israelites did not*, and againe, *Why hast thou sent mee to deliver the people? seeing Pharaoh oppresseth them the more since I spake to him*.

And therefore, let us not be discouraged though we finde weakenesse in our faith, though faith I say doe shew it selfe feeble and be much troubled, and sometimes foiled by doubting, especially in great and sore temptations; yet we must not be heartlesse, nor conclude, that we are utterly destitute of faith, or that our faith is not true and sincere, and unfained. True faith you see in *Abraham* may be weake, yea cannot but be weake, so long as we be cloathed with tabernacles of flesh. He that truly beleeves, may yet be carried away with doubting sometimes, when occasions of perill and danger incounter his faith; and therefore also let us be carefull to confirme and strengthen our faith more and more, and to grow in it by renewing our meditations of Gods promises, and putting our selves often in minde of the

Abrahams
faults after his
calling.

1. Weakenesse
of faith.

1 Sam. 27. 1.
Exod. 6. 12.

power and truth of God the promise-maker, which are the pillars and foundations of our faith. For if *Abraham*, when these doubts began to stirre in his minde, had called to minde Gods promise of giving him seede, and had reasoned with himselfe thus, hath not the living God possessour of Heaven and Earth undertaken to give mee a seede to inherit this land after me? How then can I be killed by the Philistins? How can they take away my life whilst this promise is not yet fulfilled? Surely God both can and also will give mee life and preserve me from the hands of these godlesse Philistins, for how else should he fulfill his promise to me of giving me seed after me? If *Abraham*, I say, had thus stirred up his faith by serious consideration of Gods power and truth, he had not beene foyled so as he was. Let his weaknesse and failings be our warning, that we may escape the evils which he fell into.

2. A carnall
fear of death.

Againe, as *Abrahams* faith was weake and yeelded a little to doubtings, so was he possessed somewhat strongly for the time with a kinde of carnall feare of death, *Gen. 12. 12.* and afterwards, *Gen. 20. 11.* He said, *they will slay mee for my wifes sake.* So you must note another weakenesse in Gods people, flowing from the former imperfection of faith. They are apt to be over-fearefull of dangers, and by name of death, even to be so much terrified with the apprehension of danger, especially of loosing their lives, that they cannot trust upon God and rest upon him for safety, as they should doe. This feare was found in *David*, it was found also in *Peter*, and in divers others of Gods people. The ground of it is, as I said, partly the weakenesse of their faith, and partly the terriblenesse of death, which is the terriblest of all terrible things, as being a separation of the soule from the body, and a stripping a man at once of all those things that are most deare unto him, and conveighing him out of this world into another; concerning his happinesse herein he is not alwaies so full of assurance as he should be. For when these feares doe suddainely seize upon a man, upon occasion of some sensible object that threatens him, they pull out of the minde for the time the thought of Gods promises, and hold the soule alone in the apprehension of the greatnesse and inevitablenesse of the danger which looketh him in the face.

Let us therefore learne, not to be heartlesse our selves, because we have have beene so transported with feare, as was *Abraham*, nor yet be censorious to others, whom wee shall see thus for a fit even shaken and almost overcome of feare. It is a fault indeed, and we must blame our selves for it and be humbled, but it is such a fault, as may stand with truth of grace, and which doth not give just reason to conclude our selves unsanctified, or not to be Gods true children.

And let us learne to beware of feare, to resist and oppose it at the beginning by the opposition of Gods love and protection; yea, let us labour to worke in our mindes such a true apprehension of the harmelesnesse of death and other crosses, that we may learne not to be afraid of them.

them, though we must needs suffer them. For why should we feare that which cannot hurt, yea that which shall be an advantage to us, *Feare none of those things that you shall suffer, saith the Lord, and David saith, I will not feare what man can doe unto mee, and againe, I will not feare though I walke in the valley of the shadow of death.* It is an excellent thing and very comfortable, when our heart is so settled that feare may not dismay us. And the way is to get assurance of Gods favour and of eternall life, and that all things shall worke for our good, and speedily to set this faith on worke, when dangers shall offer themselves unto our sight.

*Psalm. 118 6.
Psalm. 13 4.*

But further, *Abraham* to avoid this danger, consulted with flesh and bloud, and used deceit, and shifting, and falsehood, for though his words were in some sence true, as he telleth *Abimelech*, because *Sarah* was his sister by one side, yet in the meaning which he would have those to interpret his words to whom he spakethem, they were not true. For his intent was to make them conceive, that she was so his sister as not his wife. He resolved to use false speeches, and draw his wife likewise to joyne with him in these false speeches, yea they agreed upon it before hand as he tels *Abimelech*, *Gen. 20. 13.* *Abraham said to her, this is the kindnesse thou shalt shew mee at every place whether wee shall come, say he is my brother.* You see they agreed before hand to dissemble and to continue dissembling; yet sure dissembling is a sinne and ought not to be done, as *Abraham* heares even from *Abimelech* himselfe, *verse 9.* *Thou hast done deeds unto mee that ought not to be done.* So it may befall a good *Abraham* out of inconsideratenesse and heedlesnesse in not pondering their pathes, nor thinking of their waies, or in a suddaine to dissemble and deale falsely for the preventing of danger, as may be seene also in *David*, and in *Peter*, when he denied Christ, and when he withdrew himselfe from communion with the Gentiles, for feare of them which came from *James* to *Antioch*. For a thing not considered of, is for present as uselesse as if it were not knowne at all.

3. He dissembled.

Therefore here also we must learne not to be utterly discouraged, if we have run into such a fault, when we bethinke our selves after of such offences, we must be humbled, bewaile them, confesse them, condemne and judge our selves for them, but we must not be fearefull of asking pardon, and of intreating mercy to forgive them, must not conclude, that there was no truth of grace in us, because of such palpable failings, yea we must take boldnesse to goe to the throne of grace, renewing our repentance, and earnestly suing for pardon.

And we must also take heed of censuring others, and bitterly and harshly for such offences, though they be grosse: even *Abimelech* did not esteeme *Abraham* a dishonest and naughty man, because he had found him tripping in this matter; onely take heed least we misuse this Example and the like, to build upon them a boldnesse to such sinnes, that were a great wickednesse. They must imbolden us to repent and
crave

crave mercy, after we have through weakenesse offended, they must not imbolden us before hand to resolve on a sinfull deed. Yea when we behold their stumblings, it should make us to be earnest in our prayers to God for a great measure of strength, that we may escape such offences, and to be more frequent and firme in renewing our purposes of not sinning in the like kinde. Resolve therefore, that nothing shall make you lie or dissemble, and if you doe resolve, you will seeke pardon and strive to transgresse no more.

4. He drew *Sarah* to sinne, so farre as to indanger her chastity.

Also note that *Abraham* drawes *Sarah* here to sinne in such a kinde, as did even hazard and indanger her chastity once or twice. O let good men take heed of drawing one another to sin, for our sin will so indanger another, that we know not when we shall be rid of the evill fruits of our feares and dissemblings. When a man is in perill he doth not likely look about him, to see those mischiefes that will follow the bad courses he takes, to free himselfe from the present evill. Sure if he would fore-see them, he would rather suffer the danger of feare, then expose himselfe to the bad consequents of his escape. Would not *Abraham* rather have hazarded himselfe by saying she is my wife, then of making her commit adultery, by saying she is my siter, if he had well considered of it before hand.

But yet note we, that *Abraham* fell into this sinne once, and againe, and if occasion had served, was ready to fall into it often, as we have alledged his agreement with *Sarah* before. He did it first in *Pharaohs* Countrie, then in *Abimelechs* Countrie, and hee tempted *Sarah* to doe so where ever he came; so for want of due considering, a good man may runne into the same grosse sinne againe and againe, yea and be ready to runne into it very often, if he were put to it, as we see also in *Isaac* in the same kinde.

A double ignorance.

There is a double sinne of ignorance, One concerning the fact in generall, when one knowes not that such a thing is unlawfull, the other concerning this particular fact, when I doe not take notice and observe that this act of mine is such a sinne. Often it falls out, that Gods children through the strength of some passion or corruption, as here out of feare, doe not consider of their particular actions and so run often into foule offences out of this particular ignorance, as I may call it, they know the proposition, deceit is a sinne, but the assumption, this is an act of deceit, is not added for want of considering, and therefore the conscience doth not presse, this is a deceitfull act, you must not doe it. Now when we finde our selves upon better consideration, to have beene carried thus to doe evill, we must not be dismayed but renew our repentance, and rest on Gods mercy in Christ for pardon, and so for the future, resolve to forbear the sinne. Also we must learne, often to consider of our owne waies least any such faults be found in us. Mans heart is full of blindnesse and selfe-deceit, and unlesse he shake himselfe as it were, and examine his waies often in his owne heart, he may live in some great offence and not finde it, and though these kinds of sinnes will not hazard his salvation, yet they may

may bring divers crosses and miseries, and much reproach, and give much offence, and procure sore temptations, and much disquietment of conscience to him afterwards: Let us not animate our selves to sinne by the falls of the Saints, but rather worke in our selves an holy feare of our selves and care of avoiding such sins.

Now I come to *Abrahams* last sinne, which was his taking of *Hagar*, a fault in it selfe, for God made one Man and one Woeman, to shew, that he would have marriage an individuall society of life betwixt one Man and one Woeman. But that point was not knowne it seemes in those times, and therefore both *Sarah* perswaded her husband, and he condescended to take *Hagar*. A good man may live in a few sinnes of ignorance, and never particularly repent of them. Take we heed therefore of condemning those, who conceiving such and such things not to be sinnefull, take boldnesse to live in them. If want of will to see the light, make a man to resist the light, offering it selfe to his conscience, because that he will not know, fearefull is such a mans estate, and I cannot see that this may stand with sanctification. But if want of light or strength of impediments hinder from knowing, wee should not condemne a man that in other things is upright for such faults, onely we must labour with God to reveale to us our secret faults, that so much as may be, we may free our selves from those sinnes of ignorance, and take heed of taking things on trust upon the opinion and example even of most worthy men.

Wee goe forward in considering *Abrahams* example, and must observe the benefits which God bestowed upon him. These are of two sorts. First, Temporall, then Spirituall. The Temporall blessings are of two sorts. First, Those that were given to himselfe. Secondly, Those that were granted to others for his sake.

First for himselfe, besides the common benefits of health and strength, and wit, and limbes and the like, which most men receive at the hands of God. He gave him first a good Wife, *Sarah*, who was obedient unto him as the Scripture noteth, and did shew all respect and reverence to him, calling him *Sir*, or *my Lord*, and though shee was a woeman and had her fraileties, yet she was a good and dutifull wife unto him, and in the maine a comfort unto him. *Abraham* had his *Sarah* with whom he lived very comfortably in the state of matrimony, and there never fell out that we read of, but one alone discontent and brawle betwixt them, which yet by the wisedome and moderation of *Abraham*, was quickly made up and healed.

Now this benefit must be marked as a singular and excellent blessing, to have a loving, chaste, dutifull and respective wife, is a great blessing. All those to whom God hath vouchsafed the same mercy, must see and acknowledge it with all thankfulness. And if we consider that a bad wife is like continuall droppings, and as rottenesse in ones bones, and like oyle in his right hand, which will quickly discover it selfe, we shall learne the better to prize and esteeme this favour. *Hee that obtaineth a wife saith Salomon, obtaineth mercy of the Lord.*

5. *Abraham*
had two wives

3. *Abrahams*
benefits.

1. Temporall.

1. For himselfe

1. A good wife

1 Pet. 3. 6.

A good wife
a great blessing

Prov. 18. 22.

Prov. 19. 14.

Prov. 31. 10, 11

Lord. For house and goods be the inheritance of the Fathers, but a good wife is of the Lord. And Salomon saith, Who shall find a vertuous woe-man? her price is above the pearles. The heart of her husband shall trust in her, shee will doe him good and not evill all the dayes of his life. This great benefit the Lord gave unto his servant *Abraham*. All therefore that have obtained the like mercy in some measure, must observe and valew aright so principall a blessing. Though a man have an yoake-fellow in some things imperfect and weake, yet if she be generally good, will joyne with him in piety as *Sarah* did with *Abraham*, and beare him company in all good things, and will leave house and all to journey with him, if God call them forth to any service, it is a speciall goodnesse, and a chiefe instrument of his comfort and welfare. *Sarah* honoured *Abraham*, *Sarah* obeyed *Abraham*, she was ready to provide a feast for the Angels at his appointment, shee was a good hufwife and helpfull unto him in the overseeing of his great family, shee was every way contentfull and pleasing unto him, and a little too obsequious, in being content for his sake, to say she was his sister. Wherefore let this first benefit be noted, and let those that have it confesse it with praise and thanks to God, and let those that have it not as yet, learne to seeke it at Gods hands, knowing his readinesse to exercise his goodnesse upon all men in all ages, if they feare and obey him, as well as upon *Abraham* in his time.

2 He had children.

Secondly, God gave *Abraham* children also. First he had *Ishmael* by *Hagar*, then in due time he had *Isaac* by *Sarah*, the sonne of the promise, the sonne of his old-age, besides a godly and durifull sonne, that inherited the promises and the blessings with him, and in whom the covenant of God was established. Hee gave him also many other children by *Keturah*, which had also children in his life time.

Psalm. 127. 5.

Children are a blessing of God, chiefly if they be good and vertuous, willing to be ruled by their parents. These are the inheritance of God, when they grow up as Olive plants round about ones table, and the Psalmist saith, blessed are they which have their quiver full of them, they shall not be ashamed when they speake with their enemies in the gate. These comfort him in their childhood, and are a delight to him when they be young, these are a staffe to his old-age. In them his name liveth when his person is dead, and they be as it were branches springing from himselfe as a roote, and making his house to flourish and be greene. So God blessed *Abraham* in the fruite of his body.

Let all those therefore whom God hath blessed with this blessing, see Gods good hand to them, and praise him for it. Indeed to be a parent of many and towardly children, if it lift up the heart to God, and occasion our hearty thankfulnesse unto the Lord, is a speciall favour. Those that have it must see Gods good hand in it, and those that have it not, must seeke it of God, and walke before him obediently, that they may be capeable of it.

Next,

Next, God gave *Abraham* good servants, for they all hazarded themselves for and with him in the battaile fought with foure victorious Kings, and helped him to redeeme his brother *Lot* out of captivity, and submitted to be circumcised, and to be taught and instructed. Had they not beene loving and couragious, *Abraham* could not have accomplished his desire for his kinsmans deliverance. But especially he had one exceeding faithfull servant, religious, diligent, discrete, carefull of his businesse, and one in whom he might put his trust for the well ordering of his goods, and for the dispatch of any affaires committed to him. You see his carriage in the 24. of *Genesis*. He was cautelous and warie in taking of his oath, and would not sweare rashly. He was carefull in observing his oath after he had taken it. He made use of his masters goods, and the power which his master had given him over his family and goods, to finish well that great worke of taking a wife for *Isaac*. He commended the matter to God with earnest prayer. He followed it thoroughly, and brought it to passe effectually. He made a good choice for *Isaac*, and made hast to returne to his master, and bring him backe the fruit of his journey with good successe. No doubt it was a great joy of heart to *Abraham*, when he saw *Eliezer* returning with so good speed from *Padan-Aram*, and bringing backe with him so sweet and choice a Virgin for *Isaac*, according to the earnest desire of *Abraham*.

3. He had good servants, especially one.

Let all masters marke Gods dealing with them in their servants, and if he please to store them with many good servants, or with one or two alone, of excellent parts and graces, let them even praise God for it, considering how great a vexation it is, to be crossed with servants of a contrary disposition, which will be unto him even as smoake in his eyes, and as vineger to his teeth. And let all that desire such a blessing, take the same course that *Abraham* did, that is, labour themselves to be good masters, and to command and teach their servants to feare God as *Abraham* did, and to shew themselves loving, kind and liberall to them.

But further, *Abraham* had a good kinsman *Lot*, that consented to beare him company in a holy pilgrimage, and was easily wonne by his wife dealing, to keepe peace and amity with him, though some little breach began, yet it was soone made up betwixt them, and *Lot* and he lived in good peace and concord together. No doubt this also gladdened *Abrahams* heart, and proved a speciall consolation unto him. If God have given any man such a religious and godly Cousin or Kinsman, let him make much of him, and be a kind Kinsman as *Abraham* was. Yea the Brother of *Abraham*, *Nabor* though he continued in the land of *Aram*, and went not out with *Abraham*, yet was in his kind a good Kinsman too, for he rejoyced to heare of *Abrahams* welfare, and entertained his servant courteously, and most readily sent his daughter to him, so long a journey into a farre countrey, to be a yoake-fellow to *Isaac* his sonne, to the no small comfort of *Abraham* and *Isaac* both. Herein he shewed mercy and truth to *Abraham*, as the

4. *Abraham* had good kinsmen.
1. *Lot*.

2. *Nabor*.

servant spake, and did the office of a good and loving Brother. If God afford such blessings to any, that he hath a loving wife and courteous Brother, ready to gratifie and comfort him, he must observe it with thanks, and those that would have the good hand of God to stirre up their Bretheren to shew them due respect, must even walke upright and before God, that he may reward them as he rewarded *Abraham*.

Abraham
had faithful
friends.

But another blessing *Abraham* had too, he met with very faithfull friends who were confederate with him, and did most carefully observe the conditions of friendship and amity, for you see they did readily joyne with him, and helped him in his warre against the forenamed conquering kings, and were instruments by their valour to redeeme *Lot*, and to vanquish those conquerours. This is a most desirable benefit, to have true and trusty friends and allies, that will sticke to him in his need, and hazard themselves for him, and joyne with him in his good cause, and not prove like unto a leg out of joynt, or a broken tooth when occasion serves to imploy them and use their labour, or hazard for his benefit. Doe you not think that *Abraham* rejoyced in the fidelity and amity of his associates. Doe you not thinke that he blessed God for it, and did account himselfe very happy in enjoying three such noble and worthy confederates. Let us encourage our selves to obey God, and to forsake our country and kindred at his command, for cannot he repay and repaire that losse easily? by raising us up even in a strange countrey, those that shall as heartily love us, and as faithfully cleave to us, as any kinsmen in the world. Feare not to forsake friends for Gods sake, for hee can easily cause you to find as good in a strange countrey, if need so require, as any you may leave behind you in your owne countrey. And if any have in his owne countrey or abroad met with such friends, he must attribute it to the wise and good providence of God over him, and with solid and sincere praises acknowledge it, carrying himselfe friendly also to them, and shewing himselfe as willing to grant a benefit to them in fit season, as ever he was to receive a benefit from them, for *hee that hath friends, saith Salomon, must behave himselfe friendly*. Let us yet consider another mercy.

Prov. 18. 24.

Abraham
had a good
name.

Abraham had good esteeme and reputation, an honest and honorable name amongst the men of *Heth* where he lived, so that they all loved and respected him, as appeareth. *Melchisedech* loved him and came out to meet him and blessed him, and gave him bread and wine for himselfe and for his troupes. *Abimelech* used him curteously, and though *Abraham* and *Sarah* both had somewhat too grossely overshot themselves, in dissembling that *Sarah* was his wife, and that way indangered him to a great sinne, and brought some heavy hand of God upon him and his house; yet he shew'd himselfe affable and bountifull, restoring him his wife, and not so alone, but giving him gifts, and commanding his people to forbear all injurious carriage to him and his wife, and granting him leave to dwell where he would

would in his countrey, and after repairing to him, desiring his friendship, he acknowledged that God had blessed him and was with him, and requested that a Covenant might be made betwixt them two, and that in the solemnest manner. Was not this a signe of great respect and love in him to *Abraham*? and was it not a singular comfort and credit to *Abraham*, and a signe of Gods great favour to him, to incline the heart of such a person to him? Yea in what repute and credit he lived, appeareth in that the *Hittites* honoured him, called him a Prince of God, and were ready to give him leave to make use of any of their choicest Sepulchers to burie his wife in, and *Ephron* the *Hittite* a man of good esteeme amongst them, at first word did frankly offer to give him his field, which he desired, and at first condescended to sell it him for a reasonable price. So God gave *Abraham* good will and credit where he came and amongst all even high and low.

Let this also encourage all men to serve and obey God. He can give them a good name and good favour every where, vertue, piety, and goodnesse shall winne good esteeme and kindnesse from men that be not utterly slaves to sinne, so farre as it is good for Gods people to enjoy. They must indeed, (if God see fit to try them by that crosse) endure disgrace and hatred, and causelesse malice and reproach, but so farre as Gods Wisdome judgeth it beneficiall for them, he both can and will incline the hearts of all to respect and regard them, to love and honour them. He will make them to be honoured and favoured of all with whom they live. Feare not therefore to serve God, but cleave to him and obey him, you see his bounty how he can and will requite his faithfull servants.

And those that finde the good hand of God going with them in this kinde, that they be respectfully and kindly entertained, that they have a good name and loving kindnesse with all men, except perhaps some vile and base persons, that they be cordially and heartily loved, that men speake well of them, wish and doe well to them, and are glad and ready to gratifie them, they must acknowledge Gods goodnesse in this mercy and rejoyce in his love, that doth turne the hearts of men unto them, and praise, honour and love him the more, for the praise, honour and love they receive in the world. We must prepare ourselves to meete with ill usage, ill will, ill language, but when wee meete with good, then we must confesse, that the Lord our God is the ruler of all hearts, and blesse his name that causeth us to finde favour with men, as *David* did with *Saul* at first, with all *Israel* and with *Achish* one of the Philistine Lords, King of *Gath*, that gave him honourable entertainment in his Court.

Now another temporall blessing we observe to be granted to this good man, and it is three or foure times noted in Scripture, *Gen. 13. 2.* *Abraham was very rich in silver, cattell, and gold.* So *Gen. 24. 35.* *The Lord hath blessed my Master greatly, and he is become great, and bee hath given him flockes and heards, and silver and gold, and men ser-*

vants and made servants and Camells and Asses, and 25. 6. Abraham gave gifts to the sonnes of his Concubines. He could not have enriched them, if he had not beene rich himselfe; So God fulfilled his promise to *Abraham*, and he was a very rich man as well as very good. Riches are in Gods hand, hee hath them in abundance; He is able and ready to grant them to his servants: Indeed they be but doubtfull blessings, if a man have not power to use them well, they will be more hurtfull to him then profitable. But so farre as the perfect wisdom of God sees that they will be beneficiall to them, wisdom shall bring them also in her hand and fill the houses of her admirers with them also.

Let Gods people learne therefore to trust upon him for their outward estate; for though he make not all his children rich, for it is not good for all, yet he will not see the meanest of them to starve, for then he should not answer that bountifull and mercifull title of a Father, by which he loveth that his servants should call him and call upon him. Encourage yourselves therefore in all holinesse, righteousness and vertues, for sure the Lord that filled the house of *Abraham* and made him so wealthie and great a man, will not neglect to give you foode convenient for you, and to supply you with necessities.

And let those that have houses, goods, and wealth in abundance, learne to use them well, to see it is Gods gift, and to use them as stewards, to praise God for them, to make them a meanes of knitting their hearts more sure and fast to him in love and obedience; and to imploy them bountifullly, liberally, and mercifullly as *Abraham* no doubt did, that they may lay up treasure for themselves in Heaven, and that by well doing they make them friends of the riches of iniquity. Wealth honestly gotten, mercifullly and bountifullly used and moderately enjoyed, is a great mercy of God. If God make you rich, doe you shew your selves to be good as well as rich, or else riches doe not make a man the better that hath them, neither can they make his life much more comfortable; yea it doth appeare often that *riches are laid up for the owners thereof for hurt.*

Eccles. 5. 13.

A great and famous victory.

And these be the benefits temporall which *Abraham* had for himselfe, a good wife, good children in their kinde, and one religious, good servants, good friends, good name, good favour and great wealth, to which add one particular benefit, a great and famous victory over foure great and conquering Kings, as the Holy Ghost telleth us, *Gen. 14. 15.* he pursued them, he divided himselfe against them he and his servants by night, and smote them and pursued them to *Hobab*, and brought backe all the goods, and *Lot* his brother and his goods and the women and his people. An absolute victory was obtained by *Abrahams* wisdom and valour, God gave him the wisdom, God gave him the valour, God gave him the successe. The Prophet *Esay* sets forth Gods goodness to *Abraham* in generall, as a sure argument, that God will shew

shew the like mercies to his people in after times, bidding them looke unto *Abraham* and *Sarah*, and saying, *Isa. 51. 2. I called him, I blessed him and increased him, and 41. 2, 3.* He setteth forth this very benefit in magnificall phrases, saying, *who raised up the righteous man from the East? called him to his foot? gave the nations before him and made him rule over Kings? gave them as dust to his sword? as driven stubble to his bow; hee pursued them and passed safely by the way that he had not gone with his feet.* God would have his people take notice of this mercy in saving *Abraham*, and making him victorious, to assure them of his like love in defending them, and giving them victory over all their enemies, even the whole Church, and each particular member thereof. He that sheltered *Abraham*, was with him, gave Kings before him, shall not he declare his love as much in future ages to his people? Surely he is the same for ever. Let this comfort us against all those that rise up against us.

Isa. 41. 2, 3.

But what did God for others for *Abrahams* sake? First, he blessed *Lot* the more for *Abrahams* sake, and as it is noted, *Lot* that went with *Abraham* had heard, and after when God destroyed *Sodom* he thought of *Abraham* and delivered *Lot* also. So God for a good mans sake will blesse and helpe even his friends and well-willers, and those that belong to him shall be much the better for him, according to the promise that he had made, saying, *I will blesse them that blesse thee.*

2. God did doe good to others for *Abrahams* sake.
1. Blessed *Lot* and delivered him.

And for *Abrahams* children, he blessed *Isaac* and gave him great outward things, yea gave him also grace and made him heire of the Covenant, and continued the Church in his house, giving him a sonne in the life time of *Abraham*. For *Abraham* had *Isaac* at a hundred, and lived 175 yeares, and *Isaac* married at forty, and had *Esau* and *Jacob* at sixty, so *Abraham* lived to see those two sonnes about five yeares old, and gave outward things to *Ishmael* and abundance to him, that Princes came of him in likelihood during *Abrahams* life time, and he sent away his sonnes by *Keturah* with great riches, and you know that even after *Abrahams* death, God honoured him still, by calling him his friend in many places, and for his sake did great things for his sonnes after him in many generations.

2. Blessed *Isaac* giving him goods and goodnesse.

He gave also abundance of outward things to *Ishmael*.

Shewed favour to him after his death.

Thus you see, how worth the while it is to serve, feare, and obey God, what abundant blessings he grants, what honour and fame even after death; though all Gods people have not all these outward things in like manner bestowed upon them, yet they have that which is sufficient for them, and those that finde their friends and children happy in outward respects, must observe Gods hand to be thankfull.

Yea we must all take notice of Gods like dealing with many of his people, whose posterity flourish when they be dead, some in goodnesse as well as goods, and some at least in earthly respects, and leave a good name behinde them, so that many yeares after their

Psal. 112. 6.

decease, their names are honourably mentioned, and all men count them good and faithfull servants of God. *The name of the righteous is had in everlasting remembrance*, whilst they live, and when they die God shewes himselfe gracious and bountifull to them, even in temporall blessings oftentimes as well as spirituall. But if any want these outward benefits, they must consider of themselves whether their sinnes doe not deprive them thereof. For sometimes such mercies are denied to Gods people to chastize, and keepe downe, and roote up some vices in them. *David* was crossed in his children, to correct his fondnesse, and to chastize his adultery and murder: *Salomons* posterity was brought low, to chastize his Idolatry; If in outward things the Lord seeme carelesse of his people, they might easily finde by searching, that some evill carriage of theirs hath caused him to chastize them in this life, that by being brought to repentance, they might not be destroyed and perish in another world, and so much for these temporall benefits.

Abrahams spirituall blessings.
1. He was called from a false religion to the true.

Now for spirituall blessings, the first was, that God called him out of his Countrey and Fathers house, from the Idols of his Fathers house, for they served false gods there, *Iosh. 24. 2.* and acquainted him with himselfe the onely true God. No greater blessing can befall a man here, then to be called from a false religion to the true religion, so that his heart be inclined also to the practise of the true religion, and that he be effectually sanctified as was *Abraham*. Wee must looke that wee have this mercy of effectuall calling; Indeed from Idols and such kinde of false gods, wee are called, or rather we have beene kept from following them at all, but ah, are we called to walke before God in holinesse and righteousnesse? not alone turning from darkenesse to light, from a false religion to the true, but *from the power of Satan unto God*, that is, from serving the Divell in a wicked life to serve God in an holy life. If we be not so called, we are not sonnes of *Abraham*, and outward blessings will doe us little good. If we be, then wee have cause to rejoyce before the Lord our God with exceeding great joy, for he that is so called, happy is he. This is a mercy of mercies, to be a Saint by calling, one whom God hath so wrought upon by his Spirit, that his outward call hath wonne him from the state of corruption to the state of grace.

And if any finde not himselfe so called, or finde it doubtfull to himselfe, whether he have beene so called yea or not, let him earnestly seeke to God for it, and if wee would know whether we be called yea or not, compare our selves with *Abrahams* Call, *Gen. 12. 1.* *God had said*, meaning, before his Fathers death, before he dwelt in *Charran* saith *Steven*, for though because *Terah* was the Father; the departure is ascribed to him, yet God gave the call first to *Abraham* and he acquainted his Father with it, and so his Father went out and he with his Father, as a sonne in the family and house-hold of his Father, and bids him leave kindred and Fathers house, and

goe

goe into a Countrey which God should shew him, promising him large off-spring, great blessings, and that the promised and blessed seed should come of him: for *S. Paul* saith, that God preached the Gospell before to *Abrabam*, when he said, *in thee shall all Nations be blessed*, so that he was more largely instructed by God of remission of finnes and salvation everlasting by one that was to be borne of him. Now God caused him also to beleieve these promises, so that he left his Fathers worship and obeyed God. If any of us have had the Word of God preached in our eares, and by name the promises of the Gospell, and hath found his heart so affected with those promises, and the true beliefe of them, that it hath made him follow God in a holy conversation of life, and leave his former finnes, travell towards the land of life, that land which God had shewed him in the paths of righteousness and true holinesse, this is effectually calling, happy and blessed is this man. Rejoyce in this calling, and blesse God for it more then for all earthly things whatsoever. And if any of you be not as yet so called, let him see his misery, and now call upon God so to call him, till he finde his prayers granted: for if we turne to God he will turne to us, and if we seek to him for the performance of his gracious Covenant in putting his Spirit of Sanctification in our hearts, he will not faile to doe it.

Gal. 3. 8.

But a second spirituall blessing was 1. He gave him most gracious promises. 2. He appeared to him many times to renew those promises. 3. He entered into a Covenant with him and his seede after him. 4. He graciously accepted his prayers and after this life he saved his soule.

2. Spirituall blessings.

First, he made him gracious promises, *Gen. 12. 2. I will blesse thee, and make thee a great Nation, and thou shalt be a blessing, and I will blesse them that blesse thee, and will curse them that curse thee.* Again, he appeares to him to renew this blessing, and these promises, *Gen. 13. 4.* promising him a large off-spring againe, and the possession of the land of *Canaan*, understood by *Abrabam* to be a figure of an heavenly inheritance, for *he sought a Citie to come*, saith the Author to the *Hebrewes*.

1. God made him gracious promises.

Again, *Chap. 15. 1.* and in the whole Chapter hee confirmeth the promise againe by another vision, *I am thy shield and thine exceeding great reward*; so to comfort him against the doubts which hee might have, that the vanquished Kings might prepare an army and returne upon him, and there also againe he renews the promise of giving him a sonne, yea giving him a multitude of children after him, and by a signe confirmes it to him: *Looke up to Heaven* (saith hee) *and count the Starres, &c.* yea gave him faith to beleieve it, and assures him that hee was justified, and that hee accepted that faith of him for righteousness, accounting him by meanes of that faith for the sake of him in whom hee beleaved, as perfectly just, as if hee had perfectly fulfilled the Law.

2. Appeared to him many times to renew those promises.

And yet more fully assuring him of his goodnesse by entring

3 He entred in-
to a coven-
nant
with him and
his feede after
him.

into a covenant with him in a vision, and by sacrifice. And in *Chap.* 17. hee renewes the same covenant with him againe, and confirmeth it by the seale of circumcision, and by changing his name, assuring him also, that he should have the sonne of the promise, by his most beloved wife *Sarah*, and telling him also what name hee should be called by, *Isaac*, from his laughing at the promise, not by way of distrust and unbeleefe, but of faithfull joy and gladnesse in it. And in *Chap.* 18. hee appeareth unto him againe in forme of a man, and tells him the particular time of the child's birth, and acquaints him with his purpose concerning the overthrow of *Sodom*. And last of all, after he had offered *Isaac* hee appeares unto him againe, and by an oath confirms to him the former blessings, *Gen.* 22. 16. which hee had never done before. This is a singular mercy to *Abraham*, to give him so many promises, to renew them so often to him, and confirme them so strongly to him. And you must looke whether God vouchsafe to shew himselfe thus to you, even to bring home to your soules in the reading and hearing of his word, and exercises of religion, the gracious promises of his word, giving you by his Spirit assurance that hee admitteth you into the covenant, is your God, pardons you, beseth you, and will give you all needfull things for soule and body, and make you partakers of eternall felicity. All Gods servants that are the seed of *Abraham*, have this holy communion with God in his word, in prayer, in his ordinances, which *Abraham* had in these dreames and visions: for to the Fathers God shewed himselfe by those meanes, to us by these, and Christ saith, *that his Father and hee will come and shew themselves unto those that love him and keepe his commandments, and suppe with them.* O if you find this spirituall familiarity with God, how happy are you. If not, truly earthly blessings are of no great valew, they be common to good and bad. And now seeke you, seeke you these spirituall blessings, Gods assuring you of pardon of sinne, and appearing unto you more and more to confirme your faith in the promises of the Gospell, and to make you assured of your eternall happinesse, and that he is your God, untill at length he do even as it were sweare it unto you, and make you certaine of it?

And Bretheren, be you encouraged to answer Gods call, to repent, to live holily, to cast of your sinnes and become obedient as was *Abraham*, for though perhaps you may not be so rich as he, nor have so many children, nor have so great outward favours, yet will God be your God, he will be your shield, he will be your reward, hee will blesse you in all things, he will give you the inheritance of life eternall, as sure as he did to *Abraham*; he will heare and accept your prayers, and he will bring you safe to the land of rest, to Heaven that true rest, where you shall have no more unquietnesse inward nor outward. Into *Abrahams* bosome will he receive all those, that be the true sonnes of *Abraham*.

Learn to esteeme of these spirituall blessings, though perhaps they may

may be separated from the temporall, God therefore alone divideth them because he sees you be not fit for both, but would be hindered from injoying the one and growing in the one, by the overfull enjoyment of the other. But the better I say you shall surely have as well as *Abraham*, God will more and more assure you of his favour, and of his kingdome, and shew himselfe more and more graciously unto you, in confirming to you his comfortable promises more and more. This is better then all the riches of the whole world; If *Abraham* had enjoyed this whole world and not this sweete entercourse with God, his life would not have beene halfe so comfortable and happy, but if his estate had bin never so poore and meane in outward things, yet would this sweete fellowship with his Maker have made him happy and blessed enough. Spirituall good things are the chiefe and principall, blessed is the man whom God pleaseth to take for his owne, to call to himselfe, to strengthen in faith, to make more and more certaine of his salvation. This is the blessing of *Abraham* that comes unto the Gentiles by faith in Jesus Christ. This poore and afflicted Saints enjoy as well as rich; This seeke, this labour for, by indeavouring to walke with God, and by being upright.

If any say, But alas I want this, I find not God shewing himselfe to me in his ordinances, I find him not setting my heart.

I Answer, If hee have called thee out of sinne to a good life, and that thou indeavourest to follow him, he will in due time shew himselfe unto thee, feare it not, and the longer he seemes to deferre the revealing of himselfe, the more abundant and exceeding great shall the comfort be at last. God will not faile to blesse his people with spirituall blessings, and comfort them with spirituall comforts, if they walke before him in sincerity.

I proceed to tell you of good *Abrahams* crosses, which if you compare them with *Isaacs*, were much greater then his, if with *Jacobs* they seeme in some respects much lesse. But if you consider them simply, they were some of them exceeding heavy to beare. Wee will ranke them into a certaine order.

First, God put him to suffer an heavy crosse at his first call, as many times also he doth many of his servants. His kindred and his Fathers house were all Idolaters, and God saw that he should have had much adoe to have maintained himselfe and the truth of his religion, if he should have continued amongst them. Wherefore hee caused him to leave that place, and those persons, and to goe into another land which he should shew him, according as in the Psalme, the Prophet speakes to *Pharaohs* daughter, *for sake thy kindred and thy fathers house*, and this affliction often assaileth the Saints of God, at their looking towards true piety, when they begin to forsake sinfull courses and to looke towards Heaven; though they change not their countrey for a new habitation, nor leave their fathers house to goe into a region farre distant, yet their fathers house falleth out with them, they cease to be friends to them, and they feelee that which sometimes

our

Abrahams
crosses.

1. He changed
his countrey
and left his fa-
thers house.

Psal. 45. 10.

Mat. 10. 36.

our Lord hath foretold, *a mans enemies shall be those of his owne house*, yea father hates the sonne, and the sonne the Father. For a mans inward and neereſt friends are more weary of him then, then any other, because having occasion of converſing with him, they more ſee his piety, eſe as Owles are more offended with the light, and because wanting that commerce in evill and vanity which once they had, they are more diſpleaſed at the change.

We muſt learne therefore whoſoever mindeth to follow Chriſt and be his Diſciple, learne to love him above all perſons, yea as himſelfe teacheth us, to hate Father and Mother, even to hate them I ſay, that is, to be willing to part with them, as if we hated them for Chriſts ſake. And as here the Lord ſo provided for *Abraham*, that he wanted no friend in any place where ever he came, a forreine countrey afforded him as much welfare as his native ſoile could have done, ſo whoſoever ſhall looſe any ſuch thing for Chriſts ſake, ſhall be ſure to receive in this life an 100. fold, that is, an hundred times more good and comfort, then thoſe things or perſons could have afforded, yea many times alſo a larger meaſure, and greater number of outward things and outward friends.

This was the firſt croſſe of *Abraham*, leaving his countrey, ſee next what he met with in *Canaan* another countrey, in reſpect of his eſtate and the perſons that were deareſt to him.

2. Was uncertaine where he ſhould dwell.

Fiſt for his eſtate, God gave him no poſſeſſion, no not the bredth of a foote, but made him travaile up and downe in tents, without either certaine houſe or any inheritance. This is a croſſe too, and a thing little pleaſing to fleſh and bloud, to be of a fleeting condition, not knowing where he ſhall dwell next month or next yeare, to be without houſe or home, that he can call his owne; by which God taught *Abraham*, to uſe the world as though he uſed it not, and to ſet his heart more upon the things above, because he had ſo little ſetledneſſe in the things below. The people of God muſt be content to be rowled as it were up and downe from place to place, to be in the Earth as in a Sea, in which they ſhall be roſſed now hither now thither, and have no fixed dwelling almoſt, and our Lord Chriſt after he was a Preacher, was accuſtomed to ſuch a kind of Pilgrims life, now in *Iudea*, now in *Galilee*, now in *Ceſarea*, now in *Cana*, now in *Decapolis*, hee had not an houſe to lay his head in. *S. Paul* was likewise accuſtomed amongſt other miſeries, to beare this, of having no certaine dwelling place. If God call any of us to ſuch a condition, it muſt not ſeeme much to us, to eate the bread of ſuch worthy men, nor to pledge them in the ſame cup. Hee whoſe ſoule is not glewed to the world, can well endure this kind of tumbling, none other will, unleſſe hee be a man that loves to wander.

3. Suffered croſſes.

1. In *Lot* his kinsman.

Now for the perſons neere to him, firſt, his Kinsman, then thoſe of his family. One and onely one Kinsman he had with him, that wee reade of, *Lot*. In him he ſuffered two troubleſome croſſes. Firſt, upon occaſion of a trouble that fell out betwixt the ſervants of *Lot* and of

of *Abraham*, they were faine to part habitations. Their riches were so great, that the land afforded not roome for both their herds and flockes, hence the herdsmen and shepheards on both sides had occasion of jarring about places of pasture. One would have his cattle here, another would have his, and so variance grew. *Abraham* saw that this variance would proceed farther and farther, and to prevent mischief, gives *Lot* his choice where hee would dwell, so saith the Scripture, *they were separated a man from his brother*. This no doubt was tedious to *Abraham*, that *Lot* and he might not be neere neighbours at once, for the event after made it appeare how deare *Lot* was unto him, and therefore after *Lots* departure, the Lord appeared unto *Abraham* to comfort him, as taking notice what a trouble it was unto him. And this kinde of crosse doth fall out to men, either increase of riches or want of it, or some thing falleth out, that causeth they must be separated from their speciall friends, or some unkindnesse and jarres grow betwixt them, that their agreement is not so cordiall and hearty as it ought to be.

But the next Crosse in *Lot* was worse, for in the spoile of *Sodom*, he was spoiled and taken captive by those that tooke the *Sodomites* captive. This comming to *Abrahams* eares pierced him indeed, that his loving Cousin who had beene brought up in his house with him, and had borne him company in all his peregrination from *Ur* till almost that time, should fall into the hands of so cruell enemies, should have his cattell and goods seized upon, and him selfe, and wife, and children, made slaves and bondmen. This affliction is usuall enough in the world. Much misery and distresse befalls them to whom wee wish well, and we suffer in their sufferings whom naturall affection doth so indeere us unto, as that wee cannot but have a fellow-feeling with them in their distresses, as the members of the body suffer by consent.

But a second evill that I had almost forgotten pinched *Abraham* in *Lot*, for *Lot* lost all in *Sodom* and went and dwelt in the Mount, and there lay with his two daughters, and begat of each of them a sonne. This was no doubt noised abroad, it came to *Abrahams* eares, and filled his heart with a great deale of griefe, that such a man as he had taken *Lot* to be and found him to be, after God had afflicted and chastened him, and also shewed him mercy and delivered him, should runne into so monstrous and unnaturall finnes, as to commit incest, not with one of his daughters which had beene farre too much, but even with both of them, one after the other. This I say pierced *Abrahams* soule to thinke of, he could not but be sensible of all the bitter reproachfull taunts that the true religion of God would suffer for this crime of *Lot*. The finnes and crimes of those that are deare to us, and the reproach that followes thence, both upon themselves and sometimes upon the truth of God which they professe, must needs breede much heavinesse unto good men, and sometimes the providence of God so disposeth of things, that the people of God shall be humbled so, as *Paul* saith God would humble him he feared, when he
should

should finde many impenitent sinners in *Corinth*, and it had brought anguish to his heart, that the incestuous man had not alone so shamefully offended, but also beene tolerated by the Church, as no doubt also the heare-say of *Rubens* incest was a great vexation of heart to *Jacob*, when the report of it was brought unto him.

Now see what *Abraham* suffered in his owne house in respect of his wives and children.

4. His wife *Sarah* was twice taken away from him.

First, his wife *Sarah* a good woman and deare to him, was twice taken away from him, once by the King of *Egypt*, and after by the King of *Gerar*, and he could not but be grieved at it so much the more, because it came to passe by his owne default and sinne, and because shee was so taken away, as that it was likely every day, that shee should have beene married to another man, or at least have beene made a minister to serve his lust. What an anguish was this thinke you? How did this gaulle his heart? when he abode alone in his Tent, and *Sarah* was not in hers, when he lay alone at home and *Sarah* bare him not company, yea when shee was perhaps in the bosome of another man, to whom he had betrayed her by his cowardly feares and dissembling, it scarce befalleth any of us to meeete with such a crosse in his wife.

5. *Sarah* was barren.

But secondly, *Sarah* his wife was barren, shee had no children, fruitfullnesse and shee were parted, as the Holy Ghost noteth. This affliction hath befallen many good women, and it was so much the more bitter to *Abraham*, because he did not intend to take any other woman, but that at last *Sarah* when her selfe was now by meanes of age past all hope, did earnestly perswade him unto it. To be childlesse is a crosse wherewith some are exercised, but to *Abraham* it was a worse crosse then ordinary, because the want of a childe was to him the want of salvation too, for himselfe and all Nations were to be blessed in his seed: So that if hee had had no sonne, hee could have had no Heaven, and nothing stood as a stronger objection against his being saved, then his being childlesse. Barrennesse with this aggravation comes not to any of us, and if God had not eased this burden to *Abraham*, by often renewing the promise of a child unto him, doubtlesse it would have afflicted him sore.

6. There fell out a great quarrell betwixt him and *Sarah*.

But another crosse in *Sarah* upon occasion of *Hagar*, there fell out a great jarre betwixt him and *Sarah*, and shee that ever before had shewed her selfe a dutifull and respective wife, now brake forth into much tartnesse and passion with him, eagerly and wrongfully charging him to maintaine *Hagar* against her, and to be the cause of her stubborn and contemptuous carriage. This sounded harshly in *Abraham*'s eares, and this language was tedious, to be so rated by *Sarah*, it made him thinke the case strangely altered. Indeed he by his wisdom calmed the tempest very soone, it continued not long, but it was a soure thing for the time; many a man hath the same trouble for a while, but more frequent and more lasting. A wives passions are an hus-

husbands sufferings, her anger and discontent and brawles with maides and men and children sometimes fall upon him, and shee is ready causelessly to quarrell with him, when she is displeased with them, this crosse is so much the more tedious, by how much a man doth more affect and love his wife, and sometimes too it is aggravated by this, that hee hath some way beene an occasion of it though unwittingly.

But lastly, *Abraham* buried *Sarah*, she died before him, and he was faine to part with her unto the dust. This calamity falleth upon many men to bury their wives, but to many it is not a calamity, they know how very quickly to make this affliction nothing, by a speedy bringing in of another: but to *Abraham* who loved *Sarah* and had long lived with her, it must needs be matter of sorrow, and so the Scripture witnesseth saying, *Hee rose up from before his dead, whether hee had gone before to mourne and weepe for her.* These things he suffered in his wife *Sarah*.

7. *Sarah* died before him.

Gen. 23. 2.

Now in his Concubine *Hagar*, first her ill carriage to *Sarah* was surely a griefe to *Abraham*, when two such persons fall at oddes, hee that is a common friend to both suffers in both. The custome of Poligamie is weeded out of the Christian world, so that men now are happier then to be vexed with the mutuall brawling of two Antagonists, as I may call them: but now the contentions of neere friends do fall out somewhat bitter sometimes, to them that love both so well that they know not where to take part.

8. He suffered in *Hagar*'s ill carriage to *Sarah*, and in her running away being with-child.

Secondly, When shee was now great by him, she ran away from him and *Sarah*, and carried the fruite of his body away with her. This no doubt grieved *Abraham*, he tooke her alone for desire of offspring, not to satisfie lustfull desires, and now when she promised seede, and his heart was raised up with expectation of a sonne, to have all his hopes dashed by the quarrels that *Sarah* had with her, she being gone away, and hee knowing not where to have her, nor how to procure her returne, nor what was become of her, nor of his child wherewith she went, and which was deare unto him, even now before he saw it in the world. This surely put him to much griefe and sorrow. This crosse is not very usuall, to have a great bellied wife runne from a man, but if such a kind of desertion shall befall any, either hee must be very respectlesse of his wife, or else it would be a corrasive unto him.

But a worse crosse or as bad befell him after, for at last the Lord made him to divorce *Hagar*, and to send her quite away, never againe to live with him. This was as bad and worse then to burie her. If God do even separate a mans wife from him, either his affection to her is little, or else his griefe for her will be much, but hee had *Sarah* his first wife, and that served to mitigate the putting away of his superadded woeman.

9. Hee was made to divorce *Hagar* and send her quite away.

So you see his domesticall afflictions in his wife, now consider what hee suffered in his children, 1. In *Ishmael* whom hee had first,

N

he

10. Hee was forced to thrust *Isaac* out of his family.

hee was faine to banish him, or excommunicate him whether you will, or both, this was an hard thing to him, hee had but two sonnes and now hee must thrust one out of his family for ought that hee knew, never to see him againe. Hee must adventure him to the wide world, and send him abroad with his mother, in all probability of reason to starve or begge hee knew not whether. Would it not grieve and trouble any of you? to send a pretty youth about a douzen or ten yeares old out of his house, without any thing but a bag and a bottle, not knowing what hee would doe, or whether hee must goe: yet God tried *Abraham* thus, hee must learne to trust Gods word without meanes and above hope. The promise was, that God would make him a great man, and now God began to performe promise, by seeming to make him a begger; If God seeme to threaten us with beggerie in our posterity, wee must consider, that such a crosse seemed to bee rushing upon *Abraham*, but God found meanes to make that sonne great, to whom hee was not suffered to give any thing, that it might be made evident, that it is easie with God to enrich a man cast out and destitute of all friends.

11. Hee was crosse in *Isaac* many wayes

But *Abraham* had another sonne, see the crosses that befell him in *Isaac*. First hee waited long for him before hee had him. To be long deferred from enjoying a thing promised and hoped for, is a burden somewhat tedious, if a man have not faith and patience in some good measure and quantity. Thus God tried *Abraham*, hee lived twenty five yeares after the promise of a large offspring, before he imbraced the same which the promise pointed to. How could wee brooke the deferring of a promise twenty five yeares?

But when hee had him, was the last triall and worst of all; hee must take him and ride with him a long journey of three dayes to a certaine mountaine, and there hee must offer him up to God for a burnt offering, here God tried *Abraham* to the quicke. Hee must denie naturall affection, in killing a sonne so deare unto him, and that at this age: If God see fit to have him, why did hee not call for him when hee was a young childe, before hee had filled his heart with so intense love and earnest expectation; If hee will have him now, why cannot hee send some disease to fetch him, but the Father must murder the sonne: to nature must give place to Gods commandement. Hee must also denie his credit in the world, and expose himselfe to most harsh, and in shew just censure of all men, yea of his familie and of his wife *Sarah* too, whose griefe for her slaughtered sonne must needes cause her to lade her husband with grievous complaints, and in appearance also righteous. Yea hee must in some sence contradict and crosse even faith it selfe, by slaying him in whom the Lord had said unto him, *In Isaac shall thy seede be called*. Thus faith must conquer nature, conquer credit, and conquer it selfe, which

which also it did in *Abraham*; For *hee* considered that God was able to raise him up againe from the dead, from whence in a figure hee had received him. So it seemeth good to God, to put his servants hard to it, and to require such things at their hands, as cannot but bee very difficult unto them.

Heb. 11. 19.

Thus you have heard of *Abrahams* life, now at last hee died in peace and in a good old-age, after he had lived 175. yeares, not so long as his Fathers and fore-fathers, God still shortening the age of man usually, that he might put them and us in minde of our latter end, and make us carefull to prepare for it continually.

Abrahams
death.

(* *)





THE NINTH EXAMPLE. OF SARAH, HAGAR.



S *Abraham* is called the Father of the faithfull, so it is also said to Godly woemen concerning *Sarah*, whose daughters yee are as long as yee doe well, &c. So that shee is honoured with this title of being the mother of beleevers, as hee was the Father. Having therefore set before you the example of *Abraham*, wee proceede to consider the example of *Sarah* his wife. Let us see 1. Her birth, 2. Her life, 3. Her death.

1 Pet. 3. 6.

Sarah's birth.

Concerning her birth, her Father is knowne, her Mother is not knowne. Shee had the same Father with *Abraham*, not the same Mother, for so he telleth *Abimelech* saying, *Gen. 20. 12. Shee is indeed my sister, the daughter of my Father, not the daughter of my mother, and shee became my wife.* For as yet God had not forbidden to marry with any of the kindred of ones flesh as after hee did, so that as yet hee might lawfully take his sister by the one side to be his wife, the consort of his bed, and shee was borne 10. yeares after *Abraham*, for it is noted, that when *Isaac* was borne, shee was 90. yeares of age and he a 100. So was she 10. yeares younger then himselfe, and he exceeded her in age 10. yeares, as it is meete though not necessary, that the husband be somewhat elder then his wife, *Gen. 21. 5. Abraham*

was a hundred yeares old when his sonne Isaac was borne to him. Gen. 17.17. Shall Sarah that is ninety yeares old beare? so it is manifest, that there was the difference of ten yeares betwixt Abraham and Sarah. And this is all we have to say of her Birth.

Her life.

Now concerning her life, wee will looke into her carriage good and bad, and then to the things that befell her good and bad.

1. Her virtues
1. Her faith.

Heb. xi. 11.

What it is.

First then for that which was good in her, in respect of God, man, and her selfe. For God, shee is commended for her faith, for the Author to the *Hebrewes* telleth us, *That by faith shee received strength to conceive seede, and was delivered of a sonne when shee was past age, because shee was perswaded that hee was faithfull which had promised,* where you see the nature of faith, it is an acknowledging of Gods faithfullnesse, a giving him the honour of his faith, and setting to ones seale that God is true. Faith causeth the minde of a man to submit it selfe to the Word of God, and to be assured that hee can and will keepe promise, for to the promise of God it looketh principally, and this faith will cause a man to receive power from God to doe those things, which otherwise of himselfe he wanted all power to doe. This faith will make a weake man strong, it will put fruitfullnesse into a barren wombe, and life and strength into a dead body, it will make a barren soule fruitfull in good workes, and make the heart to conceive the Word so as to bring forth the fruit of good living, whereto of it selfe it is as unable, as a body past age is unapt to bring forth a childe. Consider therefore, whether you have gotten such a faith into your hearts, as makes you fruitfull of good workes. If we beleeve Gods promises faithfully, it will sub-minister strength to produce all sorts of good workes, which otherwise the heart of it selfe would never produce. For he that beleeveeth Gods promises shall obtaine strength from God to obey his holy Commandement, and according to the strength of it, to abound in good workes of all sorts. Faith is a strong grace and puts a new power into the soule by which it shall be fit to doe good workes. We have more largely discoursed of the nature of faith in the Example of *Abraham*, who is also commended for faith.

2. Shee obeyed
her husband.

Gen. 18.6.

Then *Sarah* in respect of *Abraham* her husband had two worthy vertues. First, shee obeyed *Abraham* her husband. Secondly, shee revered him, and that in her heart and tongue too, for shee called him Sir when shee thought of him in heart. Her obedience shewed it selfe in a cheerefull forwardnesse to prepare things necessary to entertaine Angels that came unto her in the likenesse of men, for it is said, *Abraham hastened into the Tent to Sarah, and had her quickly make ready three measures of fine flower and make cakes upon the hearth,* which shee did accordingly without grumbling or deferring. Shee did not oppose her husband and demand, husband, you know not what these men be? nor whence they come? why should you make such care to prepare for them? but without any more adoe, at her hus-

husbands commandement, shee gate all things ready according to his desire. This is a commendable thing in a wife, and is to be followed by all you godly women, who would be counted daughters of *Sarah*; if your husbands wish you to doe things honest and lawfull, you must addresse your selves not to make your objections, but to yeeld your cheerefull obedience according to *S. Pauls* commandement, that saith, *Wives be subject to your husbands in all things.*

If any say, that this was but a small matter.

I answer, true, but it is reported as it were a taste of her good disposition in this matter, and a signe of her dutifull obedience, the glory whereof the Holy Ghost giveth her more generally, saying, that *shee obeyed her husband*, meaning, constantly and generally shee submitted her selfe and was obedient.

Secondly, it is noted of her, that shee revered her husband, which is also commanded to wives by *S. Paul*, saying, *Let the wife see that shee feare her husband.* Loe it is earnestly charged upon women, they must looke to it that they yeeld it: Let the wife, that is, every wife, see, that is, carefully looke to it, and not make shifts or pretend excuses, but see, that shee doe it, even feare her husband.

There is a double feare, one which maketh one tremble and flie from the thing feared as hurtfull and mischievous, so as men doe feare a Lyon or Beare, to runne from him as fast as they can, that hee may not teare us in pieces, such a feare as this is not required. Another feare is, feare of offending, wronging, or grieving the person feared, flying and shunning all such things as would displease him and make him conceive with dislike an irrespectivenesse of him. This is the feare of the wife, not to dare to displease her husband or anger him, not so much least he should flie upon her with reproofes and blowes, as least shee should be an instrument of griefe to one, whom shee loveth and honoureth by her undutifullnesse and rudenesse. And it must be noted that shee did so reverence him as to call him Lord. And how did shee call him Lord? not in speaking to him, or in speaking of him before others, by whom it might be told him againe what shee had said, but when shee thought of him or spake of him with the inward speech of her heart, which none could relate againe, but God who hath related this to her praise. For that title shee gave him even in her inward cogitations, when she said in her selfe at the hearing of the Angels promise, that she should have a son, *Shall I have pleasure after I have waxed old, my Lord being old also.*

So the reverence of a good wife should be hearty, and cause her when shee doth but thinke of her husband, even then to give a title of due respect. Wherefore to give rude and undecent termes to an husband, such as would but become a Mistresse speaking to her bondman, *Ned, Iacke, Dick, Tom, Robbin*, is even a little too much familiarity in a wife, favouring of some degree of contempt.

1 Pet. 3.1.

1 Pet. 3.6.

3. Shee revered her husband.

A double feare

Gen. 18.12.

The ground of these two duties, reverence and obedience, is the image of God in the husband: For he doth stand in Gods roome over her, because *as Christ is the Head of his Church, so is the husband the wifes head, and the woman is the glory of the man*, meaning, one that is made to bring some glory and honour to him.

1 Cor. 11. 3, 7

Now by this fruit of *Sarahs* obedience which the Holy Ghost hath noted, it is proved that *Sarah* was hufwifely in her house, even as a woman that could stirre about in her family, and looke to the dispatching of necessary affaires by her servants and them in her family. For had shee beene a coy and nice or idle and sloathfull dame, shee would neither have dressed meale, nor kneaded it, nor made cakes of it, nor seene to the baking of them, nor yet have followed her maid servants, and looked that they should have beene diligent in this businesse.

a. Shee was a
loving Mother
and nursed
Isaac her selfe.
G. n. 21. 7.

Further in respect of her sonne *Isaac*, shee was a very loving Mother and nursed him with her owne breasts, and thought it a duty for her so to doe, for so it is noted of her that shee said by way of thankfull wondering at the benefit, *who would have said to Abraham that Sarah should have given children suck? for I have borne him a sonne in his old age*, as if shee confessed, that giving a childe sucke should not be separated from bearing him. And indeed nature doth manifestly call upon women for this duty, for to what purpose hath God given them breasts? as it were bottles, at that time replenished with such a fit and well pleasing foode for the babe, surely not to milke out on the ground, not to draw it backe by medicines and devices, but to give it to the new inhabitant of the world, with whom it came into the world. So soone as a woman hath a childe in her wombe ready to bring forth, shee hath also milke in her breasts fit for its feeding, and is not this as much, as if the Lord should speake unto her and say, I would have you take care to bring up this childe which thou hast brought forth, with this nourishment, which I have laid up in store for it, for surely God and nature make nothing in vaine. This loving part of *Sarah* is more considerable in respect of her age and her greatnesse of estate and household, for shee was ninety yeares old, and might in that respect have seemed warranted to have given her selfe a dispensation from this service, and to have said, should a woman of mine age endure the labour of watching and waking and looking to a childe, and induring all its froward fits and a number of attendance? why may I not set it to a younger woman stronger and better able to doe it then my selfe? Shee was wife to *Abraham*, a man of great place and state, fellow to a King, with whom Kings fought to be in covenant, and should such a woman as I? might shee have objected, submit my selfe to this meane and laborious office, may not I hire another to doe it for mee? mine husband, might shee have said, is a great man and withall hospitall. If he bring in men of place and fashion, must I be hindred from intertaining

ning them by dandling a childe and being made unhandsome and unfit for company with tending a babe? might not another doe this as well as I? of whom such intertaining would not be expected. Againe, have I not a very great household? must I leave the care of looking to them for suckling of a childe? which another ordinary body may doe as well as my selfe, that will not performe the duty of over-seeing mine house. *Sarah* made no such excuses, but when she had borne *Abraham* a sonne shee would also give the childe sucke. And truly, this duty is a very good duty, and grounded upon very good reason; For who doth not see? that it is a very great meanes of causing Mothers to grow in tendernesse of love to their children, and so of making children afterwards more dutifull to them.

Last of all, *Sarah* in regard of her selfe did apparell her selfe with modest and not over-costly attire, for *S. Peters* words propound her to bee imitated by the good women in that particular, saying, *so did the godly women that feared God in former time attire themselves as Sarah*, and shee is manifestly brought in for a patterne of this vertue, even decent, not flaring nor over-chargeable garments. The Holy Ghost hath given women warning in two places of this duty both by the pen of *S. Paul* and *S. Peter*, whose adorning (saith he) let it not be that outward adorning of plaiting the haire, wearing of gold, and putting on of apparell, but let it be the hidden man of the heart, in the ornament of a meeke and quiet spirit, and *S. Paul* saith, Not with braided haire, or gold, or pearles, or costly attire, but as becometh women professing godlinesse with good workes, meeknesse, quietnesse, good workes, these must be the jewels and ornaments of a good woman, gaudie and wanton tricks of frizling, plaiting, curling the haire, and sumptuosity in gallant things and chargeable must not be looked after by good women. This tricking and trimming doth nothing but allure the eyes of beholders, and call wanton eyes to play with them. It doth nothing but speake forth their haughtinesse and selfe-conceit.

5. Shee appa-
relled her selfe
modestly.

1 Pet. 3. 5.

1 Pet. 3. 3, 4.

1 Tim. 2. 9, 10.

I know it is lawfull for women of rich estate and high place to weare jewels, filke, purple, scarlet, gold, silver, but women must be sure not to be given to such things, nor to be more costly then their husbands purses and places will beare, nor to be sumptuous this way, that if their costes about workes of mercy were laid in ballance against their cost in attire, the former would proove in a manner nothing to the latter.

For most times it prooves true, no women more niggardly and pinching to any good worke of bounty or mercy, then those that are most costly and finish in their coates. Those that are so curious and costly in attire, are hard and neere in good workes, and so doe gaine to themselves reproach and contempt in steed of that credit and good esteeme, which they thinke their garments doe bring them.

You

You see *Sarabs* vertues, compare your selves with her now. And those that finde themselves like her in some degree, *viz.* faithfull in beleeving Gods Word, especially his promises, obedient and reverent to their husbands, that have nursed their owne children, and doe not curiously and sumptuously set up themselves in their attire; Let them be commended, let their consciences approve them and give them comfort in being found like to this godly Matrone. It is an excellent thing to tread in the paths of those women Gods owne pen hath renowned for gracious and vertuous, and hath borne witness of their uprightness and salvation. We may with some good warrant promise our selves to obtaine favour of God and eternall life with them, whose godly conversation we have followed. Shee that looking her selfe in this glasse of *Sarah* findes her selfe to resemble her in faith, in obedience, and reverence toward her husband, in doing such good offices to her children, and in comely and not overcostly arraying her selfe must blesse the name of God, that hath fashioned her carriage according to the mould of so excellent persons. But those that instead of these vertues, shall finde themselves deformed and disguised with the contrary vices, are to be greatly ashamed and humbled, and admonished to repent. And all the women that would have the comfort of being daughters to *Sarah*, must labour to get these graces and to abound in them. See that you be dutifull and good wives, and pray to God to make you such as was *Sarah*.

Sarabs faults.
1. Shee was
weake in faith

Gen. 18. 12.

Ver. 11.

Ver. 14.

And now let us consider the weakenesses of *Sarah*. First, shee was weake in faith, for this caused her to give *Hagar* to *Abraham* her husband, and so to bring the sinne of Poligamy into the Church of God wherewith it may seeme it was not polluted before. Shee doubted least her selfe should not be fruitfull, and therefore brought *Hagar* to him, to trie whether the promised seed might come of her, and yet once more shee bewrayed more unbeleefe, when the Angell of God told *Abraham* in her hearing, that he should have a sonne by her at the time of life, shee laughed at the promise of God as at a thing ridiculous and impossible, saying, *After I am old shall I have pleasure? and my Lord being old also*, for the Scripture saith, *Shee was old and it ceased to be with her after the manner of women*. See how when God promised a thing in nature and reason utterly impossible, shee so farre forgot the Omnipotent power of God, as to think sure it could never come to passe, though God had promised it, and the Angell reprooved her, saying, *Shall any thing be impossible with God?*

Thus the people of God doe sometimes stagger at the promise of God through unbeleefe, when God saith one thing and reason saith the contrary, they consult with flesh and bloud, and credit their owne reason above the authority of God which speaketh to them. This is a great fault, and tendeth much to the dishonour of God, as if his power were limited by the rules of reason, or by the course of nature,
and

and did not exceede our reason and stand quite above the power of nature. Wee must see this sinne in our selves, labouring to be humbled at it but not discouraged, for this weakenesse of faith may well stand with the truth of faith, not he hath no faith at all who is many times troubled with doubting, but he which yeelds to it and is overcome by it.

Wee must also strive to waxe strong in faith, by putting our selves in minde of Gods Omnipotency and faithfullnesse, as *Sarah* did at length, for the Apostle witnesseth, that *shee judged him faithfull which had promised*, and those promises which we must labour stedfastly to beleeve, are the promises of God to pardon our finnes, and write his Law in our hearts, and to make us able to walke in his waies, and crowne us at last with life and glory, notwithstanding our finnes and imperfections. Though the performance of these promises seeme to us as impossible as that a dry woman should be a mother, yet we must labour to rest upon them, because of the fidelity of him that hath promised to perfect his power in our weakenesse.

Heb. 11. 11.

Another fault of *Sarabs*, was this, that once shee forgot her selfe to her husband, and was full of anger and discontent, wrongfully charging him to take her maides part against her, saying, *My wrong be on thee for I have given my maide into thy bosome, and now I am deified in her sight*. It was true, that *Hagar* did sleight her too much, but that *Abraham* was guilty of this fault by bearing out *Hagar* in it, that was altogether false, as his answer prooveth plainly, for hee saith, *thy maide is in thine hand, doe with her what thou wilt*. So *Sarabs* anger made her use false accusations against her husband.

2. Shee being angry, falsely accused her husband.
Gen. 16. 5.

Vulgar.

Be humbled yee wives, if you have chafed with your husbands and carried your selves injuriously towards them in words, *Sarah* did this, but shee did it not oft, it was this one time alone, so farre as we read, in other things shee behaved her selfe meekely and reverently. O looke to your selves, that you offend not continually in that thing wherein this good woman offended once alone, and no more, for this once was even too much, keepe downe anger therefore and let it not breake out against your husbands.

And you husbands, learne though your wives doe transgresse sometimes, not to be harsh with them againe, but heale their errors with the spirit of meekenesse as *Abraham* also did. Shee must blame her selfe, but shee may bee indued with grace for all this.

But another weakenesse of *Sarah* is, that shee was somewhat too rough with *Hagar*, insomuch that *Hagar* could not indure it, for if shee was so violent in words with *Abraham*, what doe you thinke her carriage was to the maide, yea shee was something too earnest against *Ishmael* and her too, when nothing would serve her, but that she must have them both together cast out of doores. For though God bad *Abraham* doe according to her words, it followeth not thence, that shee

3. Shee was somewhat too rough with Hagar.

she was not overpassionate in it. God for a misterie would have it done, and yet *Sarah* might offend in doing it. So good people are apt to be overharsh to them that wrong them, and exercise too much bitterness against them.

She did not
blame her
husband
quite

Another fault of *Sarahs* was, that shee dissembled at her husbands request, and that two severall times, saying shee was his sister, and so laying it, that those to whom shee spake, might thinke shee was none of his wife, for that was the intention both of *Abraham* and *Sarah*. It is a weakenesse in wives sometimes to be led by their husbands, to doe that that is evill, and to joyne with them in sinne. Here *Sarah* hazarded her chastitie to content her husband, to satisfie his feares, she was like to have brought her selfe and others into a fearefull sinne.

This fault must be reformed by good wives amongst others, and they must resolve not to sinne against God for their husbands sakes, fearing his displeasure more then the danger of their husbands or their anger. Indeede in laying pay to such motions of their husbands, they must use reverence, and do it in a calme and quiet manner, but refuse they must, being warned by the example of *Sarah*.

5. Shee lyed

Sarahs last fault was, that shee denied her laughter to the Angell, when shee had sinned in laughing. To lye in a passion for feare of blame, denying that one hath done a thing which indeed one hath done, that so one may escape reprehension or correction, is a sinne to which mans nature is very subject, springing from the want of the feare of God, and from an excessive carnall love to ones selfe, and desire of his owne temporall safety. This fault you may reade, *Gen.* 18. 15. Reade it not to doe the like, but to amend it and to be moved to repent of it, if you have committed it.

Now then let us reflect upon our selves, and consider of our owne carriage, both to condemne the like faults in our selves, and to beare with them in others without bitter censuring, and so we shall profit by the knowledge of their evill deedes.

Sarahs bene-
fits

Now let us consider the benefits that *Sarah* enjoyed. Shee had all those common benefits of health and strength and the like, which God doth usually bestow upon all men, but besides she enjoyed excellent benefits.

Shee was a
holie woman.

The first, that God gave her faith and saving grace, pardoned and passed by her offences, and sanctified her and hath saved her soule, notwithstanding her faults. This is the mercy of mercies, that God pleaseth to sanctifie and pardon, and save a man, for if he be sanctified he is pardoned and shall be saved, what profit hath any one of other things if he want this, and so be damned for ever, after a little content enjoyed here.

Let us therefore labour to finde this goodnesse of God to us, let us humbly pray him that made *Sarah* godly, to make us so too. If when we reade of this worke of his grace to others, we praise him for it, he will graunt it to us as well as to them. The Lord is able to make any

any other man or woeman godly as well as *Sarah*. Shee had as bad a nature, and as unable to make her selfe good as we have, for she also was a daughter of *Adam*. Therefore if you find your selves yet not to be indued with faith and holinesse, take notice of these wants, and goe to the throne of grace for grace, beseeching the Lord to fulfill his covenant to you, in giving you his Spirit to make you his children, and it shall be unto you according to your constant and humble supplications.

And those whom God hath beene pleased to deale so graciously with, let them heartily and constantly praise him, labouring to make all crosses seeme nothing to them in comparison of this benefit. Say, though I bee poore, despised, afflicted, yet God hath given mee some faith and some holinesse, and begun to sanctifie and will preserve me in this estate to life eternall. What cause have I to be discouraged at crosses; to make one truly godly, though they be not without their faults, is the worthiest of all mercies. In Heaven the Saints rejoyce in God, and are not interrupted in his service, by remembrance of former afflictions, we on earth should labour so to be glad in hope of that eternall weight of glory, that neither feeling of present miseries nor feare of future, should much hinder us therein.

Secondly, *Sarah* had a godly husband, and did partake with him of his riches, honours, credit and all the good things which hee enjoyed. This is a great favour to a wife, if she be married to a good and holy man, and a man also of convenient estate and good esteeme, that she may be comforted by his goodnesse, shewing it selfe in good carriage towards him, and may taste the sweetnesse of his good and of his credit. To have an yoke-fellow that can patiently beare with ones wants, that is diligent and trusty, and so provideth for his family that nothing is wanting to her selfe and family, that lives in so good repute as she for his sake is better respected; in a word, such a one as is a comfort and credit to her, a saviour of his body as indeed the husband should be, is a singular benefit. She hath a great blessing that hath such a husband, and must not forget to be much and often thankfull, yea though in some things he may be faulty, to the hurting, and hazarding, and bringing crosses both upon himselfe and her, as twice *Abraham* did though an excellent man. Take notice of this favour, and learne to be carefull in doing your duties, so much the rather, because your husbands be vertuous.

But next, she had *Isaac* at length, if God give a woman children and good children, godly and holy, partakers of the blessing of God in their soules, that is a benefit to the wife as well as to the husband. She shall have joy of such a child as well as hee, both the parents of righteous children shall have joy of them. Let woemen as well as men acknowledge this mercy, wee see that those which are crossed in children are much troubled at it, should not those whom God doth free from that little crosse, giving them the contrary mercy, learne to praise and rejoyce in him for it?

2. Shee had a godly and rich husband that was well esteemed.

3. Shee had a godly childe.

4. God delivered her twice out of a misery into which she had cast herself.

But further, God did vouchsafe to deliver her twice out of that miserie into which twice she had cast her selfe by her owne fault. If any one by their owne unbeleeffe, carnall feares, or other evill behaviour, have thrust themselves into the brambles, and God by his speciall providence and care hath granted them an happy issue and escape, they must even admire and applaud Gods goodnesse, that hath so undeservedly pittied them, and passing by their faults hath carried himselfe fatherly to them. *Sarah* by saying I am *Abrahams* sister, procured, that she was taken by *Pharaoh* to be his wife, God hindered *Pharaoh* from comming neere her, and after by a dreame warned him of the matter, and so hee dismissed *Sarah* untouched. After she offended in like manner againe, and againe the Lord in like manner delivered her: what a graciousnesse of God was this? She knew not in the world what to doe, she had intangled her selfe in a snare and could not get out, now God hee sets in, hee breake the snare and sets her at liberty. Without doubt *Sarah* and *Abraham* both were exceeding glad of this escape, and praised God for it.

If by the meere providence of God without any fault of our hand, miseries breake in upon us, and then we crie to God and be rescued, we have cause to acknowledge it as a great favour. How much more then when he drawes us out of the evils into the which we have sinfully thrust our owne selves, sending some such meanes of helpe as we could never conceive of, or procure to our selves. Call to mind such deliverances, to praise God with great fervency and humility for them, and learne both to trust upon his goodnesse after the more stedfastly, especially, if more then once wee have thus insnared our selves, and more then once the Lord hath pittied us and helped us, we must never cease wondering at his goodnesse, resolving also to take heed of ever provoking him by like folly, for he that can open the doore of danger, when we our selves by seeking sinfully to escape some other evill, have locked it upon our selves, can surely, yea and will keepe us if we doe cast our selves upon him, and refuse to take up sinfull and unlawfull shifts. Could not the Lord have found a good and holy way of saving *Abrahams* life and *Sarahs* chastitie? of restraining the cruelty of these men as well as their wantonnesse: If God can helpe out of reall and present danger beyond our hopes, he can surely keepe us out of feared and imaginary dangers aboue our thoughts.

And if any of Gods people have wound themselves into crosses, they must not be dismayed from seeking to God for helpe, by aggravating their crosses with this thought, O foolish and sinfull man, I have pulled it upon my selfe by my folly, how can I expect helpe from him? but most humbly acknowledge their owne folly and yet take boldnes to sue to him for mercy, both to pardon and to helpe them.

These be the speciall benefits given to *Sarah*. Now her crosses must be considered.

First,

First, She was barren a long time, this was a crosse to her no doubt, because of her earnest desire to have children, and because as I said of *Abraham*, the hope of her salvation did hang upon the fruit of her wombe. Barrennesse is such a crosse you see as hath befallen a godly woeman. Let them therefore that are exercised with it, learne to beare it with patience, and labour to get hearts so much more fruitfull of good workes, that such spirituall fruitfulnessse may make amends for the want of the fruit of their bodies. If God make not a woeman to beare children, but make her pious and godly, able to bring forth the fruits of the spirit in that spirituall marriage betwixt Christ and her, she hath cause to be so thankfull for this fruitfulnessse, as easily to brooke the trouble of the other unfruitfulnessse. And those whom God doth not afflict with this affliction, must learne to praise him for their fertile wombe. It is a sinne not to prize even these temporall benefits, but to grumble at abundance of fruit of the body, is so foule a fault of ingratitude and unbeleefe, that a man or woeman should greatly blame themselves for turning a thing beneficiall in it selfe into a distresse and misery unto themselves.

Another crosse was, that she was sleighted by her maide, yea that she bare the crosse somewhat impatiently, must be reckoned in the number of her sinnes. Doubtlesse it is a trying affliction to be assaulted with rude saucy and contemptuous words and gestures of a disobedient and undutifull servant. Hardly shall the spirit of a governor be able to hold it selfe in patience, when it shall see a servant or inferiour to looke too disdainfully or arrogantly, or heare them utter surly and scoffing words. Pride in an inferiour shewes it selfe by undutifulnesse, and it will prove an hard thing to the superiour not to thinke it equall that pride should encounter pride againe with passionate resistance of it. You must learne that have servants most times (as most times *Hagar* was) dutifull, to be thankfull for it, and must take heede of doing any thing, by which you may give your servants occasion to sleight and contemne you, for their corruption will quickly lay hold upon any occasion of such misdemeanour.

A third crosse was this, to be taken from her husband into the house of *Pharaoh*, and after of *Abimelech*. 'Tis true she could blame none but her selfe and her husband for that crosse, but that did not make it lesse a crosse, as hee is no lesse wounded that woundes himselfe by mischance, then he whom an enemy should purposely wound, and this crosse was made a little the more bitter by this, that she was though gently and with milde wordes, yet duely chidden for it by *Abimelech* too, who tels her plainly of it saying, *Gen. 20. 16. I have given thy brother,* (this name hee gives *Abraham* ironically, with somewhat a tart rebuke, as much as if he had said, whom thou wouldest have had us thinke to be onely thy brother) *a 100. shekels,* that is, of our money, some 72. lb. od money, neere upon a 100. markes, and addes, *behold hee is to thee a covering of thine eyes, and to all that are with thee, and with all other: thus shee was reprovved.* She was sen-

Sarabs crosses
1. She was barren a long time.

2. Shee was sleighted by her maide.

3. She was taken from her husband into the house of *Pharaoh* and *Abimelech*.

fible of the rebuke, this was somewhat bitter, that a stranger should chide her for not sufficiently covering her eyes. Sure it was a griefe to her to come under just reproofe, we must take heed that our evill carriage make us not subject to just reprehension. We shall be ashamed to heare of what we were not carefull to shunne. And so much of *Sarabs* life.

Her death.

Of her death we reade, *Gen. 23*. She lived a 127. yeares, and died at *Hebron*, and was buried in the cave of *Makphela*, which *Abraham* bought for money of *Ephron* the *Hittite*, for that use upon that occasion. She is the onely woeman, (so farre as my memory serves me,) whose time of living is registred in Scripture, whither it have any mystery in it I cannot tell, no woemans age is recorded but *Sarabs* alone, the mother of *Isaac*, doubtlesse God intended to grace her in it above other woemen. And so we have done with *Sarah* too.

Her age onely
of all women
is mentioned
in Scripture.

Hagar, nothing
in Scripture of
her birth or
death.
It is probable
she feared God,
and why?

It will not be amisse to add *Hagar* to her, of whose birth we have nothing recorded in Scripture, and as little of her death, but by that which the Scripture speaketh of her, there is some good probability that she was a woeman fearing God. First because of all woemen in *Sarabs* house (who having above 300. men-servants, must needs have many maide-servants also) she made choice of her to give unto her husband *Abraham*, to the end that some seede, yea the promised seede might be taken from her. Sure *Abraham* and *Sarah* would not have preferred her above all the maidens in the house, if they had not thought her also a good and godly maiden. I suppose therefore that seeing her master and mistresse thought her good, we should goe against the rules of charity, though we reade of some faults she had, if we thinke not so too. Let us consider of her life and see her vertues and faults, benefits and crosses.

Her life.

1. Her Vertues

1. Shee was obedient to her
governours.

First, it was a great vertue in her, that all the time of her dwelling with *Abraham* before, shee carried her selfe very dutifully and respectfully to *Sarah*, else she would never have given her into *Abrahams* bosome. Let all servants learne of her to shew all reverence and dutifull behaviour to their governours, and not onely to the rich and wealthy, but to the poore also, nay as *S. Peter* saith, not onely to the good and curteous, but also to the froward, for so is Gods commandement to them expressely, *Ephes. 6. Col. 4. 1 Pet. 2.* and if any servant doe otherwise, they do not garnish and adorne, but disgrace and discredit true religion. The servant is no further godly then hee or she shewes reverence and honour to the master and governess. Looke therefore that you set your selves to please and content your governours with all obedience and duty, if you will have God and your owne consciences to approve of you.

2. Shee told
the truth.

Gen. 16. 8.

Secondly, when the Angell met her and asked her whence she came, and whither she went, she answered plainly, and said, *I flie from the face of my Mistresse Sarah*, she told truth without lying, and that is a good thing and commendable to speake truth though it be to ones owne shame, but to have told a lie to an Angell might have procured her great reproofe, and

and herein you may see that *Hagar* exceeded her Mistresse, for when the Angell charged *Sarah* with laughing, shee denied it, but *Hagar* being examined confesseth the truth without lying. We shall doe better in this case to follow the maide then the Mistresse.

Another good thing in her was that when shee was commanded by the Angell of God to goe and humble her selfe to her Mistresse, shee did so. Here all you inferiours must learne of her, may rather of the Angell which taught her what you should doe, if you have by frowardnesse or ill carriage provoked your Governours, so that they doe use perhaps a little too much rigour towards you, yet you must submit and humble your selves, acknowledge your owne faultinesse, and patiently stoope to their words of reproofe, yea or blowes of correction. This submission is the best way to pacifie wrath, and to settle peace. Afterwards, we reade of no falling out betwixt *Hagar* and *Sarah*. Learne therefore all yee servants to stoope and bee submissive, that will shew humility and winne favour with God and man.

Further, it was well done of *Hagar* and is some good proofe of her piety, that shee considered of this vision, *Gen. 16. 13.* and called the name of God, *thou God seest mee*, confessing that now shee took notice of Gods seeing and observing her waies, and that shee said moreover, *have I also here looked after him that seeth mee?* as if shee should say, Doe I live after the Lord hath come thus to take notice of mee, and to reprove mee and send mee home againe, and so the name was called it may be by *Abraham*, to whom when shee returned she related this vision, *the well of him that lived*, and *him that saw*, because the Angell looked upon her and shee lived, or because the living God pleased to see her and looke upon her. Shee was thankfull to God for his goodnesse in looking mercifully upon her and bringing her home againe to *Abrahams* family. We must be thankfull if the Lord daigne us that favour to meete us in our wandrings, and turne us backe againe from them.

Further, it was a good thing in *Hagar* that shee yeelded her selfe to *Abraham*, to goe away without murmuring and distemper, when hee sent her away and her sonne in such poore fashion, patient bearing of such hard and severe usage was no little proofe of goodnesse. And when her sonne was like to die for thirst, she shewed her selfe patient, for shee went a good way off, because she would not see him die, and there shee sate and wept, shee might have done better to have prayed with her weeping, but to sit and mourne, not to hang her nose over him weeping and roaring was some signe of patient discretion, shewing her love to him.

And lastly, shee tooke care of him afterwards, to provide him a convenient wife, for so it is said, *Gen. 21. 21.* this is a duty of Parents to make fit provision for the timely bestowing of their children in marriage, whereof to be negligent is a part of one that regardeth not to keepe his childe in good order, and to make too much haste is

3. Shee submitted her selfe to her Mistresse at the Angels commandment.

4. Shee was thankfull to God for his goodnesse in bringing her home to *Abrahams* family.

5. Shee was patient.

6. Shee was carefull to provide her sonne a convenient wife.

fible of the rebuke, this was somewhat bitter, that a stranger should chide her for not sufficiently covering her eyes. Sure it was a griefe to her to come under just reproofe, we must take heed that our evill carriage make us not subject to just reprehension. We shall be ashamed to heare of what we were not carefull to shunne. And so much of *Sarabs* life.

Her death.

Of her death we reade, *Gen. 23*. She lived a 127. yeares, and died at *Hebron*, and was buried in the cave of *Makphela*, which *Abraham* bought for money of *Ephron* the *Hittite*, for that use upon that occasion. She is the onely woeman, (so farre as my memory serves me,) whose time of living is registred in Scripture, whither it have any mistery in it I cannot tell, no woemans age is recorded but *Sarabs* alone, the mother of *Isaac*, doubtlesse God intended to grace her in it above other woemen. And so we have done with *Sarah* too.

Her age onely
of all women
is mentioned
in Scripture.

Hagar, nothing
in Scripture of
her birth or
death.

It is probable
she feared God,
and why?

It will not be amisse to add *Hagar* to her, of whose birth we have nothing recorded in Scripture, and as little of her death, but by that which the Scripture speaketh of her, there is some good probability that she was a woeman fearing God. First because of all woemen in *Sarabs* house (who having above 300. men-servants, must needs have many maide-servants also) she made choice of her to give unto her husband *Abraham*, to the end that some seede, yea the promised seede might be taken from her. Sure *Abraham* and *Sarah* would not have preferred her above all the maidens in the house, if they had not thought her also a good and godly maiden. I suppose therefore that seeing her master and mistresse thought her good, we should goe against the rules of charity, though we reade of some faults she had, if we thinke not so too. Let us consider of her life and see her vertues and faults, benefits and crosses.

Her life.

1. Her Vertues

1. Shee was obedient to her
governours.

First, it was a great vertue in her, that all the time of her dwelling with *Abraham* before, shee carried her selfe very dutifully and respectfully to *Sarah*, else she would never have given her into *Abrahams* bosome. Let all servants learne of her to shew all reverence and dutifull behaviour to their governours, and not onely to the rich and wealthy, but to the poore also, nay as *S. Peter* saith, not onely to the good and curteous, but also to the froward, for so is Gods commandement to them expressely, *Ephes. 6. Col. 4. 1 Pet. 2.* and if any servant doe otherwise, they do not garnish and adorne, but disgrace and discredit true religion. The servant is no further godly then hee or she shewes reverence and honour to the master and governess. Looke therefore that you set your selves to please and content your governours with all obedience and duty, if you will have God and your owne consciences to approve of you.

2. Shee told
the truth.

Gen. 16. 8.

Secondly, when the Angell met her and asked her whence she came, and whither she went, she answered plainly, and said, *I fle from the face of my Mistresse Sarah*, she told truth without lying, and that is a good thing and commendable to speake truth though it be to ones owne shame, but to have told a lie to an Angell might have procured her great reproofe, and

and herein you may see that *Hagar* exceeded her Mistresse, for when the Angell charged *Sarab* with laughing, shee denied it, but *Hagar* being examined confesseth the truth without lying. We shall doe better in this case to follow the maide then the Mistresse.

Another good thing in her was that when shee was commanded by the Angell of God to goe and humble her selfe to her Mistresse, shee did so. Here all you inferiours must learne of her, nay rather of the Angell which taught her what you should doe, if you have by frowardnesse or ill carriage provoked your Governours, so that they doe use perhaps a little too much rigour towards you, yet you must submit and humble your selves, acknowledge your owne faultinesse, and patiently stoope to their words of reproofe, yea or blowes of correction. This submission is the best way to pacifie wrath, and to settle peace. Afterwards, we reade of no falling out betwixt *Hagar* and *Sarab*. Learne therefore all yee servants to stoope and bee submissive, that will shew humility and winne favour with God and man.

Further, it was well done of *Hagar* and is some good prooffe of her piety, that shee considered of this vision, *Gen. 16. 13.* and called the name of God, *thou God seest mee*, confessing that now shee took notice of Gods seeing and observing her waies, and that shee said moreover, *have I also here looked after him that seeth mee?* as if shee should say, Doe I live after the Lord hath come thus to take notice of mee, and to reprove mee and send mee home againe, and so the name was called it may be by *Abraham*, to whom when shee returned she related this vision, *the well of him that lived*, and *him that saw*, because the Angell looked upon her and shee lived, or because the living God pleased to see her and looke upon her. Shee was thankfull to God for his goodnesse in looking mercifully upon her and bringing her home againe to *Abrahams* family. We must be thankfull if the Lord daigne us that favour to meete us in our wandrings, and turne us backe againe from them.

Further, it was a good thing in *Hagar* that shee yeelded her selfe to *Abraham*, to goe away without murmuring and distemper, when hee sent her away and her sonne in such poore fashion, patient bearing of such hard and severe usage was no little prooffe of goodnesse. And when her sonne was like to die for thirst, she shewed her selfe patient, for shee went a good way off, because she would not see him die, and there shee sate and wept, shee might have done better to have prayed with her weeping, but to sit and mourne, not to hang her nose over him weeping and roaring was some signe of patient discretion, shewing her love to him.

And lastly, shee tooke care of him afterwards, to provide him a convenient wife, for so it is said, *Gen. 21. 21.* this is a duty of Parents to make fit provision for the timely bestowing of their children in marriage, whereof to be negligent is a part of one that regardeth not to keepe his childe in good order, and to make too much haste is

3. Shee submitted her selfe to her Mistresse at the Angels commandment.

4. Shee was thankfull to God for his goodnesse in bringing her home to *Abrahams* family.

5. Shee was patient.

6. Shee was carefull to provide her sonne a convenient wife.

to make them hasten to misery. So *Hagar* was a good servant and a good wife Mother, and a good woman, her carriage except in a few things was good.

*Hagar's fault
since grew
proud.*

See her faults now. First, shee grew proud, because shee was with childe by *Abraham* and despised her Mistresse. The Maidens of *Leah* and *Rachel* may shame *Hagar* in this, for neither of them is accused for any such misdemeanour. Take heede yee servants, that you grow not insolent and contemptuous against your governours, you see how much it distempered *Sarah*, and it is a grievous sinne to put your rulers into passion by your ill carriage. When the Angell met *Hagar* he commands her to goe and humble her selfe to her Mistresse. It is apparant therefore her carriage to her was amisse. There be some servants that having beene over-familiar with the Master, take occasion soone to sleight their Mistresse. So they add sinne to sinne and are found double offenders; If any of you have offended in contempt, much more in so ill grounded a contempt, do that which the Angell bad *Hagar*, humble your selves before God, if not to your Mistresses. Follow what was good in *Hagar* not what was bad.

*a. Shee ran
away from her
Mistresse.*

Another fault of hers was, that she ran away from her Mistresse, which the Angell also shewes to have beene sinfull by sending her backe againe. Let not the Divell make any of you play the fugitive by running away from your governours if they be somewhat sharpe to you, rather strive to pacifie them by submission, then to cast off the yoke by betaking your selves to your heeles. These be her onely faults, for I am loath to charge her with having an hand in *Ishmaels* mocking of *Isaac*, for *Ishmael* was then upon the point of fixteene yeares old, for *Abraham* was eighty fixe when *Ishmael* was borne, and 100 when *Isaac* was borne, and *Isaac* sucked some while, like enough above a yeare, and so *Ishmael* must be neere about fixteene, that shee may thinke he was so sensible of being *Abrahams* heire as to laugh at the stirre made about the young childe, as if by his comming into the world he should be dis-inherited.

*Her benefits.
1. Shee was one
of Abrahams
servants.*

Now see her crosses and comforts; First, shee was so happy as to be a servant in *Abrahams* house and so a member of the true Church within the Covenant of grace, by vertue of her being a member of that domestick Church. It is a very good benefit, when the Lord vouchsafeth to place a servant in a good family under good and Christian Governours, which will afford them all good usage for their bodies, and all needfull helpes also for the salvation of their soules. They may enjoy as much comfort in this as in any one thing that can befall them in respect of their habitation and dwelling, to have good Governours in a good house. For in being under the roose and custody of a godly man, they be under the custody of God himselfe, and guard of holy Angels.

Wherefore, let all those that have children and must dispose of them to be servants, be principally carefull of this matter. Let your care be to provide for yours Masters, not alone of good estate with whom

whom they may live comfortably for their bodies, having good attire, good fare, good diet and the like, but by whose meanes they may be helped to knowledge, faith, obedience, graces of all sorts, and to life eternall hereafter. Seeing your children be made after Gods image, have a soule as well as a body, and have neede as much of things profitable for the soule, since that is the farre better part, and if that be well, the good estate thereof will easily countervail and make amends for the evils which the body suffered, but if it be in bad estate, all the bodily benefits will nothing at all advantage it: therefore I require you in the first place to respect this most necessary thing in placing out your children.

And all you servants that have beene directed either by Gods providence, or by the carefull indeavours of your good friends unto such households wherein you have all good usage for your outward man, and over and above the comfortable helps of domesticall duties to bring you unto goodnesse, take notice of this mercy and thanke God for it, and take heede that you grow not weary of those holy duties, and shew not your selves so prophane, as to be troubled at that which should be your greatest content. Yea I pray you so many as live in good families, strive so to conforme your selves to the goodnesse of the household, as that you may have goodnesse by the meanes of goodnesse there used, for otherwise that which should have procured life to you shall serve to make your destruction more terrible. Learne to pray, learne to heare Gods Word, learne to be good by the precepts and examples of your Governours, else as our Saviour telleth, that *it shall be easier with the Sodomites, then the Capernaïtes* at the day of judgement, so shall it be for the servants of profanest Masters then for you that serve good and holy Masters and Mistresses.

Secondly, *Hagar* had the favour of her Mistresse very much, else you may assure your selves that shee would never have made her a Concubine to her husband, neither would *Abraham* have taken her to be Concubine wife if hee had not thought some good of her. This therefore was a benefit to her, that she was well reputed of both by *Abraham* and *Sarah*, both the Governours of the family were well affected unto *Hagar*, and this is a great comfort unto a servant, that their Rulers entertaine them with good liking, approving well of them and of their services, for by that meanes they be made capable of enjoying much comfort in their lives, and of receiving such curtesies and rewards from their Governours as they be capable of, and of escaping much hard usage which else they should likely feele.

This should teach all servants to doe their uttermost indeavour that they may, to winne the love of their Governours by submissivenesse and obedience, performing the commandement of the Apostle who commandeth to doe service with good will, and to please them well in all things and to serve with feare, and to doe the will of

2. Shee had the
favour of her
Master and
Mistresse.

Ephes. 6. 3.
Tit. 2. 9.

God from the heart, remembering that they serve the Lord Christ, and if God will as he hath promised give them reward of inheritance, he will much more cause the hearts of their Governours to favour and accept them. Thus *Ioseph* gat his Masters good will and was great in his house, this is the right way to procure favour, take this course and God shall be with you, but put away farre from you all crossing and thwarting, and idlenesse, and eye-service, and answering againe, and the like evill carriages, which will alienate your Rulers hearts from you and make you seeme hatfull to them, and if any of you doe not finde your Governours good liking, take heed that your own naughty behaviour have not beene the cause of it. And if you have it, take heed of abusing it to wrong both them and your selves; and all you Governours, learne to shew favour to your servants, unlesse their sinfullnesse hinder it. *For the favour of a King shall be to a good servant, saith Salomon, and hee that waiteth on his Master shall be promoted to honour, as he that tendeth a fig tree shall eate of the fruit of it.*

1. O. 14 35. &
27. 12.

3. She received
great mercies
from God.

Furthermore, *Hagar* received great mercies from God, for he gave her to conceive by *Abraham*, and when she ran away, met with her and directed her to goe backe againe, which shee acknowledged with great thanks, for he gave her also a heart to goe backe and submit to her Mistresse. This is a great favour of God, if he finde us in our out-strayings, and give us both direction and will to come into the right way againe. Pray to God, that he would thus guide you and not suffer you to continue and perish in your out-strayings.

4. Shee had
Ishmael and a
promise con-
cerning him.

Another mercy of God to *Hagar* was, that shee had *Ishmael*, and a promise, that God would be with him and blesse him, and make him a great man, and that he made *Ishmael* after dutifull to her, for he was guided by her in taking a wife which shee had chosen for him. If children have not grace, yet if they prosper in the world and yeeld themselves dutifull to their Parents to be guided by them, they must acknowledge it as a great favour from Heaven.

Again, it was a speciall goodnesse of God to her, that when shee wandred in the wildeinesse, and the water was spent, and her sonne was ready to die for thirst, God pitied both him and her, and shewed her a Well whereby shee gat water to give him, and promised to blesse him, and so he revived, and lived, and prospered. All these favours *Hagar* had.

Her crosses,
1. Sarah used
her hardly.

Consider what crosses she felt, for some bitter things she met withall as well as these comfortable and pleasing things. First, the hard usage of *Sarah* was tedious to her, and so much the more tedious by how much shee was more guilty of pulling it on her selfe by her disobedience, stubbornnesse, rude and contemptuous carriage. All you that be servants, if you finde your Governours sharp and rigorous, consider with your selves, whether your irreverent and disobedient behaviour have not provoked them against you, and exposed you to this affliction, and if so, humble your selves before God first, and after to them. But if any have escaped this crosse, let them blesse the name of God that hath kept them from stubborne and undutifull courses, and given their

their governours wisedome and meekenesse not to be sharpe as some governours be without just cause.

Now another crosse to *Hagar* was this, that she and her sonne were both sent out of *Abrahams* family, in such a poore and ill provided manner as the story telleth us. This is a misery very heavy to beare, to be cast out of ones countrey and place of habitation, where they lived comfortably, and forced to want all those benefits being deprived of them all at once. Wherefore take heed least by abusing these kinde of benefits, you provoke not the Lord to cast you out of the Church, or out of your houses and dwellings, but make you a good use of such mercies that they may be continued to you, and learne, if such a crosse should befall you, yet not to be disheartned and discouraged, but to humble your selves before God knowing that in such extremity the Lord is ready to helpe and succour you.

2. Shee and her son were cast out of *Abrahams* family.

The last crosse of *Hagars* was, that she saw her sonne *Ishmael* spent with thirst and ready to die, and she was utterly destitute of all meanes to helpe him, not being able farther to ease him or her selfe but by getting out of sight and hearing, and sitting downe to weepe and mourne. This is a lamentable heart-breaking to a Parent, if they be destitute of things needfull for this life, whether by occasion of travell & wandring out of the way, or of penury and necessity at home. How most heavie a heart hath a Father or Mother, if they see their children ready to be famished through hunger, and have no bread to breake unto them, or are almost choaked through thirst, and have no drink to bestow upon them, neither know what to doe for them, but to conveigh themselves out of sight, and sitting downe to empty their griefes in teares. This is a misery that God sent upon the Parents of *Ierusalem*, by reason of famine and scarcity their children sowned in the streetes, and no man could supply them with bread, *Lament. 4. 4.*

3. Shee saw her sonne ready to die with thirst.

Wee must learne to blesse the name of God most heartily, that hath freed us from this misery, and hath not caused us to behold such a lamentable sight by one occasion or other, but hath given us abundance of things necessary, yea if he have not furnished us with great store, yet we have sufficient to keep our selves and ours from pining away with want. O that we could be as full of thanks, when we are freed from wants, as we have beene of complaints even for small crosses. And now use moderately your abundance, that God may not strip you of all and bring you to such extremity, and why should we forfeit our selves and ours to famishing? when wee see that God is tender to us, and willing to satisfie us with good things.

And lastly, let every man prepare for this crosse, think of it, tell himselfe, it may befall him, and resolve if the wisedome of God shall bring it upon him, that he will labour patiently to undergoe it, not so as to be sorrowlesse, that were no way commendable, but so as to be moderate in grieving, and to turne his grieve into spirituall grieve, and powre it forth before the Lord in humble and penitent confessions and lamentations for sinne.

Before

Before I depart from handling of *Hagars* Example, I must say something of *Sarah* and her, which I knew not how so fitly to speake of in the life of either, viz. that these two Mothers and the children borne of them were Allegories, as *S. Paul* calls them, that is, figures of some other thing mystically signified by them. For this we have the authority of *S. Paul*, *Gal. 4. 21*. In these words, *Heare you not what the Law* (that is, the writings of *Moses* commonly called the Law, because the Law was the principall part thereof) *doth say, for it is written that Abraham had two sonnes, one of the bond-woman another of the free-woman, and the son of the bond-man was borne after the flesh*, that is, by a bare naturall power of generation, as any man naturally may beget a child of a woman without any power above nature concurring to the work, *But she that was borne of the free-woman was borne by promise*, that is, not so much by any naturall strength of the Parents, as by vertue of Gods promise, which bound his truth to set his Omnipotency a worke above nature, otherwise *Abraham* that had so long lived with *Sarah* in her youth, and could never become a Father by her should much lesse have beene so by her, now when her body was quite dried with age, *which things* (saith *S. Paul*) *are an Allegory*, according as I told you before. For these are Testaments or Covenants, the one from Mount Sinai, which came thence being there published and promulgated, it is the Law, the Covenant of workes, whereof it is said, *The Law came by Moses*, and this is said to gender unto bondage, that is, to beget and make not sonnes and daughters of a free and ingenuous spirit, loving God, and out of love doing him service, and meerely of his grace, love, free favour and promise expecting their reward, but bond-slaves which out of a feare of punishment or hope of reward, doe service and expect the reward for the worthinesse sake of their workes, and this Covenant is *Hagar*, meaning, is signified by *Hagar*, for saith he, *this Hagar is Mount Sinai in Arabia*, meaning is so by signification and representation, and answereth in signification and Type to *Ierusalem*, which now is and is in bondage, meaning to the Law and to the curse and rigour of it, being debtors to the whole Law to doe it, or if they doe it not to the curse to suffer it. But this *Ierusalem* which is from above, that is, the Heavenly *Ierusalem*, the Church, the number of true beleevers, that doe indeed seriously imbrace the doctrine of the Gospell, which began by Christ and his Apostles to be preached at *Ierusalem*, not hoping to be justified and saved by the merit or worth of their owne workes, but by the free promise of God in Christ, those are free from the curse and rigour of the Law, and shee is the mother of all true Christians of us all, that is, of my selfe and all those which with mee looke for righteousness and salvation alone through the merits of Christ, and mercy of God in Christ through faith in his name, and after he saith, *As then he that was after the flesh persecuted him that was after the Spirit*, even so (saith he) *it is now*.

Here you have the full Allegory, two Mothers, a bond-woman and a free-woman, two manners of begetting, after the flesh and after the Spirit,

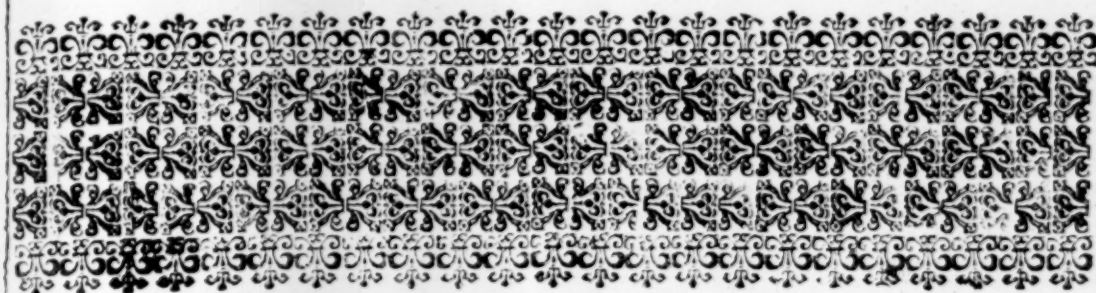
Spirit, two kinds of children, bond-men and free-men, and the bond still persecuting the free. The Mothers are the two Covenants, that of the Law and that of Grace. The two manners of begetting one of the promise, the other by the flesh, two kinds of children, bond-men to good and free-men. The matter is this, Those that bring nothing but their owne naturall power to the Law and so seeke by it to be justified, they are but of a slavish disposition, and have nothing but the reward of slaves, but those that looke to the goodnesse of God in the Covenant of Grace, having the power of Gods Spirit, are made to love God as children, and admitted to the inheritance of sonnes.

Let us take heed of being sonnes of the bond-woman, for many be such still. The Papists will needs challenge salvation as due by the merits of their owne workes, and so in very deed doe exclude themselves from it by challenging it on a wrong ground. And the multitude are in this respect no whit better then the Papists; for their owne good deeds are still in their mouthes, as if they would be saved by workes, which yet cannot save them, yea some reliques of this ignorant and foolish pride was found in the Saints, who if they finde not (which they will never finde) perfection in themselves, are still apt to question their estate, as if it were their owne goodnesse that should bring them to Heaven, not the goodnesse of God in Christ, rewarding them freely with that undeserved crowne, because they are become the children of God by faith in Christ. Now let us take heed of being the sonnes of *Hagar*, but let

us acknowledge still our owne sinfullnesse and unworthinesse,
yet still rest on his mercy in Christ, and strive to obey
him in love, as children doe their Father,
and so much for *Hagar*.

(* *)





THE TENTH
EXAMPLE.
OF
KETVRAH, ISHMAEL,
ELIEZER.



Now *Abraham* had a third wife, her name was *Keturah*. The Scripture bringeth her in as it were a dumbe person, tells nothing of her parents, life, nor death, but mentioning her bare name alone, shewes that shee was *Abrahams* wife as I conceive, and what children shee had by *Abraham* we are told, *Gen.* 25.1. her sonnes were sixe, as you may reade in that place. Now the Lord seemeth to tell us this little of this woman and her sonnes, because we should the more acknowledge the blessing of God upon *Abraham* in restoring him to a second youth as it were, and making him so fruitfull as to beget six sonnes in his old-age after *Sarahs* death, whereas before at an 100 he was as good as dead, according to *S. Pauls* phrase, *Rom. 4.* So Gods blessing is able to make our soules fruitfull in all good workes, though of our selves wee be utterly barren and unfruitfull. And thus we have done with *Abrahams* wives.

Now let us speake something of his contemporaries, beginning
P with

Keturah.

Ishmael.

with his sonne *Ishmael*. *Ishmael* was sonne of *Abraham* and *Hagar* his maide servant, borne unto him at his 86. yeeres, as saith the Holy Ghost, *Gen. 16. ult.* He was the sonne of a godly Father, but whether himselfe were godly or not it is uncertaine. But in his life we must note, First, his Vertues. Secondly, his Faults. Thirdly, his Benefits. Fourthly, his Crosses, and then shall we come to his death.

His Vertues.

1. He was outwardly conformable and obedient to his father.

His vertues. First he lived in his fathers house in outward conformity and obedience, for he submitted to his father at 13. yeeres to be circumcised, *Gen. 17. 25.* and so had the outward scale of the covenant, but yet he was not the promised seed, nor had the covenant made with him, nor had the Church and true religion continuing in his family. So we must learne not to satisfie our selves with being in the Church outwardly, but must labour to become true members of it, and to enter into the covenant indeed. It will not profit us to have the Sacraments outwardly administered to us, (for he is not a Jew which is one without, neither is that circumcision which is outward in the flesh) but wee must indeavour after the inward circumcision, even to get the righteousnesse which is by faith, that that faith may purifie our hearts, and purge away from us all filthinesse of flesh and spirit. And if we make use of the outward scale, thereby to be made to see and feele our uncircumcisednesse of heart, and heartily acknowledge Gods will and power to make us partakers of the inward circumcision, so putting forth our selves to beg for, and labour after that inward circumcision, the Lord will surely bestow it upon us.

Againe, all children must learne to submit themselves to their parents, at least to an outward performance of such holy duties, as by their parents they shall be instructed in, else they are worse then *Ishmael*, and will become matter of anguish and vexation to their godly parents. Would *Ishmael* accept circumcision, and wilt not thou accept instruction, learne the principles of Christian religion, and settle thy selfe to some shew of goodnesse, then shall *Ishmaels* example rise up in judgement against thee and condemne thee. And parents must observe Gods goodnesse in their children, if they find them even in such a degree tractable and ruly, for this is farre better then to be wilde and furious, and to cast of all semblance of goodnesse, and yet such would the best mans children prove, if the hand of God did not restraine them.

2. He submitted himselfe to his father to be banished out of his house.

But another good thing in *Ishmael* was, that he submitted himselfe to his Father to be banished out of his house, no question but *Abraham* that loved him, would informe him of the necessity which lay upon himselfe so to expell his sonne, and would furnish him with all good counsell, who then being some 16. yeeres old was capable of good advice, and so did he without murmuring or wilfull refusing to go yeeld himselfe to that punishment. It is a good thing in children to take quietly their parents chastisement, even though they should be somewhat severe. But to oppose them, or to rebell against them,

or

or fall to clamorousnesse and impatiency is a great sinne, even though the correction should be causelesse and unjust, how much more if they be righteous and deserved. Learne of *Ishmael* this submission, how will you hope that you be Gods children, if you do not equall such a one as *Ishmael* in goodnesse?

Againe, *Ishmael* did another good office in the conclusion of his Fathers life, for it is noted of him, that he came to *Isaac* and joyned with him in his Fathers funerall, *Gen. 25. 9.* by which it is manifest, that he bare no grudge against his Father for casting him out of his house, but bore that respect towards him which was due to a Father, and therefore did him the best honour he could at his latter end, yea that hee did not harbour in his minde any envious and malicious thought against *Isaac*, and therefore would come unto him and unite his paines to burie his Father. Learne so much good of him I pray you, as to forget that severity which perhaps Parents may have shewed to any of you, and not put off the dutifulnesse of children, because you have met with something that flesh and bloud would call hard measure. The lesse inducement any man hath from a parents kindnesse to love and honour him, the more commendable it is if hee performe all honour to him: but he that will be so transported with discontentment against a parent for some sharpenesse, as even to hate and contemne him, most of all if his owne folly have inforced his parent to such proceedings, is without all doubt a gracelesse and a wretched childe.

I pray you learne also by *Ishmael*, not to suffer envy to rise against your Bretheren if in any thing they be preferred before you to your detriment. Love not them lesse then the name of a Brother or Sister doth require, because you may thinke that they have stood betwixt your parents love and bounty and your selves, and so as it were overshadowed you, and kept the sun-shine from you, but behold the hand of God in so disposing of things and resolve to love still as Bretheren.

Further *Ishmael* did one good act of honour and duty toward his mother *Hagar*. For it is said, *Gen. 21. 21.* that his mother tooke him a wife out of the land of *Egypt*, so he was ruled by his mother in marriage, having her liking and consent, yea giving himselfe to be guided by her, as did also *Isaac* to *Abraham*, and *Jacob* to *Isaac*. It is a needefull thing for children to take the consent and assent of their parents, (yea if it be but of the mother, supposing the father to be dead or absent,) and not to rush into this estate against their willes and privity. No comfort can come to the conscience in such a match, for whosoever is joyned together otherwise then Gods Word alloweth, can have no ground of comfort, as those are that are joyned without the good will of those whom God hath made his deputies in this businesse. The Lord saith to Parents, *take wives for your sonnes, and give your daughters*, plainly putting them into his roome in that behalfe, wherfore having not consent from them, they live

3. Hee joyned with *Isaac* in his Fathers funerall.

4. He was ruled by his mother in marriage.

in an unlawfull matrimony, untill such time as by humble repentance before God and submissive intreaties to their parents, they have attained that good leave of their parents, which they ought to have gotten before. If therefore any amongst you have so offended, they must see the fault, and be humbled and seeke pardon. Most times the Lord doth sensibly crosse such matches, make use of those crosses to increase your godly sorrow for sinne. And let those children that are yet unmarried, take heed of intangling their affections without the privity of Parents, or of seeking to draw the affections of one another, untill such consent have gone before, for feare they make this duty very difficult unto them, or thrust themselves out of the way of duty and obedience, by their headstrong passions. So much of *Ishmaels* good deeds, now of his bad.

This fault.
1. He mocked
his brother.

First, at some 15. or 16. yeares he mocked *Isaac*, this mocking was a degree of persecution and a fault in him. I cannot conceive that he did it out of any dislike of *Isaacs* piety, who being but a new weaned childe could not discover any piety unto him, at least any such act of piety as should stirre up disdain and derision, but seeing such a great gladnesse and a merry feast at the weaning of *Isaac*, he made a sport of him, as it were disdainning that *Isaac* should seeme to thrust him out of the inheritance. Now it is a great sinne to mocke any one out of envy and scorne that they should be preferred before them. Mocking shewes a great deale of pride in him that useth it, nothing but overvaluing of our selves makes us undervalew others. Mocking is a tedious thing to suffer, the good esteeme wee have of our selves and those that are neere unto us, makes the contrary carriage of others unsufferable, therefore is mocking a great offence. Take heed I pray you of using it toward your bretheren or neighbours; It is an act that tendeth strongly to provoke, and we must not provoke one another: It is then most loathsome when it comes from envy and malice, make not a maygame at your bretheren, floute them not, breake not jests upon them; this jesting is that which *S. Paul* forbids, especially laugh not at their miseries and at their finnes, but most of all mocke not at them for well doing. Mocking is any carriage by which a man expresseth his contempt of another, and seekes to make him also contemptible and despicable unto others. He that can set light by a man for goodnesse sake which should procure honour, how blind a minde, how perverse a judgement hath he. Be penitent if your folly have carried you to such a sinne, and now bridle your selves from such ill carriage, hath not God shewed his dislike of it sufficiently, by punishing it in *Ishmael* with banishment out of *Abrahams* house?

Ephes 5. 4.

2. Was a wilde
man.

Another fault of *Ishmael*, is that which was foretold of him, that he was a wilde man, a kind of Ass-colt, that would not be subject to any almost, nor ruled by any. This is a grievous fault indeed, when he that hath the face, shape and faculties of a man, and should have wisdom to submit himselfe to such as have authority over him, will yet know no governour, submit to no authority, be kept within

no

no boundes, but leape over hedge and ditch as it were, and runne about after his owne fancy, and live as he lists himselfe, that is to say, will evertake upon him the qualities of a wild Asse-colt to man-ward, will never carry himselfe as a sheepe dutifully to God-ward. Beware of being such wild fellowes that now follow their owne humours, and care not what trickes they play, not heeding any admonition or any reason. If any of you have shewed your selves such formerly, bewaile it before God, pray him to pardon you, pray him to turne you by shewing you your sinnes, and miserable estate by nature, and pray him to make you at length to learne to take the yoke of obedience, and cast of all wilde courses, live like men not like wilde Asses. The wilde Asse runnes up and downe in the wilderness, and will not be led nor driven, but will be where her fancy carryes her. Be not you such, but let the directions and admonitions of your parents and governours, like bounds keepe you within compasse. He that will live wildly shall surely procure a world of miseries to himselfe at last: hardship shall tame him whom nothing else will tame, or else at the end of his wilde race, he shall stake himselfe as it were, upon the vengeance of God and eternall death.

Yet another fault, *Every mans hand was against him, and his against every man.* The meaning is, he was a quarrellsome fellow, still brawling and falling out, one that would easily take and give matter of strife and debate; apt to speake and doe that which would give distaste to others, and apt to distaste the things that others said and did to him, so as to make it the matter of a fray or grudge, or both. This is the fault that is described in these words; Now a fore sinne it is that makes a man troublesome to himselfe and all his neighbours, and causeth his life to be like the life of a Cocke of the game, that is still bloudy with the bloud of others and himselfe. I pray you examine your selves whether you be not such froward contentious men, still in suite, in contestation, in opposition with some or other, that will take no shew of wrong, but will doe enough, that cannot long keepe out of some brabbling matter. If it be a legall kind of quarrelling, it is a signe of much folly, much pride, or both, much more if it be a kind of martiall quarrelling that tends to stroakes and bloudshed. Repent, repent of this evill humour, and seeke to God to give you a meeke and quiet spirit, able to beare and forbear, able to shew kindnesse and to passe by unkindnesse, for surely it is a kind of diabollicall life to live so unquietly, and it will cause Gods hand to be stretched out against him, whose hand is against every body. And these are *Ishmaels* faults.

Now his benefits are, First, deliverance from two great dangers, one before hee was borne, when his mother was taking a course to undoe both her selfe and him, God was so favourable to both, as to meete her in the way and turne her backe from her wandering, that returning home againe, *Ishmael* might be borne in *Abrahams* house, and by him brought up in all good order till his 17. yeere or thereabouts.

3. Hee was a quarrellsome fellow.
Gen. 16. 12.

His Benefits.
1. Deliverance from two great dangers.

abouts. A great benefit it was and the foundation of his future worldly greatnesse. This mercy must be confessed, if God have prevented danger from us whilst we were in our mothers wombes; and it were fit that Parents should acquaint their children with such mercies, that they might learne to enlarge their thanksgiving by mentioning of them also. We cannot shew our selves too exact and diligent in reckoning with God for his benefits.

2. God provided water for him when he was ready to die for thirst.

Secondly, God himselfe vouchsafed to meete him againe when he was banished, and to provide water for him and refresh him when he was now ready to die for thirst. How great was Gods care of him? that sent an Angell to open his Mothers eyes and cause her to see a Well neere hand, which either griefe of minde or weakenesse of sight thorough faintnesse had disabled her from seeing, or else made a Well for the purpose and then shewed it her. Hath not God succoured some of us in dangers almost as great? by sending us or shewing us some present meanes of helpe, which it was not possible for any wit of ours to provide. Let not such a benefit be forgotten, and let us learne to trust upon him ever after, and not to be carkingly troubled with casting dangers before hand and disquieting our selves with feares, because we see no way out, God will have a Well in store and shew it us at the exigent.

3. God himselfe gave him his name.

Gen. 21. 17.

Joh. 9. 31.

4. He prospered much in the world.

Again, it was a great mercy of God, that himselfe vouchsafed to give him a name and so sweet a name, as that of *Ishmael*, which signifieth, *God will heare*; and may seeme to point out the deliverance whereof I spake last, for then it is said, *I have heard the cry of the lad*. O that we could labour to be *Ishmaels* in this sence, such as have interest unto this mercy of being heard of God. Such we shall be if we depart from iniquity and study to please God, for if any man doe the will of God him will God heare.

Lastly, God blessed *Ishmael* in outward things, and made him to prosper so much in the world that he became a great man, and had twelve Princes issuing from his loynes and after a great nation. Why should the Saints doubt of things needfull? seeing even those of whom we are not sure that they were Saints, enjoyed so great abundance, or why should any man boast himselfe of these things? which an *Ishmael* may have as well as an *Isaac*. And why should not we be encouraged to serve God in uprightness? who vouchsafeth so liberally to reward his servants, as to blesse their children so much for their sakes. And so much for the life of *Ishmael*.

His death.

See *Ant. 1. 1. 17.*
on Gen. 2. 17.

Now for his death, which is set downe, *Gen. 25. 17. These are the yeeres of the life of Ishmael 127 yeeres, and then hee gave up the ghost, and died, and was gathered to his people*. He lived ten yeeres more then *Sarah*, for she lived 127 and he an 137 and this is to be noted of him, that the yeeres of his life are reckoned, which is not done to any wicked man in Scripture againe, whereby some probability is given that he was a good man, seeing it is also said, that *He was gathered to his people*, a phrased not used of any but good men, signifying that he

he went among the Congregation of the good men which went before him. But howsoever, we must learne by his death to prepare for ours, that we may be gathered unto our people. If we live as Gods people, we shall die as Gods people, and be gathered amongst them, and shall be raised up also with them at the resurrection of the just. But if we live with the wicked, we shall die with the wicked, and be gathered together with them to shame and torment at the last. And so much of *Ishmael Abrahams* sonne by *Hagar*.

Now of others that lived at the same time. *Eliezer of Damascus* the *Steward* of his house, into whose hands hee committed all that he had, so it is told us, *Gen. 15. 2.* and *25. 2.* Hee was his eldest servant, and ruled over all that he had, of his Birth and Death we readenothi g in Scripture, but of his Life some passages are related. 1. His veruues and good deeds, for of his bad deeds no mention is made, not that he was altogether free from sinne, for if *Abraham* and *Sarah* were in some things found faulty, it cannot be thought that this man a servant of theirs was faultlesse, but because the Lord did not write an entire story of his life, but would set him before the eyes of servants as an example for them to imitate. Now of him therefore wee must note his good carriage, his benefits and his crosses.

First for his good deeds, when *Abraham* called him and would have him put his hand under his thigh (a gesture used to the godly Patriarkes by such as bound themselves to them by an oath, perhaps to signifie their subjection to them, and faith in the promised seed which was to come out of their loynes) he would not hastily and hand-over-head take that oath which was ministred unto him, but with due caution and warinesse, that he might not thrust himselfe into the danger of forswearing himselfe by rashnesse, but might have a quiet conscience by seeing clearely how farre his oath bound him and to what, that so he might know himselfe able to performe his oath and might accordingly fulfill it.

In him therefore we learne to be warie in swearing and to sweare in judgement, that is, advisedly and with good consideration, informing our selves fully of the thing sworne too, that it might not be either impossible or unlawfull to the intangling of our soules in the perill of falling into that hainous offence of perjury. No man must proccede to an oath hastily and inconsiderately, but must ponder upon the thing sworne too, that he may have a full resolution to accomplish the same. Looke to your selves that you shew the like religious respect to the great name of God. An oath is a strong bond in which a man laies his soule as it were in pawne to God, so that the breach of his oath is a forfeiture of his pretious soule to the hands of Gods judgement, so great a bond must not be taken upon us without great cautelousnesse. They therefore that have sworne on a suddaine, not deliberating seriously of it, must know that they have even offered contempt to God, because though perhaps the thing was just and possible,

Eliezer.

The Scripture
saith nothing
of his Birth and
Death, nor of
his Faults.

His veruues.
1. He procced-
ed warily to
an oath.

ble. yet it was so by chance alone and as it fell out, and if it had beene otherwise, yet they would have taken it so that no thanks was due to any religious care of theirs if it were otherwise. Repent therefore of your hastinesse and heedelesnesse in swearing, this is to shew your selves such as doe not feare an oath, and so doe not duely reverence and honour the great Majesty of God, whose name in swearing you invoke against your selves.

Therefore also those that minister an oath must not be displeased at such cautelousnesse, but must readily satisfie the doubts and scruples of those that swear, that with good conscience and a quiet minde they may take it upon them, for seeing they be carefull before they swear to understand what they swear unto, it giveth good hope that after they have sworne they will be as carefull that they keepe it, and so their oath shall be to some purpose, which should very much content and satisfie him that gives them the oath. But he that will speedily and without considering take an oath, will also be as ready to breake it, alledging his former ignorance or mistaking, as an excuse of his not fulfilling it. Hitherto of his devotion to God in respect of his wary entring into an oath.

Now comes to be handled his good carriage towards *Abraham* in the businesse by oath committed unto him. First, he used due speede in fulfilling his oath, for without more then necessary deferring hee addressed himselfe to the performance of his oath having thoroughly understood it, for knowing his Masters will to be that he should fetch the woman and not bring *Isaac* backe againe thither, and that if they would not give him a wife for *Isaac* without his owne coming, then he should be free from the oath, and withall being encouraged by *Abrahams* words, that God would send his Angell before him and prosper his journey, he made all good speede to take his journey about that weighty service, and went unto *Mesopotamia* to dispatch it, taking to that end ten Camells with all other things necessary, seeing all his Masters estate was at his command.

Here learne, that when you have sworne you must not delay the performance of it, but so soone as shall be convenient, and as you have power, must settle to doe the thing sworne to. All you that have sworne any lawfull and possible thing, looke on *Abrahams* godly servant and be mindfull of your oathes, consider the greatnesse of God to whom you are tied, and put not off the worke from time to time, seeke not needlesse delayes, make not fearefull or sloathfull excuses, but free your faith and pull your selves out of the danger of Gods displeasure by a conscionable fulfilling of your oathes. The Pharisees could say, *thou shalt not forswear thy selfe but fulfill thine oathes to God*. Let us shew our selves at least as wise and conscionable as a Pharisee could teach us to be.

But what if we perceive the oath to have beene of an unlawfull thing?

I answer, then we must repent of our naughtinesse in taking it, and so

2. Carried himselfe well to *Abraham*.
1. Hee used speed in performing his oath.

The journey was about 300 miles.

Mat. 5 33.

so forbear to add a second sinne in doing that which is unlawfull. For it is impossible that an oath should be of more force to binde a man to a thing, then Gods Commandement is to restraine him from it. Nothing can have more force to binde conscience then Gods Commandement.

But what if it proove impossible?

I answer, if that impossibility might have beene foreseene, our rashnesse in not foreseeing it must be repented of, but if it could not have beene foreseene, we must rest our selves satisfied in this, that our minde was faithfully to have fulfilled it, if God had not cast in our way such an impediment, but no hazard, no cost, no labour must stand betwixt us and the accomplishing of our oathes, for *David* saith, that *a good man sweares to his hinderance, and yet fulfills.* 'Twere better for a man to be undone in the world or to loose this naturall life, then to breake his oath for feare of losse or death. So much of this mans conscionablenesse in regard of taking and keeping an oath.

Psalm 15. 4.

Now see his vertuous carriage in the thing. 1. His great diligence in the maine worke. 2. His discretion. 3. His piety and religiousnesse.

To begin with the last, he served his Master religiously. First, he thanked God for his good successe. 2. He prayed to God for good successe. His prayer is, *Gen. 24. 12, 13, 14.* Wherein he besought God to cause him to meete with a fit wife for *Isaac*. We must all learne specially servants, for of such a one we speake now, to commend our Masters businesses to God, praying him to prosper us. A good and godly servant when he employeth himselfe in his Masters worke, must shew himselfe to be Gods servant and to have faith in his providence, trusting in his goodnesse and blessing more then in his owne ability. Indeed such a particular begging of such and such occurrents to shew us Gods minde was peculiar to him, and is not required of us, for he did it by the peculiar inspiration of Gods Spirit, but in generall to beg Gods assistance that belongs to all good Servants. You that would be counted godly servants, have you thus sanctified your indeavours by prayer? have you thus called on his name to guide and speed you? if you have, you have done well, take comfort in it, it is a testimony that you serve for conscience sake, not as men-pleasers, and that you serve the Lord in serving your Masters, if you have not, be humbled and lament it, as a matter of prophanesse and a cause of many crosses and a meanes to make you proud of your selves, if good successe attend you. And now tread hereafter in the steps of this godly Servant. Pray, pray to him for his assistance and blessing upon your selves, and the workes you take in hand for your Masters, that so it may appeare you doe all in faith and obedience to God.

2. He served his Master religiously.

Againe, this man finding that God did answer his requests, blesteth God, *verse 26, 27.* Where is his reverent behaviour outwardly, *be bowed,* and then the matter of his thanks, he said, *blest be the Lord,* you

3. He praised God for his good successe.

you must learne with all humble behaviour of body and consequently of mind and with all sincerity and heartinesse to praise God for your good successe, and so it will appeare that you ascribe all to God and not to your selves. If you have beene thus thankfull, it is an excellent thing in which you must take comfort; nothing is a truer prooffe of true goodnesse, then a constant care to blesse and praise God for his perpetuall goodnesse in prospering us, if not, lament the want of it as a manifest prooffe of pride and want of faith.

And now let us all learne to be particularly thankfull to God for particular benefits, yea even such outward benefits, much more for inward. This is the way to continue, to sanctifie, and increase benefits, God loveth thankfullnesse as men also doe. If we improve his benefits to so good a purpose, we shall not want them in due time, onely see that your thanks be not alone verball.

2. He was discrete.

You have seene his piety, now his discretion shewes it selfe first in setting downe what a woman he would have for *Isaac*, viz. a courteous and laborious woman, one that came out to draw water, and one that would respect a stranger, and give him to drinke and his Camels also; truly a woman courteous of disposition, and of body strong, and healthy, and painefull, is a fit woman to make a wife.

Againe, he proceeds discreetly in his carriage to winne her and her Parents, he gives her gifts and them also, and truly relates the prosperous estate of his Master, all which tend to perswade them to yeeld her, and her selfe to give her selfe to *Isaac* for a wife. So must every servant use discretion and prudence in his Masters affaires, taking the best course he can to make them fort well in the end.

5. He had a care of his Camels.

Another part of his good behaviour, is care of his Camels, to which he lookes to give water and provender in due time. So should a good servant, and every good man in his travells, have a due care of his beasts, and looke that they have things fit for them. Yea first should hee looke to them unlesse necessity compell otherwise, and then to himselfe, not like to them that tie their horses to the rack-staves, and fill themselves with drink or victuals.

6. Was diligent and made hast about his businesse.

Then his last good deed is, he makes hast about his businesse, to tell it and set it a foot, for he would not eate till he had done his errand, and then he effects his businesse fully, for he rose up betimes in the morning and would not stay one day, but with all speed returnes to let his Master see his good successe. O that you servants would all be such servants, faithfull, diligent in your Masters affaires, religious, devout, prayerfull, thankfull on all occasions, and carefull of the beasts and other goods committed to your charge, and returne home when your businesse is dispatched.

Col. 3. 22.
Ephes. 6. 5.

Now faults in him the Lord shewes none as I said before for the cause then mentioned.

His benefits.
1. God gave him a godly Master.

Benefits he had foure very great. 1. That God gave him a godly Master. 2. That God gave him favour in his eyes, so that he trusted him with all he had. 3. That God made him a true Christian, for bond and

and

and free are all one to God. And lastly, that he prospered him and brought him safe and with good successe to his Masters house. You that be servants pray for these blessings. Beseech God to make you his free men, and if God grant you favour and good successe in your journeys, learne to be very thankfull for it.

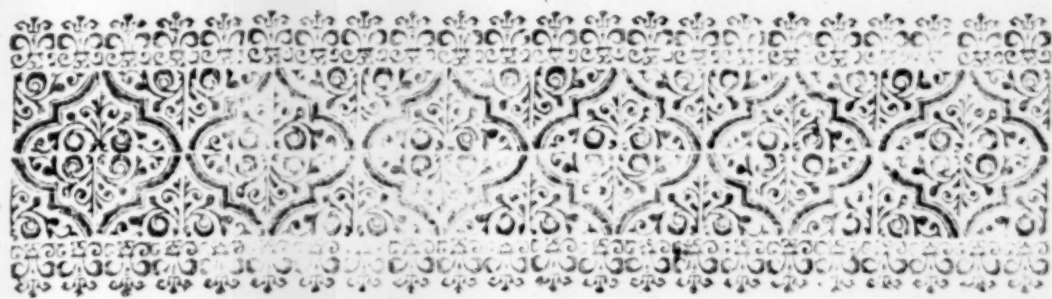
2. He had his
favour.
3 He was a
true Christian
4. God prospered him.

And for his crosse it was this, he was a servant, to be a bond-man is a lesse desireable condition as *Paul* intreateth, saying, *if thou maist be free use it rather*, but it is an easie crosse if a man can meete with so godly a Master and be accepted with him, hence *S. Paul* saith, *care not for it*, you that must live by service, grumble not at this crosse. For your service is not a bondage for life; but alone as apprentices for a certaine time, or as hired servants from yeere to yeere, murmure not at the meanenesse of your estate, but frame as this man to be faithfull and godly, and you may live as happily here, and get as much glory in Heaven here, after as your Masters.

His crosse,
Hee was a
bond-man,

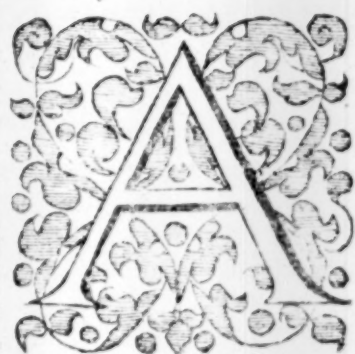
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THE ELVENTH EXAMPLE.

OF
LOT, his VVife and
Daughters.



After the Example of *Abraham* and his Family, wee come to those that lived in the same Age with him, particular persons and whole Cities and peoples. Among particular persons I will begin with *Lot*, and then speake a word of his wife and daughters.

For himselfe, when and of what Mother he was borne, it is not recorded, but wee have notice of his Father, who was *Haran* the brother of *Abraham*, who died before his Father in the Countrey of *Mesopotamia*.

The death of *Lot* is also concealed in Scripture, so that we cannot acquaint you when he ended his daies, nor where.

But in his life we must observe what good is found in him and what evill, and secondly, what things he met withall in his life both good and bad.

First for his goodnesse in generall, he hath the testimony of the Holy Ghost by the pen of *S. Peter*, that he was a righteous man. It is said there, that *God delivered just Lot*, as also, that *righteous man dwelling amongst them vexed his righteous soule*. This is prooffe enough of his goodnesse, and it was necessary for the cleering of his name, that

Abrahams
Contempo-
raries.

Lot.

His death is
not mentioned
in Scripture.

His vertues.
He was a
righteous man.
2 Pet. 2. 8.

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the New Testament should testifie of his righteousnesse, because the narration of his life in the old leaves him in such a case as would make the Reader afraid, least hee had quite falne away from all goodnesse, but *Peters* testimony is prooffe enough, that the committing of that great sinne did not take him of from the number of the righteous.

No sinne is so great but repentance wipeth it so cleane away, that the offender is righteous and must be so esteemed, notwithstanding the grievousnesse of his crime. Now let each of us labour to get true righteousnesse, that though this title be not bestowed upon him by the undeceivable pen of some Author of holy Writ, yet hee may heare it pronounced by our blessed Saviour at the last day, when standing on the right hand he may be blessed with the blessing of the righteous. And let me be bold to turne my speech unto you that have beene and are the grievouest sinners; If you lament your unrighteousnesse, rest on Christs righteousnesse, and hereafter studie righteousnesse in your lives, you shall enjoy the happinesse of righteous men at last.

A twofold
righteousnesse.

There is a seeming righteousnesse, a meere Pharisaicall paint, when a man carries himselfe blamelesly to men-ward, at least in respect of the grosser acts of evill. This will save no man at the last, nor comfort him in time of temptation; there is a true and reall righteousnesse, which will undoubtedly save them which can be so happie as to get it, and of this true righteousnesse there are two sorts, one of the Law, it standeth in a perfect conformity of heart and life unto the exact rule of Gods Law. *And if there had beene a Law given which could have given life, doubtlesse righteousnesse should have beene by the Law, but now the Scripture hath concluded all under sinne, that the promise by the faith of Iesus Christ may be given to them that beleeve:* So now we must have a righteousnesse by promise, that is, by the Gospell, for that of the Law is too high for us.

Gal. 3. 21, 22.

The righteous-
nesse of the
Gospell is two-
fold.

And the righteousnesse of the Gospell is twofold, one without us, performed by our blessed Saviour for us, as a surety paies the debt for the debtors use and benefit, by which we stand just before God, and have our sinnes pardoned and are accepted to salvation. When we have so seene our own misery as to goe quite out of our selves and rest alone upon Christ for all good things according to the promise. The other is within us, it is a gift bestowed upon and wrought in us by the Spirit of God, alwaies and inseparably joyned with the former, by which we are manifested to our selves and to others to be just, and it standeth in a true desire and indeavour to know and leave every sinne forbidden by God, and to know and doe all good workes required, so that we still continue to humble our selves for our failings, and to seeke unto God for pardon and helpe in and by Christ and his Spirit. This righteousnesse of faith which denominates him in whom it is righteous, you must all get, else you shall never attaine eternall life. It is a thing appointed of God in such per-

perfection of goodnesse and wisdom, that it cannot be found in any Hypocrite seeme he never so good, and will surely be found in any upright hearted man be he never so weake; never leave striving till you have gotten it, and gotten certaine knowledge that you have it.

Dost thou in thy heart see and acknowledge thy selfe to be a cursed sinner, by reason of thy corrupt nature that is derived to thee from *Adams* loynes and thy wicked life, whereby thou thy selfe hast actually transgressed the Law of God? Yes. Dost thou confesse thy selfe altogether unable of thy selfe to satisfie for or deserve pardon of any of these finnes, or to conquer and overcome them in thy selfe? Yes. Dost thou acknowledge Jesus Christ to be a sufficient and perfect Saviour, ready and able to pardon thee and heale thee, and dost thou even labour and desire to rest upon his merits and his Spirit for pardon of sinne and true holinesse? And dost thou hereupon put on a resolution, and proceede in an indeavour to cast away all sinne and to worke all righteousness, still confessing and lamenting thy faults and failings, and renewing thy requests for pardon and grace and thy purposes of amendment? Yes. I say then to that soule amongst you that can truly make this answer to these questions, that he is a righteous man according to the language of the Gospell, not righteous with Legall righteousness (for in that sence never was any found since our first Parents falling from the state of innocency, one alone, the Lord Jesus Christ excepted, nor ever shall be to the last day, but righteous with the righteousness of the Gospell, perfectly justified in the sight of God and sincerely sanctified in himselfe, yea though any such amongst you have many and strong corruptions divers times stirring in you, and producing evill and wicked acts, yet if he persist in lamenting them and renewing his repentance, as often as he findeth himselfe an offender, yet is he a just man, yea if any have runne into most foule and grosse finnes more then once, yet if he have now cast away those finnes, and be returned againe to his purpose and indeavour of godly living, he is a righteous man and shall be saved as was *Lot*. So much for *Lots* goodnesse in generall.

Now I will speake of those particular good deeds which hee is commended for in Scripture. First, he left his owne Countrey and Fathers house with his Grand-father *Terah* and his Unkle *Abraham*, this was a good deed and commendable. Indeed if hee were then a meere young man, not yet living as the Master of a family of himselfe, but under the rooffe of his Father, then the commendation is not great, for he might be then driven to it by the authority of his Grand-father, rather then be lead by any faith in himselfe. But I suppose, he was then of age to make his owne choice of habitation, and might if it seemed good unto him, have stayed in *Aram Nabaraim* as well as his Unkle *Nahor* did the Father of *Rebekah*, for in the yeere of the World 2079, *Abraham* left his Countrey,

Lots particular
vertues.

1. He left his
owne Countrey and
Fathers house.

and in the yeere 2009 or thereabouts, *Sodome* was consumed. So betwixt the comming out of *Mesopotamia* and the conflagration of *Sodome* were but about thirty yeares, but *Lot* had at that time two marriageable daughters, therefore it is likely that himselfe was of a fit age at the time of his going out of the Countrey, to choose whether he would have gone or staid. Well, *Lot* left his Countrey, and so shewed himselfe a Pilgrim and stranger on earth together with *Abraham*, for though he inherited not *Canaan*, yet because he left the false gods which were served by his kindred in *Mesopotamia*, to serve the true God which *Abraham* went to serve, it prooveth, that hee had faith in that God and was accepted to life.

You must all learne to be ready to forsake false gods and cleave to the true, if ever you desire to inherit salvation. Now the false gods that we are in danger to serve, are the World, and the things of the World, and our selves, Pleasure, profit, credit, ease, and the like, these be your Idols, these be the things that men in our times and Countries doe erect as it were stumbling blocks unto themselves, the belly, the backe, the purse, the profits and contents of this world, these we seeke for more then for Gods favour, these wee long for more then grace, to get or keepe these we leave the waies of God, we give our affections and thoughts more to these then unto God, and will not obey his blessed Commandements farther then these wicked Idols will give us leave. Now you can no more serve God and *Mammon* and the belly, then you can serve God and *Dagon* or *Ashtaroth*, or God by *Jupiter* and *Juno*. The Lord hath imployed mee now thirty yeares or thereabouts, to call you from following these unhappy Idols, at length rid your hands of them and doe the same thing in effect, that *Lot* did when hee left his Countrey and came into the land of promise with *Abraham*.

2. Hee was troubled at the evill conversation of the *Sodomites*.
2 Pet. 2. 8.

Psal. 119. 136.

But another good deed of *Lots* we reade of, and that is, he vexed his righteous soule from day to day with the uncleane conversation of the *Sodomites*, and it is said, he was labouring against, for so much the word in proper signification of it doth expresse. He was burdened with it, and even laboured under it as under a burden, hee was also upon the rack with it. He grieved so for it, that hee would faine have amended it, and not finding that possible it was a torture unto him to see it growing more and more. This is a good thing to grieve at the common faults and sinnes, *I beheld the transgressor and was grieved, Psal. 119. 158.* and in another place, *Rivers of teares gush out of mine eyes, because men keepe not thy Law.* If wee hate sinne, if wee love the glory of God, or the soules of men, we must needs be grieved to see that done which our selves hate, and which tendeth to Gods dishonour and the damnation of men. If we grieve for sin we shall be preserved from the contagion of it, and keepe our selves unspotted in the common pollution: but if wee have not so much grace as to bewaile it, we shall quickly shew our selves so weake as to

to fall to the imitating it at least in some degrees. Yea the Prophet *Ezekiel* noteth, that the mourners were marked out for deliverance, as *Noah* was in the destruction of *Sodome* and *Gomorrah*.

Now come let mee enquire of you my Brethren. Doe you take the finnes of others heavily? doe they pierce your hearts with sorrow? Are they burdens to you? Ah, how many doe rather rejoyce, in seeing other mens evils in secret, and joyne with them in the same excesse of riot, are glad to see and heare lewdnesse from others, and to joyne with them it. What are these? how farre from deserving to be called righteous? But even of those that be righteous (as wee hope there are some) so farre inferiour are they to *Lot* in goodnesse, though having farre better meanes then any *Sodome* afforded, they ought also to be better persons, that few teares serve them, and little sorrow is found in them for the common finnes. The common oathes, cursing, Sabbath-breaking which are every where rise, doe not grieve them at all. One little trifling losse or crosse hath made them more take on with sorrow, then all the disorders of the Land. It is but weake goodnesse that is not sensible of the contrary both in it selfe and others too, and it is but little sensible of it that is but little grieved for it.

So in drunkennesse.

If you say, our land is not like *Sodome* that wee should live in it so as *Lot* did there.

I answer, God be thanked in some things it is not, and in publike the faults breake not out that there were done openly, but many of the finnes of *Sodome* are bare-fac'd amongst us, and wee looke upon them without remorse. You must be sorry that you have not beene more sorry for the publike iniquity. Surely if a scourge come it shall take you away with the rest, because you have not shewed your zeale of Gods glory and detestation of sinne in the rebellions of the rest.

And now set you to it, set you to it, it is said, that *Lot* did put his soule upon the racke, he was an actor in this sorrow, he put himselfe upon it. I say he was even willing to exercise himselfe in grieving for their naughtinesse, and he strove to make his sorrow piercing. O you must labour to doe this as well as any other good worke, to chafe and grudge and be furious against such a sinner and such a sinner, to jest, scoffe, and gird, or raile, and bitterly inveigh against such and such finnes, be such straines and flashes of wit and anger, as may be found in men of no true holinesse, but to get alone and even sell over himselfe to sighing, mourning, and lamentation for the common finnes that are every where runne into, this can hardly be ascribed to any thing but true piety, if the finnes be such as doe not in any particular respect touch a mans selfe in way of wrong and injury. Indeed to grieve for such finnes of others, may seeme in some respect as a more difficult thing, so a more sure signe of truth then to grieve for ones owne finnes, you shall see men driven to teares for their owne offences in respect of shame or losse, and sometimes terrour of heart,

but grieving for the common finnes can hardly proceed from any thing but charity to them as they be men, and hatred against sinne as it is sinne. If a meere friend of our owne have offended, wee are so tender of his reproach, because it is somewhat linked with our owne, that many men can blubber for it exceedingly. O let us love the Common-wealth so well and the state of mankind, as to yeeld some of our sorrow to quicken us in prayer against their finnes.

3. Hee was
hospitall.

And now a third good deed of *Lots* is, hee was hospitall in that unhospitall Citie, you know hee entertained the Angels. Herein he did follow the steps of his Unkle *Abraham*, it is a good thing when a man carries the vertues which hee hath seene amongst his friends as it were home with him, or about him whethersoever hee goes, and becomes a practitioner of them in all places. Of *Lots* hospitality you may reade, *Gen. 19. 2, 3.* he intreated the Angels whom he tooke for men to lodge in his house, and gave them the best entertainment he could, yea and hazarded himselfe to defend them from the insolent attempt of the brutish *Sodomites*. This is a worke worthie to be imitated to be given to hospitality, *forget not to entertaine strangers, use hospitality one to another without grudging.* *Gajus* hath this commendation, that he was the Host of the Church, *Rom. 16. 23.* and a Minister is expressely commanded to be hospitall. This is a rich mans duty, I meane his that hath some indifferent proportion of wealth, he that hath but one bed or roome must lie abroad himselfe, or sit up all night if he lodge strangers. But of those that have to spare, the Lord requireth a free communicating of what they have to others. May not wee be strangers? may not our children and neere friends be strangers? will not our hearts tell us? that it would bee a very ill part in them that should in such case neglect us.

Heb. 13. 2.
1 Pet. 4. 9.

But I am to commend unto you a kinde of hospitality somewhat of another nature, a stranger of any fashion by meanes of *Innes*, which it seemes that age did not know, is able to be hospitall to himselfe with his money, even to buy all things needfull: but alas you have poore neighbours and kinsmen in the same Towne, or neere hand inhabiting, O invite them to your houses, make them cheerefull with a good meale now and then, that have little provided at home. This Hospitality hath beene formerly much practised at this season of the yeare, and certainly it is a fit season to practise it. If wee would shew our selves glad for our Lords coming into the world, let us refresh his poore members that they may rejoyce with us. Some men be not rich enough to invite many of their wealthie neighbours, but many be of so much ability that they may well invite those of lower ranke, to whom their owne ordinary provision will be better then a banquet to some wealthier persons. Let *Lots* example commend unto you this hospitality.

Christmas.

Another

Another good deed we have of *Lot*, He went out, and earnestly, yet lovingly and gently intreated the *Sodomites* to desist from their villany, *My Brethren I pray doe not so wickedly*, and againe, *to these men doe nothing, for therefore came they under my roose*, Gen. 19. 7, 8. He would faine have stopped these miscreants from their abominable attempt; If we see men rushing into sinfull courses wee shall doe a good office of charity if with all good termes and gentle language we dissuade them from wickednesse. If wee must reprove after a sinne, sure wee must dissuade aforehand: *Eli* dissuaded his sonnes from persisting in evill, *Abigail* dissuaded *David* from murder; what sinne wee hinder not to our best power, that we cause to be written in our owne score, and inwrap our selves within the guilt of it. Who would not intreate his neighbour hard not to drinke a cup of poyson? If therefore any man have done the contrary, instigated others to sinne, and egged them forward rather then held them back, surely his offence is great, he hath beene not alone a helper but a father of the fault, and unlesse hee repent must answer for it as much as the principall. But though you have not forgotten your duty in so high a degree as to moove others to evill, yet if you have so much neglected your duty as to forbear to dissuade and hinder them, either out of carelesnesse or feare, you are to be humbled for it, as an effect of want of love and zeale. And now I pray you doe this good office often, if you see a man going about an evill thing, take up *Lots* words and say, I pray you Brethren doe not so wickedly, intreate him to forbear the doing of the like for the future. A loving intreaty will sometimes prove of great efficacy. Had they beene any but *Sodomites*, *Lot* should not have beene so churlishly rejected.

If you say, I shall but loose my labour.

I answer, First, what if you doe? you have lost many worse labours. Secondly, I say who can tell? why will you thinke so hardly of your Brother?

Why I have tried already?

I answer, God may give better successe now. Againe I answer, though he hearken not, you shall not loose your labour, for you shall shew love and obey Gods commandement and receive a reward from him.

Yet another good deed of *Lots* was that he sought to deliver his sonnes in Law, and perswaded them to get them out of *Sodom* too. We should labour not alone to get out of *Sodom* our selves, but to helpe others out also, whether it be out of the sinnes or out of the punishment of *Sodom*. We should detest that selvisish humour which prevaieth with many, if themselves escape danger, they care not what becomes of others. O selfe-love is a fruit of brutishnesse, charity of a right understanding. Live not like beasts, if they see perill approaching, they runne away for their owne safe-guard and never consider of the rest: let us strive to draw as many as we can out of sin and misery.

4. He intreated the *Sodomites* to desist from their villany.

5. He sought to deliver his sons in law.

6. For a good while he kept close to his Unkle *Abram*.

His faults.
1. He chose to dwell in a fertile place among sinfull men.

2. He continued to dwell in *Sodome* among great sinners.

The last good thing I will note, though it should have beene brought in before as being done before, was this, for a good while together hee kept close to his Unkle, went with him into *Egypt*, came with him out of *Egypt* and dwelt neere him, I meane in *Canaan*. It is a good thing to love the company of good men, and delight to dwell with or neere them, and happier had it beene for *Lot* if hee had not suffered himselfe to be divided from his Unkle. Let men learne to count it a great happinesse to dwell neere to good neighbours, and let them take heede that a little thing doe not separate them from such. And so much for *Lots* goodnesse.

Now his badnesse. And I will begin there where he began, first to shew it. He chose rather to dwell in a rich fertile place amongst vile sinfull men then with some earthly inconveniencies with a godly and faithfull man, so shewing too great a love to riches, and too small a love to goodnesse. I beseech you if any of you be so minded that you will take notice of it as a fault. To be so much ingaged to earthly things, that for the more easie obtaining of a large quantity thereof, a man can be content to pitch his Tents in *Sodome* and to dwell there, is too great a prooffe of a worldly minded man. It was the beginning of *Lots* ruine. In choice of your habitation looke chiefly to the good of the soule. If you doe not, be assured that some way or other God will crosse you as he did *Lot*. We shall lesse beare out those faults with impunity for which the godly in Scripture have smarted before us, because men did not receive warning by the dealing of God with them. The brother is whipt more severely that seeing another brother corrected before him was bold yet to rush into the same fault. Doe not commit the fault that cost *Lot* so deare a price. Leave not a good place for the soule to get a great benefit for the body; let not the world sway you, neither wholly nor chiefly in choosing the place of your habitation. *Lot* should have said, Unkle, so much content and good doe I receive from your good selfe unto my soule, that I will make an hard shift afore I will leave you, yea I will rather abridge my cattell then loose your company, or at least, I will be content to take a place neere you though it be not so fat and fruitfull as some other places: Doe you, as your owne understanding. (now that you see the whole carriage of things) will teach you, that *Lot* ought to have done. And so much for this fault.

Now againe, worldlinesse continued to grow stronger in *Lot*, for hee continued to dwell in *Sodome*, even though they were exceeding great sinners. It was well done that he grieved for their sinnes, it would have beene better done if he had forsaken the City. Hee might have departed of his owne accord with farre lesse losse, then God forc't him out at length. Sure it is a fault, if a man can possibly remove, to make his constant aboad in an extreame wicked place, where heinous and foule sinnes are usually and impudently committed, for if a mans selfe escape the infection, yet it is too too probable that

that his children shall be defiled, and catch the finnes of the places as the daughters of *Lot* and most of his servants did, for had they beene righteous they should have escaped with him. And most times if any man that hath any the least goodnesse, doe suffer himselfe to be so neighboured, it is a fruit of some carnall passion or other, in favour of which he hardens himselfe to endure such a miserable thing, as the continuall hearing and beholding of great wickednesse. Let us take heed no such thing in inveigle us to pitch our Tents in any *Sodome*.

But againe, *Lot* I think, offended in going about to match his daughters with any of the wicked generation of the *Sodomites*. What could he finde none other in all the world to give his children for wives but to two wicked men in that wicked City? Would he be content to have his children, his childrens childrens children, and all his posterity to live in that little hell, and to be indangered unto the like abominations? Surely the love of the world prevailed here with him more then it ought to have. It is a fault too common with us, many a Father is regardlesse how bad the place and family be into which he matcheth his daughter, so the state be good. Be the Towne as bad as *Sodome*, and the person as prophane as these men, yet a good living will make them to plant their children in such a garden, as it were, or wilderness rather. I cannot conceive but that this is a prooffe of mans too high esteeming of outward things, and I beseech you Fathers learne of *Lot*, provide better for the placing of your children.

Another fault of *Lots* is, that he did offer his two daughters to the *Sodomites*, saying, *Doe to them what seemeth good in your eyes*. Out of a desire to save his guests from villany he prostitutes those that should have beene dearer to him then any guests: and so would redeeme the strangers from wrong with the hazard of his childrens chastity. He is to be somewhat excused by the present occasion, in that hurrie and distemper he had not leasure to consider well of the thing he did, but through hast was pushed forward to doe so great an hurt unto the two maides. Hee doth evill here that good may come of it, a thing that *S. Paul* would never allow, for he saith concerning it, *God forbid*. The doing of evill is simply sinfull, the suffering of evill not so, wherefore a man should resolve rather to be a patient in the greatest evill then an agent in the farre lesser. In doing any evill a man doth disobey God and transgresseth his Law, in suffering it he doth alone receive misery to himselfe: now the greatest misery is not so great an evill as the least sinne. It behooveth us to take heed that our carnall reason doe never so over-sway us, no not on the suddaine, that wee should consent to act any evill for the procuring of any good. And if wee have done otherwise, wee are to impute it to our selves as a great weakenesse, and so to confesse it and humble our selves for it before God.

Againe, *Lot* lingred in *Sodome* till the Angels tooke him by the hand

3. He offered his two daughters to the *Sodomites*.

Rom. 6. 2.

4. He lingred in *Sodome* till the Angels tooke him by the hand.

Job 2. 4.

hand and in a kind of gracious violence set him in safety against his will. Willing hee was to escape the destruction which was now falling upon *Sodom*, but loath he was to save his life at so deare a rate as the loosing of all his substance. It is a sinne to cleave so fast in affection to goods, as not to be willing with the losse of all to save our lives. He loves riches too well that will cast his life upon great danger for the saving of them, and not gladly leave them all to free his life from perdition. Satan could say, *Skinne for skinne and all that a man hath will hee give for the redemption of his life*. If wee have at any time found our heart so glewed to wealth, that we have beene lingring about it, to the manifest indangering of our lives, much more our soules, we should even heartily condemne our selves for too great lovers of riches.

Another sinne in *Lot*, was, that he was too timorous and durst not commit himselfe to the Mountaines (whither yet he was faine at length to flie) for feare least some or other mischief might befall him there, and therefore was he so over-importunate for the sparing of that City, because it was little, might he not as well have trusted the Angels direction as his owne conceits, and sought and expected safety in the Mountaines, when they commanded him to escape thither. Doubtlesse, it is a fault not to trust God with our welfare, but to cast in our heads, what evill may befall us there where he doth send us for safety. Let us not yeeld to our owne fancies, nor frame perill to make us discontent with that estate to which God doth call us, for we shall finde at length, that our owne hopes will deceive us, and we shall be never the farther of from danger, because we followed our owne heads. *Let mee goe to Zoar* (saith he) *and my soule shall live*, but after, he found that his soule could not live with comfort there. Live where God would have us live, and looke for his protection there where it shall please him to appoint us to live.

6. Hee was twice drunken.

Now I come to his two last offences, he suffered himselfe to be made drunken by his daughters two severall times, one shortly after another. You see how a good man may be overtaken with grievous finnes, and drawne by those whom he loveth and trusteth to grievous abominations. O let us feare our selves and pittie others, and take heed wee suffer not our neere friends to be a snare unto us. Especially beware of drunkennesse, it is not alone a great offence it selfe, but laies us open to all other crimes. Make a man drunken, and he will easily be drawne to deflowre his owne daughter. Keepe your selves from excessive drinking of wine or strong drink. It is raging, it is mocking, it will change you into very beasts, and make you runne into such crimes, as your soules at other times would even loath to thinke of. Labour to be temperate, or else you can hardly be chaste and modest. Deprive not your selves of reason by pleasing your palate, expose not your selves to the danger of the foulest of all finnes, by so base a pleasure as satisfying the tast with the

the relish of this liquor. And all you Governours and Magistrates, set your selves with all diligent severity to prevent and beate downe drunkenness; if this offence abound, all other evils will abound with it.

Now wee come to *Lots* benefits. First, God drew him out of his finnes and gave him repentance, else *S. Peters* words had not beene true, that called him a just man. O how great a mercy of God is this? not to call us from the state of corruption at first, but when wee have almost departed backe againe to folly, to recall us from our grievous finnes, and heale our wounded soules, by causing us to repent unfainedly. Presume not on this mercy, but if you have found it, praise God most earnestly for it, and let not the greatnesse of sinne discourage you from returning unto God againe, for such is his grace, that he will readily receive you after such wandrings.

Againe, you see that God gave him riches great store, the Lord can give the same to other of his people with as plentifull a hand, but if hee doe not, you see in *Lot* what cause there is not to murmur; for riches did undoe *Lot* almost, and therefore was God faine to take them all againe, because hee could not so use them as not to set his heart too much upon them. If God hath beene pleased to grant you these things, let *Lots* example make you carefull to keepe your hearts from being too much inamoured of them.

Further, *Lot* obtained a gracious deliverance for himselfe and his wife and his daughters out of the burning of *Sodome*, hee lamented their finnes and escapeth the punishment. Learne the best way to save your selves from common stroakes, even by bewailing the common finnes, and proving your selves to be righteous persons. Yea, God yeelded much to *Lots* weakenesse in granting him leave to goe to *Zoar*, and saving that City also for his sake. Surely God is as ready also now to passe by weakenesses, and will much more willingly grant the better digested petitions of his servants.

Now *Lots* misery, first hee was taken Captive and lost all his goods. Secondly, hee lost his goods againe in *Sodome*. Thirdly, his Wife. Lastly, hee was plagued with wicked children, that drew him to grievous offences. Prepare to loose all you have, especially if you finde your soules over-earnestly addicted to them, and cause not God to pull them out of your hands by setting your hearts upon them. Prepare your hearts to loose your yoake-fellows by some strange and unexpected accidents. Prepare to have your children naught and wicked, and take heed that your owne folly in choosing for wealths sake an evill place of habitation be not an instrument of making them such, yea learne to be thankful that God hath yet saved you from such miseries, and make your smaller crosses seeme lighter to you then else they would,

His benefits,
1. God gave
him repen-
tance.

2. He and his
were delivered
out of the bur-
ning of *So-
dome*.

His afflictions
were foure.

would, by comparing them with these so heavie and burdensome crosses.

Now what became of *Lot* after all this, the Scripture doth not speake, and therefore here wee leave and will speake two words of his Wife also: first, the benefits shee received. Secondly, the sinne shee committed. Thirdly, the punishment that fell upon her.

Lot's wife.
Her benefits.
1. Delivered
from Captivi-
ty.

2. Delivered
out of the bur-
ning of *Sodome*.

Her sin, shee
looked back to
Sodome.

The benefits shee received were two, first shee was redeemed from the Captivity of the Kings that had taken her selfe, Husband, Daughter and whole Family prisoners in the Conquest of *Sodome*, where they dwelt at that time, and upon their deliverance neither shee nor her husband had the grace to consider of it, and to remoove from *Sodome* and dwell againe in some better place neerer *Abraham*. Secondly, shee was delivered out of the burning of *Sodome* together with her Husband and Daughters, saving that shee made the benefit unprofitable to her selfe by her sinning.

And her sinne though it seemed little in respect, yet indeed was very great. The matter was small, the transgression was great, as in great poyson, fullnesse may be found in a small quantity of liquor, even in a drop or lesse then a drop. Shee was forbidden by the Angell that sent her forth to looke backe to *Sodome*, and yet expressely against that charge shee did looke backe, the cause of that prohibition may seeme to have beene this, the Lord knowing her too eager affection to the goods shee left behinde her, would have her now cast off that inordinate passion, and accepting the goodnesse of God in giving her her life for a prey, not so much as to turne and looke towards *Sodome*, but trust God for goods who had now vouchsafed them life, but shee belike thinking (as many of us would have thought) as good die as be sent away a beggar and destitute of all things, could not keepe her heart constant in taking notice of the great benefit of escaping the fire, but out of griefe to leave house and all after her, turned backe to salute them once againe with her eye. This sinne was compounded of disobedience to God speaking in the Angell, and dis-esteeme of the present mercy and over-grieving the losse of her wealth.

Her punish-
ment.

Take heed you give not your selves leave to commit a thing expressely forbidden, for usually much naughtinesse concurrerth to produce such an act, so the Lord that searcheth the heart accounteth that great, which your blindnesse maketh you to esteeme nothing, and so to punish it many times with some heavie punishment. As it befell this woman, her punishment was to be turned into a Pillar of salt. The Lord instantly smote her with death, and taking her soule from her body changed the body into a pillar, which whether it be called a pillar of salt, because it was of that matter, or because of the everlasting continuance of it, as an everlasting Covenant is called a covenant

covenant of salt, I cannot determine. The latter seemeth to mee the more probable, howsoever shee is set forth to us for an example, by which wee may informe our selves thus much, that when God hath chastened us and by our chastisements taken pittie upon us and granted us deliverances, and yet wee profit so little by both as to continue faulty in the same faults, wee shall then finde his hand more heavie upon us by some exemplary blow, as it is noted by *David*, that though the Lord brought the people out of *Egypt*, yet hee did after destroy them in the wilderness that did not beleve. Let us feare least the Lord set

us up also as Monuments of his just severity
when hee findes us not reformed by
former goodnesse and
gentlenesse.

(* *)



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THE TWELFTH
EXAMPLE.
OF
LOTS Daughters, and
others of that time.



WE have finished the things that are recorded of *Lots* selfe and his Wife. Next let us tell you what is recorded of his two Daughters. Their names, their birth, their death the Lord vouchsafeth not to mention, and of their life not much is written, and that which is tends all to their reproach.

First, good deeds we have none for which to commend them, or in which to follow them, but bad deeds too many, considering how great they were.

Their first sinne was, that they consulted together and agreed about a most abominable sinne, nay a paire of grievous crimes at once. In which, the first-borne did make the motion, and the younger gave her consent. In the consultation about it, see what reason induced, and what it is to which they were induced by that reason. The reason is, 1. Their Fathers age, who being now shortly to leave the world, they would not have his off-spring perish in them-

R 2

selves.

Lots daughters had no vertues, their vices.

1. They agreed together about two grievous crimes.

Gen. 19. 31.

1 selves. 2. The want of other men to company with them, *there is not a man in all the earth to come in unto us after the earth.* They wanted other husbands to beget children of them in lawfull matrimonie; Surely their late abode in *Zoar* might cause them to know, that the whole world was not destroyed, if they meant that there was never another man left with whom they might joyne themselves, they did beguile themselves too too palpably, for onely *Sodome* and *Gommorrah*, and *Admah* and *Zeboim*, foure Cities of the plaine were consumed with fire from Heaven, the rest stood in their former estate. *Zoar* they had seene standing and left it with their Father, and seeing they dwelt upon a Mountaine, they could not but discern other Cities round about, for that Countrey was full of Townes and people. It is like therefore, that they meant none neere unto us, none of our blood and kindred. But why should they make doubt of marrying any other besides their owne kindred. They had beene betrothed to husbands in *Sodome*, might they not as well marrie any other Cananite as a Citizen of *Sodome*. It is apparant that their reasons were frivolous and vaine, yet upon them they build a full resolution of committing two fearefull offences, for they agree together saying, *Come let us make our Father drinke Wine, and then let us lie with him to preserve seed of him.* They would seeme each to other to be carried with libidinous fancies as if lust led them, but that a desire of preserving seed was the motive to the villanous designe.

Wee see how mans nature is easily drawne by weake and poore grounds to runne into very loathsome and foule crimes. Better the world should have wanted continuance and ended in their persons, then have it stored with an incestuous off-spring. No other meeting together of man and woman, if it had beene in the way of Matrimony, is simply and of it selfe unlawfull, but onely that of Parents and children, for there was a time when the Brother married the sister without fault, as in the beginning when the world had no other persons in it but brethren and sisters, but never at any time was it lawfull for the daughters to have the Father or the Mother the sonne. This therefore was the most unlawfull mixture in the same kinde and of different Sexe that possibly could be. Yet upon a slender pretext that they knew not how to come by any other man, and so their Fathers posterity should perish, they consent to accomplish it. Had they not beene made more then ordinarily immodest with the conversation of impure *Sodomites*, they would have beene restrained with shame and blushing, from opening any such thought each to other, had it beene to have solicited another man, much more their Father. But custome of hearing and seeing shameful deeds will banish shame quite away, and make men bold to manifest their wicked conceits one to another, which else modesty would never suffer them to speake of.

Here indeed the more aged maiden is most blame-worthy, for the Spirit

Spirit of God witnesseth that shee was the first moover to this lewdnesse, but the younger was greatly to be blamed also, for shee consented to such a motion. Let those that be of more age take heede of giving wicked counsell to the younger, and let the younger take heede of opening their eares to lewde advice. Let us beware wee suffer not our selves to be drawne upon pretence of I know not what necessity or urgent occasion, to resolve on things plainly sinfull, especially such as are extreemely grosse and unnaturall. No necessity can excuse an evill deed, much lesse when it is none other but a counterfeite and false appearance of necessity. Would these sisters have deferred their desires a while, they might have found their Father at length willing to have left that hole in a Mountaine, and to have conversed againe amongst men. Why had they not rather perswaded him to leave that solitary kinde of living, and betaken himselfe to his Unkle *Abraham*, who was not growne either so niggardly or unkinde, but that he would have welcomed them with good entertainment. Why had they not taken up any resolution, rather then venture on this monstrous abomination? Let not the Divell and carnall reason beset us so farre, as to faine to ourselves a necessity of evill-doing, and then to grow bold to doe evill.

But what did they doe now, to make their Father incestuous? Surely make him drinke wine not moderately and in due quantity, for then his wits would have beene his owne still, and his sanctified conscience would have armed him sufficiently against all their most wanton carriages; yea the gravity of his countenance and parentall authority would have affrighted them from lascivious words and gestures, that tended to produce such an effect. They therefore make him starke drunke with wine, making him by little and little take into him such a quantity as would bury his understanding, conscience and all, and turne him into a bruit creature, and then they doubt not but that they may easily allure him to commit folly with them. A fearefull sinne it is to resolve before hand upon such a wickednesse as this, and that also as a loadestone to draw on another worse wickednesse. To make one drunke for any cause is bad enough, but to make him drunke of purpose to make him filthy after, that is much worse. Here is a most wicked end propounded, which would make a thing it selfe otherwise lawfull utterly sinfull, if done for such a purpose. Here is also a meanes utterly wicked, though it had beene used for a most lawfull end, but when end and meanes are both so remarkeably and exorbitantly sinfull, how great was that sinne. Had they began alone to drinke for cheerefull refreshing of themselves and their old Father, and then one cup drawing on another had at unawares made both themselves and their Father drunke, and then unpurposedly fallen to wanton imbraces and so to incest, that had beene sinne enough. But to take advice upon it, to determine before hand, that is, to con-

clude fully that they would doe such a thing, this shewes that they had smothered their consciences, and were indeed void of all goodnesse.

O take heed of giving your selves leave deliberately to sinne, take heed of setting downe a wicked conclusion in your mindes, and saying, come and let us doe this or this that you know is naught. This is not to slip into the mire but to wallow in it, this is a presumptuous and a wilfull sinne. This is to yeeld your selves captives to sinne, and to shew your selves servants of it. And if any one hath in such sort sinned, great repentance is needfull to wash away so great a crime.

But if they had agreed in hast to perpetrate this lewdnesse and yet before the time came of acting it, had called to mind the loathsomenesse of the sinne, and repenting of their naughty intention, forborne to proceed, the matter would not have beene so fowle, then it might have beene attributed to weakenesse and hast. But they goe on in it, the elder shee first begins, and then shee renewes the matter to her Sister, who is easily perswaded to follow her, and so they both consent to doe evill and performe it also. This is a great aggravation of sinne, that if one have some leisure betwixt the resolving and executing, yet he hath persisted in his wicked resolution, and wanted the grace to change his mind. Persisting in an evill purpose, shewes much blindnesse of mind and hardnesse of heart, and proves that God hath for punishment of wilfulnesse even given one over to his owne hearts lusts.

But now the elder begins to offend, as it were to imbolden her Sister, as if shee should say, I will begin if thou wilt come after, I will doe it to night if thou wilt second mee another night, so shee finnes of purpose to give her Sister a bad example, to animate her to the like. Those finnes are very grievous, in which a man seekes not alone to satisfie his owne evill desires, but also to corrupt another, and draw him to the like evill. The sinne is greater by how much more love of sinne is discovered, and he loves sinne exceeding much, that labours to increase the number of its servants.

Further, having layne with her Father, shee speakes of it to her Sister, rather in way of boasting then out of shame, and perswades her also to doe the like. It is a wickednesse of an high nature to commit great finnes, and after be touched with no remorse for them, yea rather to talke of them with a bold face, as if they were deedes at least not deserving blame, and when wee have done evill, to presse our examples upon others to imitate. It seemes the younger Sister would not have followed, but that the elder provoked her the second time. To use a kind of importunity towards another, and presse them againe and againe to naughtinesse, is a proove of one set upon sinne with a full bent of will.

Now the second Sister, shee followes her Sister evill deedes, and evill counsell, and they commit the same sinne the second time with the same

same wilfulnesse, for the elder is as guilty of her Sisters incest as of her owne. Men having transgressed the bounds of modesty, grow extremely carelesse, and easily commit the second time what they have ventured upon the first. It is more difficulty to forbear repeating of a sinne then committing it, as it is to drive out an enemy then to keepe him out. Give sinne a strong deniall at first, so shall we be soonest rid of it.

Now let us consider the offences themselves, for hitherto we have looked alone into certaine aggravations of them. First to make a man drunke, this is a grievous sinne, a purposed lying in waite to overcome another with wine or strong drinke, is a foule fault; it hath its originall ever in some further evill intention, either to laugh at the offenders, or otherwise to wrong them, as here, and draw them to some wickednesse or inconvenience, which else they would not be drawne unto. He seekes mischief to his neighbour, that seekes to spoile him of his understanding, and makes him a beast, that he may draw him to beastly deeds. Come now and consider your selves, if none of you have thus sinned against your bretheren. He is worse then a drunkard, that is a maker of drunkards; a man may be drunke of meere weakenesse, but it is wilfulnesse that causeth another to be drunken. He loves this sinne more, that causeth it in another, then hee that commits the same himselfe; If any of you have so sinned against his brother, he is a very lewd man, and must answer for that sinne before God with more severity then the person that hath beene drawne into it by his meanes. Much repentance therefore is required of such an offender.

In keeping himselfe sober for an evill end, hee is worse then if himselfe had beene drunken for company. These two sisters did keepe themselves free from excessse, that they might better abuse their owne reason to worke upon their Fathers unreasonablenesse. Had they beene all overcome of wine, incest had not so easily followed from drunkennesse; but now that the man is swallowed up of wine, and the woeman not so, they prevailed more easily to make their Father lewd. It is a drunken sobriety that is directed to uncleannesse, they would not be drunken because they desired to be filthy. Some men boast that themselves have borne their cups where-with another hath beene overcome, but that sobernesse makes them greater offenders, then if they exceeded measure in drinking. Wherefore you must blame your selves with exceeding detestation of your selves, if you have abused a thing otherwise vertuous to make another man more vicious. Thou mad'st another to take cup after cup, that when he had lost his wits, and thou kepst thine, thou mightest better prevaile to draw him unto further wickednesse, thy sobernesse was as bad and much worse then his drunkennesse. O that you would see and lament your extreame ungraciousnesse in this abusing both wit in your selves, and want of wit in others.

But now Lot is drunken and fitted for any wickednesse, the two

R 4

Sisters

*Qui semel re-
truncatus timet
transcurrere,
maius impu-
dentem esse o-
portet.*

*Their owne
sinne, they
make their Fa-
ther drunken.*

Sisters in their turnes goe to bed to him and solícite him to abuse their bodies, and prevaile with him, because he had not reason to know what hee did. Incest is a most unnaturall crime, yet the wicked nature of man is apt to runne into it, and that wilfully. O what a filthy heart hath a man and woman, that can transgresse all the dictates of reason to satisfie impure desires. No person comes amisse to lust, the Father will serve as well as another man, when the lewde desire hath prevailed, they care not with whom the fault be committed so that it be committed. Have none of you given way so farre to libidinous desires, as to mixe your selves unlawfully and without marriage with those, to whom you might not have drawne neere, no not in the warrantable imbraces of Matrimony? Is there not some incestuous man or woman amongst you, yea some that hath not out of weakenesse but purposely run into incest? The crime is not so often committed in so high a degree, but yet sometimes it falleth out in the world, that men may learne there is more evill in their nature then they would have beleevd, but that experience teacheth it; we have not another example of it in Scripture, but here are two at once, that wee might learne to know how bad a nature we have. And so much for their sinnes common to both, making their Father drunke, and then going to bed to him, for matter, and for manner purposely and without remorse and without any sorrow after, for when they had borne children, they give them such names as proved that they rather boasted of the crime then bewailed it, *Ammon the sonne of my people*, *Moaab of my Father*, as if they had rejoyced at their happinesse in being with childe by their owne Father. It is a cursed thing to sinne, more to be so hardned as not to lament it afterwards, most to make a mans selfe glad of it.

Their speciall
sinnes.

Their speciall sinnes are, the elder perswades to the sinne, then gives a bad example, and after againe encourageth her Sister, and the younger yeelds and followes. O see this naughtinesse and take heede. Hitherto of *Abrahams* sonnes, servants, and wives, and one of his children and of his Kinsman *Lot*, his Wife and daughters.

Abrahams con-
federates.

Now of some others that lived with him, first his confederates *Aner*, *Eshcol*, and *Mamre*, secondly, *Ephron the Hittite*, thirdly, King *Pharaoh of Egypt*, fourthly, King *Abimelech*. Then of the Kings that did take *Lot* and so of the *Sodomites*. Now for *Aner*, *Eshcol*, and *Mamre*, they were three Brethren, *Hittites*, of whose birth and death nothing is revealed, but in their lives two things are recorded deserving our observation and imitation. First, they were friends and confederates with *Abraham* appeares, *Gen. 14. 13*. Secondly, they did faithfully performe the office of friends, and confederates. For the first, these three Brethren were in league with *Abraham*, joyned in a Covenant with him for mutuall helpe of each other against any that should wrong any of them. Their league it may seeme was offensive and defensive.

Their vertues.

1. They were
friends to *A*
brahim.

It

It is a wise and good part to live in friendship with godly men and to be knit to such in covenants of amity, peace and mutuall helpe, as *Hiram* King of *Tyre* was in covenant with *David* and with *Salomon* his sonne after him, and it is recorded to his praise that hee was alwaies a lover of *David*. For by this meanes great benefits are brought unto a man.

It is a good thing to be a friend to the godly.

First, he shall see their good conversation and heare their wise words, and enjoy their good counsell and their godly prayers and so be in possibility to be wonne to goodnesse by them, at least to a vertuous and civill conversation through their meanes, for *hee that walketh with the wise shall be made wise*, as he that walketh with sinners shall be made worse by them. He that commeth where sweete spices and ointments are stirring, doth carry away some of their sweet favour even though hee thinke not of it, so shall a man receive some favour and taste of goodnesse from good men, if hee live friendly and familiarly with them.

Prov. 13. 10

Againe, the Lord had undertaken with *Abraham*, to be a friend to his friends and an enemy to his enemies, and to blesse them that blessed him as well as to curse them that cursed him. Wherefore in entertaining friendship with them, a man doth interest himselfe into some degree of Gods favour and blessing according to that promise, for God hath tied himselfe as well to all *Abraham's* sonnes, even all the faithfull, as well as to himselfe; you see the profit of such association with good men.

Wherefore they must be reprovved that are embittered against godly men and are enemies to those that love God, hating men even for goodnesse sake, and persecuting them for righteousness sake, without doubt these provoke God to fight against them and to become an enemy unto them, joyning in the quarrell of the Saints, which indeed for his sake they have taken up against them. It is an evill thing to be a foe to those that feare God, and it shewes not alone an absence of goodnesse but also a great strength of wickednesse. He is surely carried by Satan at his pleasure, and a slave in a great degree to the Divell, that cannot endure the image of God in a man. And yet our Lord tells his servants, that *they shall be hated of all men for his names sake*.

Mat. 10. 22.

But now let every man learne of these three wise men to make choice of godly men for friends, familiars and allies. If a man be not himselfe a worshipper and servant of God, yet let him at least-wise like and love those in whom goodnesse shineth. The Centurian *Iulius*, by being courteous and friendly to *Paul* who was then his prisoner gave his life and the life of his souldiers for a reward, for God gave unto *Paul* all the prisoners that were in the ship with him. So many blessings as a naturall man is capable of, he shall assuredly obtaine from God by the prayers of his servants, who cannot choose according to the precept of our Saviour, but pray for their persecutors, much more for their friends and favourers.

Acts 28.

Now

They helped
Abraham and
kept their co-
venant.

Now another good thing in these three brethren is this, that according to their covenant and confederation they did afford helpe to *Abraham* and joyned their strength with him, to fight against the foure Kings for the recovering of *Lot Abrahams* Cousin, and performed their part with so much courage, that *Abraham* got the victory and wonne his brother and all the spoile of *Sodome*, for which also *Abraham* was carefull that they should have a full reward, in taking their part of the booty which himselfe forbore to take.

This Example must be followed of all good men, when they have made a covenant, they must so stand unto it, and be ready to afford such helpe and performe all such offices as by covenant they have obliged themselves unto; Covenants and agreements must be duly kept, though the things be such which come to be done as require labour, cost, and hazard: for this is a practise of that excellent vertue of truth or fidelity, then which nothing is more needfull for the common prosperity of humane societies, for unlesse men may trust one anothers words, what living can there be together in the world, and without trustinesse in those that make promises, there is no beleeving their promises and so the sinewes of the world are as it were cut asunder or cracked. Therefore in the 15. *Psalme* it is indeed a signe of a godly man, that when hee hath sworne in covenant or otherwise, he will not change though it should fall out to be for his hurt. Faith requires that the thing be done which hath beene spoken, and how can hee challenge the name of a good man, in whom faithfullnesse is not found? or how should it be expected that hee will be faithfull with God, whom hee never saw that is not faithfull to his neighbour whom hee sees daily.

Wherefore let every man compare himselfe with these civill righteous men, and see whether himselfe hath carried himselfe as honestly and justly as the very light of nature instructed them to doe. I meane whether he hath faithfully kept his covenants, for how shall hee be able to justify his right and interest unto the honourable name of a true Christian man, that falleth short of those vertues which many of the Gentiles have carefully practised.

And if any mans heart accuse him of unfaithfullnesse and slipperinesse in this kinde, let him humble himselfe and be much ashamed of it. Should we not blush to see Heathens exceed us in good conversation and that our righteousness is not greater then that of the Pharisees who did at least equall the Heathen in righteous dealing. Surely they shall never be admitted into the Kingdome of Heaven, before whom the Gentiles have gone in good behaviour of life; yet many there be professing to be Christians, whose untrustinesse this way filleth the mouthes of all that deale with them with just and grievous complaints. They be so possessed with selfe-love, that when they

they have made a covenant promise or compact, the least disadvantage will make them use the craftinesse of wit to winde themselves out and neglect their covenants. They know how to tie others hard and leave themselves loose, through the loosenesse of an evill conscience. These are men that be guilty of neglecting justice, judgement, and faithfullnesse, and if they streine never so much at gnats and swallow these camells, our Saviour will be bold to intitle them, as he doth the Pharisees, and pronounce a woe against them, saying, *Woe unto you Scribes and Pharisees Hypocrites.* Learne now to be very sorrowfull, if you have carried your selves more unrighteously in this kinde, then the honestest sort of those have done who lived out of the confines of the Church, and be carefull to repent by their example, that their goodnesse may not rise up in judgement against you and condemne you. And resolve with your selves I pray you, now to preferre your credit before any other thing in this earth, and to put your selves upon losse and hazard, rather then incurre the deserved reproach of men faithlesse and dishonest. It is not wittie tricks and devices that will save you from reprehension before the Lord and your owne consciences and other men, your name shall rot and stinke and become loathsome, if you deale untrustily, though you paint your evill deeds over with never so faire and trim excuses. Wit is never more abused, then when it is made a patron and a protectour for falsehood and evill dealing. Be righteous therefore in this particular, and put your selves in minde of your promises and covenants to keepe them, you cannot but know, that this is a duty your consciences require you to doe to others, even as you desire that they should deale with you, and therefore must needs condemne you for such falsitie which your selves with open mouth are ready to cry out against in others. And so much for these three men.

Now for *Ephron the Hittite* he is named alone once, *Gen. 23. 10.* and in his carriage we observe three things deserving commendation and fit to be imitated by us. First, he salutes *Abraham* with honourable and courteous language, saying, *my Lord heare mee,* and againe, *my Lord heare mee.* Secondly, he was liberall and kinde to *Abraham*, and offered freely to give him the Cave in which he desired to bury *Sarah.* Thirdly, he was just and true in his word, he told *Abraham* a due and right price, and made him good and full assurance of it, when hee received the money. The Holy Ghost hath not for nothing inserted these stories of Scripture, the vertuous deportment even of Heathens courtesie, bounty, and justice be sweet vertues, they commend the practiser of them to the consciences of men, they adorne him with reall honour, and make him to finde both love and praise from all hearts and mouthes. They be winning vertues, and give a man a kinde of command in the hearts of wise men, especially they become men of good place and ability, for such

Ephron.
His vertues.

1. He courteously saluteth *Abraham.*
2. He was liberall and kinde to *Abraham.*
3. He was just and true in his word.

1 COR. 11. 14.
15.

such an one was *Ephron*, and make him more gracious then without them the greatest estate could. They are generous ornaments and set forth a man more then any gallantnesse of a t're or house-roume. I beseech you fall in love with them, and put them in continuall practise, deale in courteous fashion with all, be ready to give freely and deale justly in asking price and making assurances. Why should a man yeeld himselfe to a sterne and currish kinde of speech? Why should he be fowre in his carriage, niggardly and pinching in his conversation, and unjust and over-reaching in his bargaines? Nature teacheth us that which *S. Paul* teacheth of wearing long haire, *that it is a shame to him that doth it*, and that the contrary is as it is affirmed, *that long haire is to a woman a glory unto her*. Doe not that which must needs be reproachfull, neglect not that which must needs be gracefull. Be kinde one to another, be bountifull, be righteous, shew that neither selfe-love nor the love of money doth possesse you, the former of which causeth austerenesse of carriage, the latter niggardlinesse and unjust dealing. Presse your selves to these vertues and say, shall not religion make mee more vertuous, then Heathenisme made this *Hittite*? shall I be lesse affable, bounteous, righteous to my brethren and neighbours, then a stranger of another nation and another religion was to *Abraham* who did but sojourne neere him? We are ill Schollers in the Schoole of our blessed Saviour, if we receive not better instructions from him, then can be found in an Heathen teacher; yea we Christians must practise the same vertues in a better manner, on better grounds and to better ends. We must be courteous, and for conscience sake, not barely for credit, to please God, not alone to winne men, and to those that wrong us and deale frowardly with us, not alone to them that are courteous unto us. These vertues simply in themselves cannot intitle us to the name of members of Christ, unlesse wee doe them with reference to Gods Commandement and authority, but being so as it were dipt in true religion, they will become Seales of our faith and cause unto us an ample recompence.

So I should have said of the former vertues commended in the three fore-named Brethren, of being friends to the righteous, not so much for righteousnesse sake as for other commendable parts, wee see in them, or for the hope wee may have to be advantaged by them. This will not approve a man to be a true Christian, but to love a righteous man in the name of a righteous, an *Abraham* because he is an *Abraham*, servant to the most high God, this is a due signe of one sanctified. But I have digressed and now returne againe to my Exhortation; I pray you out-strip the Heathen in all vertues and let your conversing amongst your neighbours be as faire and winning as that of theirs could be. So for these men.

Pharao.

Now two Kings had occasion of intermedling with *Abraham*, the King of *Egypt*, *Pharaoh* into whose countrey *Abraham* went to sojourne, for the famine that oppressed *Canaan*, as you have it related, in

in *Gen. 12. 12, 14.* in him we have to observe some bad things and some good.

First, he shewed himselfe lustfull and wanton, and overflayish to a beautifull face, for he quickly hearkned to his servants that commended *Sarabs* fairenesse to him, and tooke her into his house: what a vanity and folly and excessive ingagement to lustfull pleasures is this in a man? that he can no sooner heare of a faire woman, but he must covet and take her to him. It is an impotency very incident to mans nature, to be too much led with a faire face, with the mixture of the two colours white and red, and the comely proportion of the face. The sense of seeing over-beares them, and they scarce looke to any thing so much in a woman, as that which *Salomons* experience made him call vanity and deceitfulnesse, favour and beauty. We that have greater helps to mortification, should not suffer our passions to be so farre masters over us. Surely *Pharaohs* Countiers were well acquainted with his inclination in that kind, they would not else have brought him so quicke tidings of *Sarabs* good face. It is a blame-worthy weakenesse in a Heathen, much more in a Christian, to make use of the meanes which God hath given him to mortify such passions, and let reason have dominion over you, rather then eye-sight and fancy. If *Pharaoh* had knowne her to be *Abrahams* wife, it may seeme, he would not have taken her from him for all her beauty, and be none of you worse then *Pharaoh* pretended hee would have beene, to let beauty winne you to be adulterers, corrupters of those you know to be other mens wives. Let not your dotage upon a comely visage, make you rush into so foule a crime as adultery. Remember what *Salomon* saith, *desire not her beauty to thy hurt, be not taken with her eye-lids.*

Further it was a fault in him, that he carried himselfe overchurlishly to *Abraham*, and in a kind of revengefull passion and chiding of him, for calling her sister and not wife, and so hazarding him to adultery, and in that passion sending him packing out of his countrey. In anger and displeasure to take a man up for a fault, and drive him away, make him be gone, is surely too great an yeelding to that distemper, which receiving of injuries doth worke, even a kind of heate and unlovingnesse against the doer of them. Take you heed of giving your selves so farre over to wrath. That he did reprove *Abraham* was well, that hee did it over angerly and so dispatched him out of his countrey, this was not well. Shunne what was evill in him, and if you follow any thing, follow that was good.

And now take you notice of what was good in him. First so soone as he perceiveth that God had punished him for taking *Sarah*, in regard she was a married wife, hee presently dismisseth her, so submitting himselfe to Gods hand, and not hardening his heart against stripes. O how happy should we be? if wee could speedily observe Gods corrections, and finding out the cause by diligent inquiry, rid our handes and houses instantly of those offences which are matter of

His faults.

1. He was lustfull.

Pro. 6. 25.

2. He carried himselfe overchurlishly to *Abraham*.

His vertues.

1. He dismissed *Sarah* presently when hee knew her to be married.

provocation to him. How many miseries might wee escape by so speedy an observation of Gods hand and purpose, and a ready yeeldance to him. Pray we to God to give us such a quicke sight, such a stooping disposition. He that gave it to an Heathen man, will much more give it to a Christian. And if any of you have beene stouthe against God *Pharaoh*-like, let him abhorre himselfe that hath shewed lesse piety then this *Pharaoh* did. It is a prooffe of some softnesse of heart, to be driven from sin even by great plagues.

2. He used *Abraham* kindly for *Sarahs* sake.

Another vertue in him was, that he used *Abraham* kindly for his sisters sake, so was she reputed then, and by that meanes he grew in riches abundantly. Favourable dealing with a man for his friends sake, especially for a faire sister, a kinswomans sake, is a kinde of bastard curtesie, and may befall a man given to lust, yea many times the kindnesse of such is more wonne by such a motive, then by any better deservings. Let us doe the same thing, but on better grounds, let the beauty of vertue make us esteeme and countenance those that shew it, more then a beautifull Sister or Kinswoman: but better be loving to a good man even upon such a sinister respect, then not at all to be courteous to him.

3. He lets *Abraham* depart without offering him any injury to him.

Another thing wherein this man dealed well, was that he dealt not over harshly with *Abraham*, but lets him goe without offering injury unto him in anything hee had. He doth not take his life from him as *Abraham* feared he would have done, nay nor his servants, nor his goods, nor any part of them; but takes order for his safe passage and conduct out of his Countrey. Let us at least so moderate our anger, that if it draw us to a little unkindnesse and souteenesse of carriage, which is one degree of revenge, yet it may not cause us to leape over the pale of justice, and to use unrighteousnesse and cruelty against those from whom we have received injury. So *Pharaoh* was not so farre transported with anger, though perhaps he might have beene able to have done it, and it may seeme at first sight that he had cause of doing so. But it seemeth that the sence of Gods great plagues had made him begin to see, that God was a deare friend of *Abrahams*, and that he should have incurred further wrath for wronging him in other things wittily, whose injuries God did prosecute so severely, even when it was done ignorantly and unwittingly. We ought to have more feare of God before us, then any King of *Egypt*. Deale justly therefore, let men goe from us with all they have, make not bold to wreake your teeme on any man, by sending him away without his owne.

But it is to be noted, that God plagued *Pharaoh* for his doing hurt to *Abraham* though beyond his knowledge, even with great plagues, you see that sometimes unwitting finnes make God very angry with men, when done against his deare and faithfull servants, in things neere and deare unto them, for he is a Father to them and full of compassion, and pittie their case when they sigh and mourne before him, O with how much heavier evils will he plague them who wittingly and of set

set purpose doe wrong them. How shall his anger burne against presumptuous and wilfull sinners? when such heate ariseth upon occasion of finnes of meere ignorance. Take you heed of causing his wrath to arise against you for such crimes, sure his sword will cut of for such faultes, if it wound and cut deepe for the farre lesser.

And againe, see that even plagues sometimes are sent to doe a man more good then hurt, even to keepe a man from such finnes, as but for them he would have committed, and to make him see and leave those which he did live in before and not observe. It was a benefit to *Pharaoh* that he was so scourged, I conceive that this *Pharaoh* was not a man sanctified, for then God would have warned him by dreame or some other way, as hee did *Abimelech*, rather then by severity of plagues; but it is a kind of favour to any man to be kept from sin, even by heavy plagues.

Surely the Lord will doe as much for his owne people, as for the *Egyptians*, rather drive them out of their sins by sharpenesse of blowes, then that they shall live and die in them and perish. Happy is that smart or paine that prevents a greater hurt. The Lord had rather his people should suffer any thing, then continue in sinne to their destruction, their outward fame troubles him not so much as their inward wickednesse. Therefore if you find by experience that Gods hand hath restrained you from much evill, and your owne soules can say, such and such a sin I should never have seene, never have left, if God had not by his scourges and blowes even forced me to open mine eyes, and see them, and to cast them away even as it were against my will; be you thankfull to God for such chastisements, learne to say as *David*, *It was good for me that I was afflicted, that I might learne thy righteous judgements.* Will not men pay well for a plaister that hath a vertue to cure the sore? though it put the member to smarting paine. Surely he doth not hate sin according to its hatefulnesse, that hath not learned to be glad of any affliction which keepeth him from sin, or drawes him out of it. And now if any of you doe lie under heavy plagues, let him

Psalm. 119. 71.

become an humble suiter to God, to vouchsafe him as much

goodnesse as he pleased to grant unto this *Pharaoh*, even

to shew him the cause for which he smiteth, and

to give him notice of his faults and power to

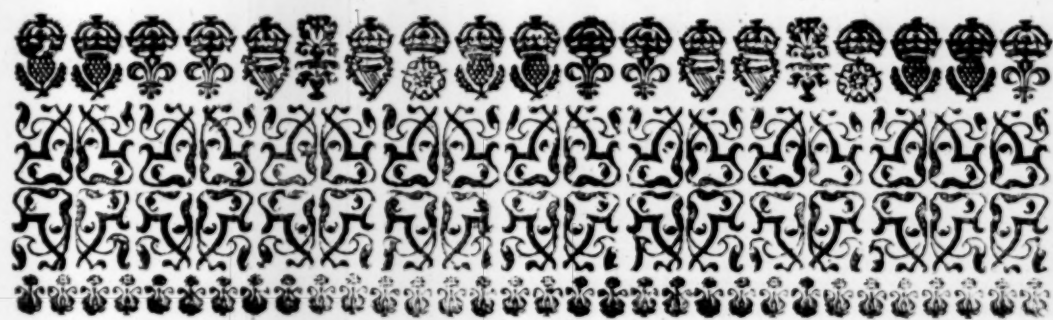
reforme them, we might hasten our

deliverance out of calamities, if

we would turne them to

this purpose.

(*)



THE THIRTEENTH E X A M P L E. O F A B I M E L E C H.



Nother man is mentioned living in *Abrahams* time, with whom also *Abraham* had occasion to converse. Hee was a King ruling over a city called *Gerar*, in the countrey of the *Philistins*. In his countrey *Abraham* sojourned, you have the story of him, *Gen. 20. & 21. v. 22. ad finem*. Of his birth and death nothing is recorded. But in his life we must observe, First, His fault. Secondly, His good deedes.

Thirdly, His crosses. Fourthly, his Benefits.

One fault alone of his wee reade of, *viz.* that he tooke *Sarah* to him, minding to make her his wife: we see him offending in the same kinde that *Pharaoh* King of *Egypt* was noted before to have offended in. Hee was too too libidinous, and over-taken with an inordinate affection to beauty. Hee had wives enough before, yet when one stranger singularly faire did come into his countrey, he would needes take her to himselfe, and that not so much by perswasion and intreaty, as by violence and strong hand, for so much seemeth to be signified by the word *hee tooke her*, *hee sent and tooke her*, hearing of a beautifull person, and having spoken with *Abraham*, and finding her to

Abimelech, nothing is said of his birth and death.

His fault, he was too lustfull.

be his sister alone and not his wife, for the former both of them affirmed, the latter he did not inquire of so diligently as to learne the truth from them, he resolved to have her to himselfe. God himselfe after doth seeme to acquit *Abimelech* of any adulterous intention, for when hee alledged that he had done this in the integrity of his heart, God himselfe beareth witnesse to his uprightnesse in that respect saying, *I know thou didst this in the integrity of thy heart*, meaning, that he thought verily that she was onely sister, not yoake-fellow to *Abraham*, and that if hee had knowne her to have beene a wife he would not have taken her; so that he was free from intending to commit adultery, but from an excessive desire of beauty hee is not free, for why should a man be so carried after women, that if he see any beautifull Virgin, hee must needs enjoy her, and not satisfie himselfe with such wives as he had taken before? This verily must needs be a sinne, for God did not appoint the society of man and man for pleasures sake, that a man might seeke to satisfie himselfe in the delight of imbracing so many faire women as he could get, but for the increase of, and storing of the world with people. Let us learne vertue out of other mens vices. This is the sole fault which the Holy Ghost noteth in this man, not because he had not more, but because this alone was that wherein hee wronged *Abraham* and *Sarah*, of whom the Holy Ghost intended principally to make his history.

Now for his Vertues, divers good things are told of him. First, in respect of God, Secondly, of his own servants, Thirdly, of *Abraham* and *Sarah*.

His Vertues

First, in respect of God. When the Lord appeared unto him in a vision, *vers. 3.* and told him that he was but a dead man, meaning, was worthy of death, and so should certainly die unlesse he reformed himselfe, because the woman he had taken was another mans wife, he did defend his innocency before God, truely alledging, that he did no way suspect her to be a married woman, because both her selfe and *Abraham* said she was his sister, and would not be knowne of their being joyned together in matrimony, which also the Lord confesseth to be true: Yet so soone as God had commanded him to restore the woman, backing his commandements with promises and threats, presently he obeyes the Lord, and returneth the matron to her husband.

1. He speedily
and readily ob-
eyed God.

It is a worthy vertue and a prooffe of integrity, speedily and readily to obey the word of God, and amend those finnes which before we did not know, when once the Lord doth vouchsafe to make them knowne unto us. This proveth that the soule is uprightly desirous to avoid all finnes, when it will instantly reforme the fault once manifested. To linger and put of from time to time, and strive to make ones selfe blinde, and to winke and not see the sinne, or not adresse to a speedy reformation, that is a fruit of guilefulnesse, but to yeeld to God and ones conscience, and without further delays to leave of the

the sinne and put it away and the occasions of it, that is a prooffe of sincerity at least in that particular. When God declareth a fault to us, bids us mend, promiseth life if we doe mend, threatens death if we will not reforme; if we beleeve his promises and threats, and submit to his Commandements, we shew integrity, *Abimelechs* Example must teach us this effect of uprightnesse.

If any of us be guilty of the contrary fruit of hollownesse, that we have neglected to acknowledge a fault beginning to be revealed to us, and out of love to the sinne in respect of any profit, credit, pleasure it flattered us withall, have rather indeavoured to shut out the light by false reasonings, then to receive the knowledge of the truth when it began to shine out of the cloud of ignorance, wee must greatly blame our selves for such hypocriticall behaviour. This is that *S. Paul* accuseth the Gentiles of, saying, that *Gods wrath is manifest from Heaven against all ungodlinesse and unrighteousnesse of men who detain the truth in unrighteousnesse*, who doe as it were imprison and suppress truth and hold it downe, that it may not shew it selfe unto them, out of a love they beare to sinne and wickednesse. And sure Gods wrath shall appeare evidently against all that in such manner shall play the dissemblers with him; how much more then, if when a man cannot so darken himselfe with fained pretences, but that he must needs see and confesse the truth in his conscience, shall he be guilty of a great sinne, if still he uphold in himselfe a will and resolution to commit the sinne, that he could not but see to be a sinne, or if he doe not come to a present resolution of amendment, but put it off till afterwards and purpose to continue offending once or twice or a little time longer. Shall not *Abimelechs* example condemne our disobedience before God, if we shew our selves so much inthrall'd to sin?

Rom. 1. 18.

Two things shew dominion of sinne in a man, one where he refuseth to know though he have due meanes of knowledge, and a certaine working of knowledge offering to convince his conscience, another, when though he doe know, yet he resolves to persist in all evill, or at least remains irresolute and doth not determine to leave, but stands as it were unsetled in his will at least for sometime. If any of you finde himselfe so disposed, it is certaine, that sinne ruleth in him and he is not under grace. Wherefore you must diligently proove your hearts in this respect, if you desire ever to enjoy the comfort of knowing your selves to be upright. Now then learne to lend a dutifull eare to the Word of God, and see the finnes that it beginnes to shew you, and put on a full and setled resolution of not adventuring to commit them any more. And if any finde himselfe so subdued to the authority of God in all things, that he seeme ready to entertaine the light of truth and to obey it, and will not struggle and strive against the light in any thing, then may he assure himselfe, that his heart is true within him, and that the Lord will surely accept him and forgive his unpurposed offences and finnes of meere weaknesse

nesse and frailty. Indeed in some one or two things that are too too grosse as adultery here, a man may be prepared to yeeld to truth, and yet not have an honest heart to God, but he that in all things doth thus submit himselfe, is surely good before the Lord. And so much for *Abimelechs* obedience to God, in that he receiveth his commandements here with faith and present obedience, which wee shall also doe, if we seriously consider his promises of life to the obedient and threatenings of death to the disobedient, till we worke our hearts to a firme and stedfast beleefe of them.

2. He acquaints
his servants
with Gods
pleasure.

Now another good deed of *Abimelech* is in regard of his servants. As soone as it is day he calls them together, and acquaints them with the things that God had revealed unto him by a dreame in the night. He doth well to let his servants know the matter, that so he might make them see the true cause of his restoring *Sarah* to *Abraham*, and might approve of his practise therein, and learne themselves to feare God which at least in some degree they did, for it is said, *the men feared exceedingly, verse 8.* and so did not perswade him to keepe *Sarah* still, but rather furthered his intentions of her restitution. All governours must be ready to acquaint their inferiours with the way that God shewes them, especially such as concerne the reformation of the lives both of themselves and of their inferiours, for it was needfull that *Abimelechs* servants should know, that *Sarah* was *Abrahams* wife, least they or some one of them should thinke of taking her, when the King had left her, if they had remained ignorant of her condition. Rulers therefore must shew unto their inferiours the danger of sinne and what is sinnefull when the Lord hath made them know it, that they may be an instrument of keeping them also from evill deeds and from the punishment of them. Learne we all of this man to tender the soules of our servants and inferiours, and to reveale to them such things as God hath taught us, that they may be preserved from sinne as well as our selves. And take heed of being carelesse to shew them the good and the evill way, that they sinne not through our default, because we have not duly instructed them. And let inferiours also learne to receive such instructions with holy feare as the servants of *Abimelech* did, that the words they heare may prevaile to keepe them also from wickednesse.

3. He admoni-
sheth *Abra-
ham* and *Sa-
rah* of their
fault.

And now let us see his carriage to *Abraham* and *Sarah*. And first hee doth admonish them both of their fault, and that not with a kinde of discontent and frowardnesse (as before *Pharaoh* had done) shewing rather that he was sorrowfull he might not have *Sarah* then that he had attempted so farre as he did, but in gentle and yet plaine manner, saying, *What hast thou done unto us?* and againe, *What sawest thou that thou hast done this?* His reproofe is sharpe enough, and yet as appeareth afterwards, it was mixed with gentlenesse. So, it is a good thing if our Brethren have sinned against us, to call for them or goe to them, and to demand what ground they had or what inducement

ducement to sinne so, and to let them understand, that the things they have done were such as ought not to have beene done, especially if they have gone about to draw us to sinne, or to occasion us to rush unwittingly into sinne, that so wee may bring them to repentance, or at least free our selves from being partakers with them in their finnes. So did he deale with *Sarah* too, but not with the like earnestnesse, for he considered the fault was chiefly *Abrahams*, who had confessed that shee did it at his entreaty, and therefore hee doth alone intimate a chiding to her, saying, *thy brother*, and adding good counsell, *He is to thee a covering of the eyes to all that are with thee, and to all others, verse 16.* and it is added, *for shee was reprovved*, meaning, that hee intended to reprove her, and that shee did take it and was touched with it as with a reproofe.

Let us resolve to behave our selves so to our brethren, even to tell them plainly, but yet gently of their faults, and that with more or lesse earnestnesse, as they shall appeare to have beene more or lesse faulty. Some warmth must be in a reproofe as here, but it must not be scalding hot, words of reviling and disgrace they scald as it were, but words that tend to stirre up the conscience to a due consideration of the fault, they be duely warme and tend to make the physick worke the more kindly. If any have done otherwise, either hiding the matter in his heart and so nourishing bitter dislike and alienation of affection from one that hath wronged him, or else opened his mouth in a kind of rage, and used taunting and railing speeches, he must be sorry that he was not as discreet and loving as *Abimelech*. To forbear reproofe of another, or to doe it with bitterness of wrath be too common faults and withall very blame-worthy. The one shewes want of love, the other of wisdom, and in both we wrong our brother, in not taking the right way to helpe him out of sinne, and wrong our selves in making our selves at least in part guilty of his sinne. Be not you faulty in either of these kindes hereafter, but learne in plaine and milde manner to deale with them that have done you injury, and let those that have done wrong learne of *Abraham* duly to accept of such reproofes.

Another vertue in *Abimelech* is, that hee doth not alone restore *Sarah*, but also makes amends to *Abraham*, and yeelds a kind of silent confession of his fault, and shewes a desire of making satisfaction, by giving him gifts; for *vers. 14.* It is said, *he tooke sheepe and oxen and men-servants and women-servants and gave them to Abraham, and restored Sarah his wife.* See a good duty here, wee must not alone surcease to wrong our brethren for future time, if either ignorantly or otherwise wee have begun to doe them wrong, but if the wrong be manifest unto them, we must even make them some due satisfaction by words, or deeds, or both, chiefly, if the injury have beene done wittingly and willingly. Thinke not that you have done
enough

4. He not onely restored *Sarah*, but also satisfied *Abraham* in some sort.

enough in forbearing to doe evill to any man, but if the evill have beene evident unto him, O make also some good amends to repaire the wrong, and to doe him as much good in some other kinde as you have done him hurt before. That so you may declare your selves as well sorry for the former offence, as carefull to offend so no more, and may make it appeare you cease to be injurious in part out of love to your brother, as well as for any other consideration, and may by that meanes make the pardoning of the wrong more easie to him, and helpe to put charity and kindnesse into him, which the receiving of wrongs will goe neare to banish away, if some such care be not used to restore it againe. But he that either continues in a course of injuriousnesse, or else barely breaketh it off without some demonstration of his sorrow for the fault and good affection to the person offended, hath not yet fully reformed himselfe though he have ceased to doe evill any further.

5. He granted
Abraham liberty
to dwell in
his countrey in
any place.

Another commendable thing in *Abimelech* is, that he doth not thrust *Abraham* away in a chafe as *Pharaoh* had done, but hee grante h him liberty to dwell in his Countrey in any place that shall seeme good unto him. Learne of him not to be so displeased with any man for a fault committed by him, especially if it be done out of weakenesse, feare, or the like distemper as to cast him off, have no more to doe with him, or the like; but still to hope and thinke well of him, especially, if hee doe confesse his weaknesse as *Abraham*, and to affoord any due courtesie and kindnesse to him; over-harshnesse towards others for faults which we finde in them, is a signe of uncharitablenesse and pride. It shewes that we doe not duely perceive our owne faultinesse and aptnesse to some other as bad sinnes, yea perhaps to the very same sinnes, and that wee doe not beare a tender compassion to them, because wee have not a right knowledge of our selves. Compare the dealing of *Pharaoh* before observed and *Abimelechs* carriage here noted, and what your consciences tell you was the more commendable and approveable, that imitate.

6 He takes notice
of Gods goodnesse
to
Abraham.

I come to the last good deed of *Abimelech*. He takes notice of Gods goodnesse to *Abraham*, saying, Chap. 21. ver. 22. *God is with thee in all that thou dost*, and therefore accompanied with his principall Officer, one *Phicol*, goes and intreates *Abraham* to make a league of amity with him, as you may reade in the Story, and when *Abraham* told him of a well of water which was taken from him by his servants, hee excuseth himselfe, that he never knew of it before, and so willingly restoreth the well and confesseth *Abrahams* right to it, by taking the Ewe-lambs, and consenting to name the well *Beer sheba*, that is, the well of an oath, because they swore there each to other.

It is a good thing to observe the goodnesse of God to his people, thereupon to think well of them and to desire to live in amity and peace with

with them. Why should not wee have our eyes open to see Gods blessing going along with men? and when wee see it, why should wee not rather love them and wish their friendship, then beare an evill eye towards them and maligne them. It is a signe of some goodnesse to acknowledge, that God is the Author of all good successe to mens affaires, herein wee give him the honour of being the ruler of the world. And it is a signe of some good will to men, when their prosperous estate makes us rather like them and joyne friendship with them, then stirreth up grudging and repining at them. Surely *Abimelechs* carriage giveth us some probable grounds to conceive, that himselfe was a holy man, in that hee shewes some knowledge of God, and good affection to so good a servant of God. Let us goe a little further, and strive to interest our selves into Gods blessing on the godly, by following them in godlinesse. But let his willing restitution of the Well which his servants had taken away by violence, teach us also not to beare out the servants or people that are under our government in any unjust carriage of theirs; yea rather, so soone as wee come to the knowledge of their naughty carriage, let us cause them to amend and to repaire the wrongs that they have done. A mans servants faults must not bee imputed to him, till it bee knowne whether hee be privie to them or not, but if when hee is informed of them, he be carelesse to see them amended, now is himselfe as guilty of the sinne as his servants were before. Thus you have the faults and vertues of *Abimelech* so farre as I could note them out of holy Writ.

Consider now what benefits God bestowed upon him. First, hee made him a King. In those daies it is evident that Kings were not rulers over so large dominions as now they be; of old the chiefeest ruler over one or two Cities and the territories about it was a King, as in the land of *Canaan* there were 31 Kings, and the five Cities of the plaine of *Sodom* and the rest had each of them severall Kings, and yet there were some Kings that raigned over whole Countries as the King of *Egypt*, but in it selfe considered, it is a favour of God to preferre a man unto the honour of a King, as the Scripture prooveth in saying, *a diligent servant shall stand before Kings and not before those of the meaner sort*; If to be in favour and account with a King, be a thing fit to be promised as a reward of diligence, much more the enjoying of a Kingdome, therefore God upbraides both *Saul* and *David*, when he would sharply reprove their sins, that he had made them Kings over his people *Israel*; for Kings have likely, riches, honour, and authority, by the two former of which they may partake of much comfort themselves, and communicate much also to their friends and kindred, by the latter they may bring much honour to God, and much good also to men in establishing true religion and justice: Now God hath not pleased to make any of you Kings, but he hath made some of you richer and greater then others,

His benefits.
1. God made
him a King.

Pro. 22. 29.

others, as I may say little petty Kings in your places. Beware you pervert not this goodnesse of God, by making your wealth and power a meanes of swelling your hearts with pride, and imboldening you to wrong and oppresse others, and furnishing you with instruments to serve your owne lusts, for the such abuse of these benefits will turne them into poyson, as it were to your soules, and cause that they shall serve at length for the same purpose which *S. James* saith, *the rust of the rich mans treasure shall doe, even to consume your flesh like fire*, and to bring upon you greater damnation in another world, to be preferred before this more then an inheritance is before the lease of one alone yeere, none shall suffer so much torment and unhappinesse as those that have played the untrusty subjects to God, and made their high places a weapon to beare out their sinnes. But take notice of God in your Eminency in this present world, and labour to be so much more thankefull and obedient to God, and serviceable and profitable to men; and then shall preferment here bee a meanes of enlarging your joyes hereafter too. O happie is hee, that shall be great in Heaven as well as on Earth, by his well employing of his earthly greatnesse, and you that cannot be great here, yet strive to attaine a Kingdome, and here too in a spirituall fence. Labour to bee Kings over your selves, in establishing the Kingdome of grace in your hearts, that you may bee Kings hereafter, and that in farre greater glory and happinesse, then the greatest of all earthly Kings either did ever or ever could enjoy: the meanest Christian may get the Kingdome of grace and of glory, as well as a *David* or a *Salomon*.

2. God kept him from committing a sinne which hee would have committed.

Another benefit wee must observe, the Lord by his providence kept him from committing that sinne which else hee would have committed, but indeed of meere ignorance, for his heart was upright with God so farre that if hee had knowne it hee would not have committed it. So the Lord tels him, *therefore I kept thee that thou shouldst not come neere her*, meaning *Sarah*. It is a great favour of God to preserve a man from sinning by his providence, I meane, to order things so, that hee hath not opportunity or freedom to doe such things, as else hee would commit, because hee doth not know them to bee sinnes. And this is one of the graces that God doth shew to those whose hearts hee findes upright with him. O strive to get sincerity of soule, that hee which seareth the heart, may vouchsafe you the same goodnesse, but if you bee hollow and guilefull, the Lord may and will justly punish you by giving you over to great offences. And if any man finde, that God hath restrained him from doing some wickednesse which hee did not know and therefore should have done much more which hee did know and would have done, he must blesse the name of God for it with heartiest prayers. Hee that was in likelihood afore hee knew of it to have falne into some

some great pit, or other like danger, travelling in the night, and findeth in the morning how neere he came to mischief, and yet escaped the same, is either very blockish and prophane, or else hee must needs lift up his heart and eyes, and hands to Heaven, and magnifie the name of God that caused him to scape, so much more must wee doe, if when wee were in a forwardnesse to runne into grievous offences, the Lord hath used some or other meanes which our selves did not provide to restraine us from that evill. Spirituall preservation deserveth serious and thankfull acknowledgement as well as naturall.

Another mercy of God is, that hee revealed himselfe unto him in a dreame by night, and declared his will by a commandement, promise and threat. I doe not reade of such a kindnesse afforded to any wicked man, except it were to *Balaam* the false Prophet, which was done not in favour to him, but unto *Israel*, that hee might not dare to curse his people, therefore am I conceited, that *Abimelech* was a godly man, especially because the Lord doth please to talke as it were in so friendly and familiar a manner with him, as if hee had not beene a stranger to God, but rather of inward knowledge. You shall finde if you reade the dreame, a kind of lovingnesse expressed on Gods part, and a kinde of dutifull boldnesse on *Abimelechs*: so that for my part, I have a very good opinion of the man, and thinke that the feare of God was in the King of that people, which were themselves so wicked, that good *Abraham* said, there was no feare of God in them. But the favour affoorded him is this, he was taught of God his duty by a dreame; Dreames were one of the ordinances whereby God did reveale his will unto men in those times: *Pharaoh* was shewed a thing in a dreame, and so was *Nebuchadnezar*, but God did not appeare unto them and speake to them in dreames, this was an ordinance of his I say, in which most times hee used to teach good men. Now this was a note of Gods kindnesse to *Abimelech*, that hee so taught him and not by heavy plagues, as hee did *Pharaoh* King of *Egypt* forementioned. How much more mercy shewes the Lord to us, to whom hee shewes himselfe in the word, and in the preaching of it, whereby wee are taught our damnable estate, and shewed the meanes of escaping it, and called upon with continuall threats and promises to use those meanes, let us pray to God to worke upon us by these his ordinances, that they may winne us to obedience in a thorough reformation of life, as *Abimelech* was wonne to reforme this one fault, and then happy shall wee bee. But if wee imitate the naughtinesse of *Israel*, and harden our hearts that wee may not hearken, then shall this mercy aggravate our sinnes, and wee shall onely have this fruite of it, wee shall know there was a Prophet amongst us, when those greater fearefull punishments befall us which were former-

3. God revealed himselfe unto him in a dreame by night.

ly threatned against us in the word. Bretheren, God doth not please to speake to men now in person by dreames, but hee revealeth his will by Pastors and Teachers, speaking in his Name. Hee hath employed mee to you this thirty yeares well neere, to informe you that you are but dead men, because of the sinnes you have gone a whoring after, and to threaten you with death if you refuse to leave them, and encourage you with promise of life. upon your converting and amending, O when will you hearken as this man did. I beseech you before you come to Church to heare, take some time to beg of God the assistance of his Spirit, to make you obedient hearers, and then blessed be your eares that heare.

God speedily
removed his
chastisement.

Another benefit afforded to this King *Abimelech* was this, that hee found God as favourable to him as could be, in a speedy removing of the chastisement which was sent upon him because of *Sarah*, viz. the barrennesse of all his family, for it is said, *vers. ult. that God healed Abimelech, his wife, and his maides, and his hand-maides, and they conceived, for hee had fast shut up every wombe in the house of Abimelech*, by which it may bee thought, that God sent some gentle sicknesse upon him, by which hee was disabled from comming neere to *Sarah*: Now so soone as hee did reforme the fault, the Lord heard the prayer of *Abraham*, and cured him and his house. This is a great favour of God, to make hast to our deliverance, and very quickly to heare our owne prayers, and the prayers of others made for us, and instantly to remove the miseries which did lie upon us; for if the long lying on of a crosse bee tedious and heavy, because of the much sorrow it bringeth, and many complaints it wringeth from the mouth even of good men, saying, *Lord how long?* then surely freedome from all that anguish must bee received as a point of great grace. O my Bretheren, doe you imitate *Abimelech* in the speedy mending of your faults, that the Lord may also favour you so much as to remove your crosses quickly. If iniquity bee in your heart, put it from you, and remoove it out of your tabernacle, and then *your light shall spring as the morning*, as one of *Iobs* friendes speaketh to him. But when we linger and holde sinne under our tongues, and are loath to cast it away, no wonder if God doe take us in our owne nets as it were, and make sorrowes and crosses linger as much upon us. Make hast to obey God and amend your lives, that he may also make hast to heale. These be *Abimelechs* mercies.

Job. 11. 14, 15.

His crosses,
God stroke
him with sick-
nes and weak-
nesse and his
women with
barrennesse.

The crosses that the Scripture telleth us of, are no more but one onely, viz. God did strike him with sicknesse and weaknesse, and his women with barrennesse, and this crosse was rather sent upon him, as a mercy to keepe him from touching *Sarah*, then in anger or displeasure against him. Sicknesse of a mans person, wife and family are crosses, but sometimes the Lord doth send

send them upon men in favour, to prevent divers finnes, which else hee knowes they would have committed in that time, if health had continued. Let us not murmure against GOD because of such crosses, but rather take notice of his goodnesse in the same, especially in point of sicknesse, if it linger upon us, and thinke thus with our selves, how many finnes might I have runne into, if this bodily feeblenesse had not kept mee within dores. And when wee bee sicke or otherwise affected, let us turne our thoughts round about us, to finde out if any such thing be, some sinne that wee should have runne into but for such prevention. See if thine heart have not harboured some unconsidered fault, and further the health of your bodies, by turning sicknesse into purging phyicke for your soules. So have we finished the example of this King.

Somewhat about that time, there lived foure Kings, whose names are recorded in holy Writ, but nothing at all for their praise. Their names were, 1. *Amraphel* King of *Shinar*, that is, as it is thought, of *Chaldea*, or *Babilon*, where it may seeme that *Nimrod* erected a Monarchie, and it may bee that this man was some successor of his or one of his Posterity, and would needes enlarge his Monarchie so farre as the land of *Canaan*, with whom was joyned *Amoch* King of *Elkasar*, *Chedarlomer* King of *Elam*, and one *Tydall* King of *Nations*. What these Kings were? or whether mentioned in Heathen Stories or not, it matters not to enquire. But here they are patternes of unjust violence in Warre. They had the keener swords and therefore would make themselves Lords over other Kings, and compell them by brunt of Warre to receive their yoke and acknowledge some Homage. Nothing more usuall then for potent Kings to make at least unnecessary Warres for their growth in greatnesse, many times they doe not so much as alleadge a shew of title, but their owne ambition is the ground of their plea, and sometimes they pretend most frivolous titles. So doe they disquiet themselves and others, and cause much innocent blood to bee shed, almost inforcing their Subjects to become wilfull murderers.

Four Kings.

They were violent.

Wee must blesse God that hath caused us to live now a good time under peaceable Princes, and must inforce our prayers to God begging the like mercy still. The Conquering side is often more miserable by sinning, then the conquered by slaughter or captivity. But God doth use these great Cockes of the game as instruments of his Justice, to punish the naughtinesse of those that abuse peace, and become more wicked by so great a benefit. Let us learne to take heede of wickednesse, that the God of Heaven may not also make us a prey to violence and ambition. And though you bee not Kings, to whom I speake, yet I pray you take heed that you runne not into the same fault,

Their maine
sinne was tak-
ing Lot a-
mong the So-
domites.

that these Kings though not in so high a degree, use not injustice and injuriousnesse and violence so much as your lower places will suffer, a Weefell is a ravenous beast as well as a Lion.

But the maine sinne that these committed, and which brought upon them their ruine was this, that they would needs take Lot among the *Sodomites*. Suppose the *Sodomites* did owe them Homage, and gave just cause of quarrell, yet was Lot no *Sodomite* nor Patron of their rebellion. They should have spared him, that never had beene their subject, nor done them any wrong at all: Indeed if Lot had gone to Warre against them, and involved himselfe in the *Sodomites* evill cause (if their cause were evill) hee was justly taken captive with them, but the briefe narration seemeth rather to intimate otherwise, Chap. 14. verse 11, 12. *They tooke the substance of Sodome, and their victuals and went their way, and they tooke Lot also and his substance*, for hee dwelt in *Sodome*, intimating as I said, that hee was taken not in the battell, but in the spoiling of the City afterward: but you see what is the manner of insulting conquerours, they sweepe away all they meete, and every thing and person shall bee good bootie that lies within their reach, but they smart for this spoile; for hence was *Abraham* justly occasioned to put forth his courage for the reskue of his Kinsman, and so were they deprived of the whole victory, because they spared not a man whom they should have spared. It often falleth out, that one act of injustice looseth much that otherwise was justly gotten. Beware of swallowing ill gotten wealth, it hath a poysonfull operation, and like some such evill simple in the stomacke, will bring up the good foode together with ill humours: It is said the King of *Sodome* had rebelled, so intimating a kinde of justification of the Warre with him, but it is not said that Lot had rebelled, and therefore they should not have seized on him for the *Sodomites* sake. Use justice and take nothing from any man that is due unto him, neither punish any without right, chiefly touch not a good man that feareth G O D, unlesse his faults require that hee bee made to smart for them: G O D can beare the carrying away Captive of many *Sodomites* rather then of one Lot.

Now consider how God humbleth these great and insolent Conquerours, that carried all before them, hee armes *Abraham* against them with so much wisedome and valour, that hee sets upon them by night and discomfits them, afore they could well tell who it was that fought with them. So it falleth out often, that God doth beate farre greater armies by the farre fewer: Hee that feareth God and hath a just cause, neede never bee discouraged from battell, because his companies are but few. The God of Warre whom the Scripture calls a *man of Warre*, carries victo-

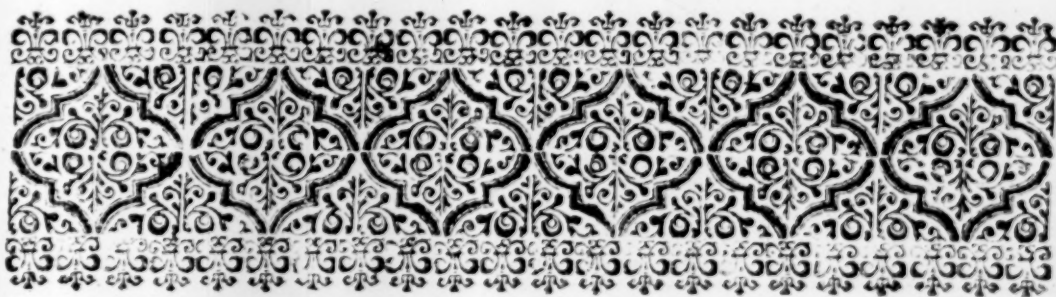
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ry to that side where hee pleaseth to joyne, and tell mee if hee have not most times given the greatest victories to his servants, when their enemies power was such as farre surpassed theirs.

Some trust in bow and speare, but hee that maketh mention of the name of God, he is in best possibility to become a victor. Take heed of making God your enemy, that maketh one man to chase ten, and ten to flie before one.

(* *)





THE FOVRTEENTH E X A M P L E. O F The Sodomites.



Where we come along in *Abrahams* time to the *Sodomites*, Concerning whom the Holy Ghost found nothing so much as like to any vertue, which might be commended or imitated in them, unlesse perhaps, it may have a little relish of vertue that the King of *Sodom* after *Abrahams* victory over the foure Kings, *Gen* 14. 17, 21. went out to meete *Abraham*, and willed him to give unto him the persons, and take the goods for a booty to his owne use. There may seeme to be a small shadow of gratitude in that hee was willing that *Abraham* should enjoy the spoile, but if wee consider the matter better, this will shew it selfe to be rather a vice, for first, hee doth not so much as thanke *Abraham* for his hazard and paines in fighting with those Kings, that had vanquished himselfe and his confederate Kings, and made Captives a number of his subjects, and also that whereas both persons and booty were all *Abrahams* by the Law of Armes, because he had wonne them in battell, yet he is bold to demand the persons as if they were due unto himselfe. Wherefore I cannot perceive any good at all in this King, or any of his subjects.

The Sodomites
had no vertues

Their faults in
generall.

But for their faults and vices they be many and great. The Holy Ghost speaketh of them in generall and more particularly. First in generall, *Gen. 13. 13.* that they were *wicked and sinners before the Lord exceedingly*, and *Gen. 18. 20.* *The cry of Sodome and Gomorrah is great and their sinne is very grievous.* Loe you may see in them, that the wicked nature of man is apt to become out of measure finfull, and to bring forth exceeding grievous finnes, and such as make a mighty cry in the eares of God, even as it were wearying his patience and challenging his justice for revenge. As a thing beginning to rot becomes exceeding rotten, even till it come to be very fitch and dirt, and a man beginning to tumble downe the hill, makes no stop till he come to the very bottome of the hill. For both Gods righteousnesse is offended and provoked to punish them for a presumptuous and wilfull sinne, by giving them over to their owne blindness and hardness, and to Satans power and temptations, and also Satan is earnest to thrust sinners forward in the pathes of iniquity, that if it were possible, hee might satisfie his hatred against mankind, by making them all as bad as himselfe, and also corrupt nature it selfe finding pleasure, delight, and content in sinne, is made more and more prone to sinne, and so proceedeth further and further, till the Lord shall strip them by opposing of his just vengeance, and cutting them off in the midst of their wilderace.

Learne we therefore to take heed of the beginnings of evill, and to license our selves to commit any sinne out of a conceit that it is small and little, or yet because wee meane to doe it but once, and then an end, for sinne once committed will quickly returne to tempt us againe, and will more easily prevaile to breake forth the second time then the first, and the third then the second and so forward. 'Tis not in a falling mans choice and power to stop himselfe when himselfe please, nor in one that is sinking in deepe waters to stay himselfe from sinking to the very bottome. And a little sinne doth but make way for a greater till at length there be space enough for the greatest of all to enter, yea harder it will be to abstaine from the fowlest and most grievous at the last, then from the very least of all at the first, presume not therefore to sinne out of any such conceit.

Again, if wee have sinned in smaller degrees of evill, or once or twice done amisse, let us make hast to repent and turne, humbling our selves and craving power and helpe against our owne naughtinesse, otherwise it is certaine, that extremity of the most horrible wickednesses will grow upon us, and wee shall become like them of *Sodome*, grievous sinners, and exceeding wicked before the Lord, and our sins also will grow so rooring, as to waken the Lord out of his slumber of patience and forbearance, yea and if God have stopped us in the paths of sinne, and not left us to the highest degree of wickednesse, we must acknowledge his goodnesse in keeping us from such excesse of naughtinesse, and beware of boasting our selves because wee are not starke naught; for did not a divine power restraîne and bridle corruption, and hold

hold it downe as it were by strong hand, there is no man in the world so civill and so moderate, but he would breake forth into the greatest exorbitancy of wickednesse, as the least coale of fire if it be nourished with fewell and incited with blowing, will undoubtedly breake forth into a consuming flame within a little space of time. If we be lesse evill then others, God is more good to us, not our selves more good in our selves. Every carkasse would breed wormes if it were not imbalmed or some way preserved from putrifying.

But now wee proceed to consider the finnes of *Sodome* more particularly. First, as wee finde them recorded by *Moses* in *Geneses*, next as the Prophet *Ezekiel* doth afterwards taxe them by way of upbraiding *Israel* with the same abominations. The first sinne noted in the *Sodomites* is, *Gen. 14. 4.* that having served the King of *Shinar* twelve yeares, in the 14 they rebelled. Those that have beene subdued by another Prince, and received the yoke of subjection at length, covenanting Homage and obedience (as in such case they alwaies doe to redeeme their lives by their service) upon such and such conditions, made betwixt the conquerour and conquered, are very weary of the yoke for the most part, and watch all advantages of making themselves free againe by rebellion, whensoever they thinke themselves strong enough to justifie and beare out their rebellions: but without doubt, this course is sinfull and unlawfull, because it is a manifest breach of an oath and covenant, which ought to be firmly kept amongst men even though a mans covenants be made to his owne disadvantage. Therefore was the Lord greatly displeased with *Zedekiah* the last of *Salomons* race I thinke, that sat on the throne of *David*, because he rebelled against the King of *Babell* *Nebuchadnezzar*, who had conquered the land and made himselfe King over it, for so saith *Ezekiel* the Prophet, *Chap. 17. ver. 15.* He rebelled against the King of *Babel* in sending his Ambassadors to *Egypt*, shall he escape that doth such things? or shall he breake the covenant and bee delivered? as I live saith the Lord God, surely in the place whose oath he despised and whose covenant he brake, he shalldie, and *ver. 18.* Seeing he despised the oath by breaking the Covenant when he had given his hand and hath done all these things, hee shall not escape. The Lord you see is offended with such a kinde of rebellion and punisheth it, because it is as you see a despising of an oath and breach of a covenant. For indeed this is the way to trouble the world and make warres everlasting: though it be a fault in a neighbour Prince without just cause and ground, to make Warre and conquer his bordering neighbours and bring them under his yoke; yet when God by his providence hath made him conquerour, and the weakenesse of the conquered hath drawne them to subjection, and now covenants and agreements of peace have beene concluded upon, the breaking of the covenants doth violate the rules of truth and faithfullnesse amongst men, and breeds new troubles and broyles there, where might have beene much peace and prosperity if they would have beene contented to have borne the yoke; as *Jeremy*

Their finnes
in particular.
1. They rebelled.

is wished to command the Kings whom *Nebuchadnezzar* had conquered that they should doe, *Chap. 21. 2. --- 9.* The Lord then, that is a lover of truth and peace, doth not likely leave such rebellions unpunished.

This therefore must cause us to detest much more, as a much more plaine and fearefull crime, the sinne of rebellion, against those more rightfull Kings and Princes, to whom we owe more subjection, as being both naturall borne subjects, and also having tyed our selves by an oath of allegiance and loyalty, for the more confirming of us in our duty, and stronger tying our consciences to it. And the Pope that taketh upon him (for his owne advantage you may be sure) to dissolve and unloose such oathes, dispensing with them, and pretending to free mens consciences from the obligation of them, and from all danger of sinne by breaking them, carrieth himselfe exceeding wickedly, and is most extremely injurious to the consciences of men, and to the peace of the world, and most impudently bolde against the name of God, and the sacred and inviolable power of an oath. Bee you advertised, that this is to set himselfe above God, in undertaking to dispence with an oath taken by the holy name of God, which the Lord himselfe did never yet dispence withall, for hee that dispenceth with the conscience, must be Lord of the conscience, and hee that dissolveth an oath, must be greater then he that bindeth to the oath, and by the oath, and that is the living God alone, whose Name is invocated in an oath. Wherefore abhorre you this man of sinnes impious boldnesse, and learne also to abhorre all manner of rebellion, learning of *Salomon*, not to meddle with the seditious, but to feare God and honour the King, and shew all good fidelity and allegiance unto him for conscience. Rebellion against our Kings cannot be seperated from rebellion against God, and this also is like the sinne of witchcraft or Idols. If *Israel* must beare the yoke of the King of *Babell*, how much more every people of their naturall Liege, Lord and Sovereigne? And this is the first sin of the *Sodomites*.

Prov. 24. 21.

2 They merited not by their chastisement.

Prov. 29. 1.

Isa. 1. 5.

Jer. 2. 30.

The next is, that when the Lord did scourge them by the hand of *Amraphel* and his confederates, so that they lost the day, and many of them their lives, and the rest their liberties and their goods, and after delivered them againe by the valour of *Abraham*, they were not any whit amended by this chastisement, but their wickednesse continued still to make the same out-cry and shrill clamour in the eares of God, as he told *Abraham* before. It is a great wickednesse, not to profit by corrections; *Hee that hardeneth his heart being often re-proved, much more corrected, shall surely fall into mischief.* God complaines of *Israel*, *why should yee bee smitten any more? and againe, thy children would receive no correction.* It is a great provocation to a man against his inferiours, if he have punished them for any offence, and cannot finde them one whit amended. Incorrigiblenesse increaseth wrath in all superiours. For, first it is a frustration of their hopes and

and labours, and that is tedious. Secondly, it is a prooffe that the offender is utterly hardened in an evill course, and that doth stop the way against all further proceeding of clemency, and makes justice arme it selfe with vengeance, when mercy would be but abused if it should shew it selfe. Bee warned therefore to compare your owne selves with these *Sodomites*, and judge betwixt the Lord and your selves, if you also have not profited naught by his corrections.

I will presse the point upon you in respect of every mans owne particular, hath not God afflicted thee? made thee groane and complaine with losses and crosses, and more then one or two calamities, and yet after deliverance granted, you have returned to your vomit, and againe are become wallowers in the mire, even giving over your selves to the selfe same crime, for which your owne soules did smite you in your miseries, and told you plainly that for those very things the Lord sent those testimonies of his displeasure against you, so great is that aggravation of thy fault, and will cause the Lord to make his rods more smarting, and if future amendment upon future and worse crosses doe not come betwixt, to cut thee of and destroy thee at once, as here you see in *Sodome*. Indeed the most horrible abomination that they did publiquely live in, required so extraordinary and publike a punishment, but the particular fault of one particular man in a matter vile enough though not so loathsome, shall surely procure another and a forer chastisement, or else even utter destruction at length. Let this admonition enter into your soules, and move you to repent now of that hardnesse of your hearts, which causeth you not to repent upon a former adversity, or else be sure, that you shall treasure up wrath to your selves against the day of wrath, you that doe presently lie under any hand of God, set to the matter of finding out and reforming your offences, and be much more earnest with God to make the crosse profitable to you in that behalfe, then to remove it from your shoulders. And you that have come lately out of a crosse, and now are gotten againe into a large place, beware of forgetting the hand of God, let the present exhortation stirre you up to doe better then the *Sodomites*. Say in your consciences, was it not a great folly in them, and a just forerunner of their finall ruine? that captivity tooke away nothing from their finnes: why will you commit the same sinne which you cannot but condemne in them? They had no publike admonisher amongst them, that did continually perswade them to profit by that calamity, and putting them in remembrance of the lamentable condition in which they were, wished them earnestly to study reformation of life. God hath made you his people, hath settled his ordinances amongst you, and ceaseth not daily to remember you of your duty: without doubt your sinne in not being bettered by crosses, shall offend him 10. times more then that of *Sodome*, and you shall finde by experience, that the wilful-

wilfulnesse is the greater, by how much the meanes of reclaiming have beene greater.

3. They were
unnaturallly fil-
thy.

I proceed now to a third sinne, and that is their unnaturall filthi-
nesse, in offering to commit that foule crime of buggery with the
strangers that came to lodge amongst them for a night, and were but
men as they conceived by their outward behaviour, though indeed
they were Angels. Take notice of the lewdnesse of these, worse then
beasts, and learne to have it in utter detestation. First, the crime
it selfe. Secondly, the circumstances aggravating the crime.

1. The crime
of Sodomitic
it selfe.

The crime it selfe is that base and vile, and worsethen brutish wic-
kednesse, of confounding the sexes which God hath in the creation
distinguished. For he made the Male and Female, but these beasts
would needes so much as was in them, take away that so necessary
and usefull distinction, and would have abused Males as if they had
beenne Females, and turned men into women for the satisfaction of
their prodigious lust, and that not out of a kind of forced necessity,
because in the boyling of their unruly appetite there was not a woman
to be had, but meerely out of the sinfulnessse of their desires, which
made them take more delight in that which was against nature, and
leaving the naturall society of the woman, they flamed in their lusts
towards man-kind, and as they had no question wrought villanie
one with another, so now they would have violently committed
the same outrage upon others. This is an horrible sinne, forbidden
by God in the Law under paine of death, *Lev. 20. 13.* the Apostle
saith, *1 Cor. 9. that abusers of themselves with man-kinde, shall not inhe-
rit the kingdome of God.* If there be any light of nature left in a mans
minde, he cannot but see the wickednesse of this fact; for seeing
the Lord ordeined the conjunction of man and woman, for the im-
peopling of the world and multiplication of man-kind, it cannot but
be against nature altogether to power out lust in such a foule fashion,
as that it becommeth utterly impossible to attaine the proper end of
such meeting, wherefore they are carried brutishly after sensuall plea-
sure with averfenesse from the fruit that God and nature intend, which
doe give themselves over to this filthinesse. This is the crime of *So-
domitry*, so entituled from these Monsters of men that were the first
publike committers of it. But how ordinary it was in *Athens* and
Rome among both Latine and Grecian even Philosophers and men
accounted worthy and excellent? the Stories will not suffer us to be
ignorant. And *S. Paul* affirms, that the Lord of purpose to avenge
himselke upon their impiety, in not finding out his true worship, *but
changing the Image of the incorruptible God into an image made like
unto a corruptible man, and worshipping the creature besides the Creator,
did give them up unto uncleannesse in their owne hearts lusts, to dishonour
their bodies amongst themselves, and those that changed the truth of God,
that truth which concerned God and the knowledge of him, into a
lie, and set up images of him, did after put out the light of nature into
darknesse, and the naturall use into that which was against nature.*

Rom. 1. 23, 24.

Now

Now how should it come to passe, that any one indued with reason should grow so utterly unreasonable, as to preferre this filthinesse before that which is agreeable to the course of nature? Surely because when lust hath once taken possession of a man, and that he doth not finde his expected satisfaction therein, then the Divell inflameth his fancies to try new and strange wayes of contenting himselfe, untill he have multiplied his sinnefull inventions to the utmost, and spent himselfe in a fruitlesse pursuing of what he cannot overtake.

Now consider the severall aggravations of their sinne, First, in regard of the persons to whom they intended to offer this villanie, even men that came within their gates to lodge and seeke shelter from wrongs. Had they not filthy persons enough among themselves to please their libidinous fancies withall? but they must force honest and vertuous men to suffer such an indignity. Lust is ever the more blameworthy in exercising it selfe, by how much it useth more violence to effect its desire. It prevaileth by force worse then by perswasion, although wickedly enough either way, for here is a double wrong done to the same person, one of polluting, another forcing to suffer. Abhorre you all manner of impurities, but especially loath to give lust such an headstrong command over you, that it should compell you by force and strength to compell others to suffer your unchast offers. And if any man hath by wrestling, and striving, and might even overcome a resisting person, let him bewaile the sinne the more, because it is the greater, else the Lord will violently punish him, that violently abused another.

Againe beware of offering hard measure to a stranger, the more helpless any man is, the more charity commandeth to pity him, the lesse to wrong him: especially to be so madded with lust, as that a man should impure one with filthy assayes whom he never saw before, this is to shew a most licentious and unsatisfiable humour, that is not contented, unlesse beast-like, it may have any it sees at any time. That lust will know no bounds which is carried after every stranger, and it is the property of lust, when it hath overlashed more then it ought, to disdaine all bounds and limits. Perhaps these Angels appeared in the forme of very beautifull young men, and that might cause the filthy *Sodomites* to cast libidinous lookes upon them, but howsoever it was, lust doth not confine it selfe alwayes to beauty, it is of a raunging humour and loveth variety, and might it have all in the world but one, it would not be pleased without that one also, as other desires in their kindes are infinite and insatiable.

Another aggravation of their wickednesse, is from the persons that committed it, not one vile fellow, or three or foure companions in villany, consented together to act such a hideous part, but all the men of the city, ould and young, all from every quarter assembled together, by which it is manifest, that the City was universally corrupted, and that there was not a civill honest man left amongst them,

V

but

2. The aggravations of this sinne.

1. In respect of the persons to whom they would have offered this villany.

2. In respect of the persons that committed it.

but all were turned abominable buggers, and did take pleasure either to act that filthinesse themselves or to see it acted by others. It is a fearefull thing, when such grievous crimes grow common, when all commit them or like of them, none reproveth, none opposeth them, but every one makes another worse then he would be, and no man will thinke that wicked, which is done by each man in the towne or countrey, as well as by himselfe. Men follow sinne amaine, when they swimme downe the streame of example unto it; they make themselves bold to doe what all doe, and can hardly make themselves beleieve they offend in going with the heard as it it were, O let us resist the overgrowing of sinne, the overspreading of all, that it be not as a spreading fretting leprosie: Seldome is it, that hideous finnes grow common, but that some common vengeance followeth, and yet you see the nature even of the worst finnes to be such, that they will spread themselves by little and become univerrall diseases, and when every man hath them, none knowes how to be ashamed of them, or careth to cure them.

But see here the old decrepit goates, that were now scarce able to see or heare or wag abroad, yet these had as lustfull mindes as the youngest there, and what they could not act because of weakenesse, yet the strength of their unmortified lusts did make them delight to behold, and attempt to performe so farre as they could. It is not age that will quench lust, this fault striketh in the fancy and will not be cured by bodily inabilities, they can love to speake wantonly, and to attempt this worst of evill, that yet are impotent through age. But ah, it is a most undecent thing to see the finnes of youth prevailing in times of age, it were monstrous to behold greene apples on a tree in winter. If the frost of age cannot nip the blossomes of libidinous desires, how great was that heate! who can thinke that he is at all mortified in other things, where nature affordeth lesse helpe, that hath not prevailed against the things that should even die of themselves. But it is sure, that length of time will not conquer his hatefull passion, unlesse grace be granted from above, the elder adulterer is the most neighing, he desireth so much the more, by how much he can effect lesse, as you see it in some kind of creatures whom the knife hath caused to cease to be perfect males. O if any old man amongst you have a wanton heart, head, hand, tongue, and gives himselfe to please himselfe with dalliances, and lascivious gestures, words and carriages, let him be exceedingly abased in himselfe, the consideration of ones ancientnesse makes the least attempt in him more loathsome, then any act in a young stripling, so long as one is carried with the fervour of youth to such offences, there is hope that age will temper, but in whom these fires continue sparkling, when his body is little warmer then a dead carkasse, what hope can be conceived of his amendment? what charity can thinke that hee will ever bee chaste? for hee is not chaste that cannot, but hee that will not be lascivious.

But

But see here young men as well as old, the Holy Ghost nameth not alone men come to the vigour of their youth, but even the younger youths that were scarce past child-hood, these also learnt of the elder, and it pleased them to be present where filthy deedes were done. Verily, child-hood will soone receive the infection of lust, and there is scarce a sinne that will shew it selfe more early in imitating those evill speeches or actes it heares or sees; young ones will drinke in this poison greedily, and will shew that themselves are of kinne to the elder, by bending the same way. How carefull therefore should elder persons be, to forbear all such wordes and carriages before these buds, as may begin to season with evill too too timely? and why should any be so naught as yet some parents have beene, to delight to teach their children libidinous songs and carriages? some love sinne so well, that they delight to instruct young ones in this foule and obscene trade. Hath any amongst you spate out this venome in the presence of young ones, to make them sooner wicked then else they would? O how very great is his sinne, whose filthinesse will live in another when himselfe is dead. A man hath more cause to bewaile the contagion of his lust in this kinde, then the lust it selfe in himselfe, he may kill it by repentance, but what will he doe to stop the contagion in another.

Againe, the fault is exceedingly aggravated from the manner of doing. First, they carried themselves most impudently in this matter, they stucke not to tell their minde plainly, *bring them out to us*, say they, and they doe not pretend any honest errand, nor will so much as goe about the bush a little to shelter their naughtinesse, till opportunity served to put it in practise, but as if it were the most honest occasion that might be, they proclaime, *that wee may know them*. The Holy Ghost abhorreth turpitude of speech, and therefore delivers their meaning in a modest phrase, but whither they affected any such modest vaile of speaking, its greatly questionable, at least it is more probable, that those which would declare their mindes so openly and so loudly, would utter it also as broadly, for shame is the onely pull-backe to these kinde of loose speeches. Men feare to speake grossely, because they would not be thought so vile as to delight in filthinesse, and he that would be knowne to intend such a leudnesse, no question but he would also please himselfe in the worst phrases he could invent.

Impudency in sinne, especially in this sinne against which God hath pleased to arme corrupt nature with some degree of shame; for were it not a matter of reproach to offend in this kinde, how few would live chastely in their younger and wilder dayes? nay scarce in their elder. Mens credit is dearer to them then their soule, pleasure would conquer conscience in those in whom it cannot conquer vaine-glory: but I say impudency in all sinnes, chiefly in this sinne, doth make it out of measure wicked: *they cannot blush*, saith the Prophet, *they declare their sinne like Sodome, they know not how to be ashamed when they*

3. From the manner of doing it.

Isa. 3. 2.

had done evill. It is a signe that a man hath stript himselfe of the nature of a man when he begins not to be ashamed of sinne especially not of this sinne. A beast hath not the understanding to discern the turpitude of evill, therefore he cannot be ashamed, so the shamelesse is turned into a very beast, having lost the sence of good and evill: such a one, if any, hath gotten to himselfe that which is called a reprobate minde, a minde that cannot trie or proove things, that can put no difference.

Therefore learne to preserve shamefastnesse in your selves, and to know how to blush, it is the colour of vertue in the younger sort, which should onely therefore be separated from elder persons, because they should then be more perfect then to say or doe things that might occasion it, else impudencie in vice is the more loathsome by how much the head is grayer; Indeed want of store of blood will not give so red a hue to the cheekes, but if an old man be not more confounded within himselfe for his wickednesse then a younger, it is a signe that his age hath profited little in ability of judging, and discerning evill from good and good from evill. If any amongst you finde himselfe to have a brazen fore-head, that is never a whit abashed at the doing of evill, chiefly of wanton deeds, that he cares not much who sees or knowes, what dirt is harboured in his minde, he is neere neighbour to a *Sodomite*.

But as they did it impudently, so most wilfully, for when *Lot* by loving dehortations, and (as any but a brutish person would have conceived) offers of that which might have better contented them, then that which they propounded (even his owne two daughters virgins) yet they grew disdainfull towards him, stand farre off or beyond, the word is, *approach beyond*, as much as in our phrase, *get thee farther off*, and accusing him of great insolencie, that being a stranger would needs make himselfe a Judge, (He takes upon him as a chiefe ruler in the conceit of a wicked man that seekes to drive him from his sinne) they fall to threaten, that they will deale worse with him then with them. So gentle words did rather exasperate them, then any thing mitigate their eagernes, therefore the Angels pulling in *Lot* unto them into the house, strike the men with blindnesse, a kinde of giddinesse of braine and dazeling of eyes, like to those that have fed of some kinde of roote that makes them little lesse then wilde and mad for the time, they could not finde the doore by groping, and yet continued still to wearie themselves by groping after it.

Here is the greatest obstinacy and wilfullnesse in sinning that could be imagined, when not alone no loving dissuasion could withdraw their mindes from such a shamefull attempt, but even the heaveie and immediate hand of God was unable to pull them backe from continuing in their horrible and outrageous onsets. God might by force hold them from doing the evill, but from indeavouring to doe it nothing would hinder; to be so hard-hearted in a sinfull course, that neither words nor blowes will so much as interrupt a man in his naughtinesse,

naughtinesse, or cause him to turne a little aside, or make a little stop in it, but that he rusheth like a horse into the battell, plunging himselfe in it like a madman running to drowne himselfe, and with violence striving to rid himselfe of them that seeke to hinder him from working his mischiefe, this may seeme as high a degree of sinning, as that of the *Sodomites*.

O take heed that sinne lay not so fast hold upon you, let it not be so absolute and mighty a commander. I pray you examine yourselves, whether you have not sinned grossely, boldly, wilfully, and obstinately in some other kinde, as the *Sodomites* in masculine lusts, at least whether you have not discovered the same faults in lesser degrees, and know that more deepe remorse and wounding of heart is necessary to be sought after by all men for sinnes that have so many weights at their heeles to make them heavier. They must rend our soules more, which are laden with such considerations, Was not the sinne grosse? Yes. Did I not commit it presumptuously? Yes. Did I not commit it shamelessly? Yes. Did I not commit it wilfully? Yes. Did I not persist in it against dehortations? Yes. Was I so furious that some strong hand of God befalling in the instant could not hinder mee? Yes. O then how *Sodomiticall* was this sinne, and how should I wonder that I should so farre surpass all bounds and breake all bands as to commit such a crime in such a manner.

But here is one fault particularly to be noted in *Lots* sonnes in Law, their Father sought to get them out of that place, and so out of that plague, and therefore by commission from the Angels, went forth to them, acquainted them with the perill and besought them to save themselves, they count his words no better then the doating dreames of an old man, and will not be mooved at all, unlesse it be to laugh at him, and so they burne with the other *Sodomites*, because they would not beleve their danger. Thus doe men yet still pull perdition on themselves, the Ministers of the Gospell preach to us to the same purpose, that *Lot* did speake unto his sonnes in Law. Come out of such and such a sinne, for God will surely destroy the committers of it, and what successe doe we meete withall? After many an houre bestowed in seeking to make men see, that if they doe such things, they shall not inherit the Kingdome of Heaven, but shall fall into the Lake that burneth with fire and brimstone, wee have no other fruit, our words appeare to them as if they were the words of one that mocked or were in jest, they will not be made to thinke that any such danger is neere them. Tell mee, I beseech you what you thinke? might not *Lots* two sonnes have escaped this fire of *Sodom* if they would? What was the cause of their perishing, but because they would not beleve their Father in Law? also they might have left the City with him and escaped the brimstone. Surely beloved you shall be able to alledge nothing at the last day to make your destruction more tollerable, for why doe you perish but be-

The sinne of *Lots* sonnes in Law, they would not be ruled by their Father,

cause you will not give credit to the threats of God: and labour to leave all sinne which you may as well indeavour to leave, if your wilfullnesse did not hinder, as *Lots* sonnes might have left *Sodom*.

If you say, we could not beleevethose words.

I answer, true, but even as these wretches could not beleevethat their Father, because by hardening themselves in evill they had made themselves obstinate against every thing that crossed their carnall desires. It is a fearefull sinne Brethren, to be no otherwise affected to the threats denounced against your sinnes by Gods Ministers, then as these gracelesse young men, even to thinke them but words of sport, counterfeited words which have no truth nor substance in them, but were very mockery and scoffage: so thought these foolish fellows, but in the morning they were made to feelee what they would not beleevethat midnight; when they scorched in the flames, they in vaine repented their ill entertainment of their Father in Lawes speeches and perswasions, and to no purpose wished that they had beene over-intreated by him. A number of you live in the selfe-same sinne, hee that threatens hell-fire and destruction against you, for your drunkennesse, filthinesse, revenge, worldlinesse, is counted a mocker, an idle fellow, that knowes not what hee saith, but must say something when he is gotten into his Pulpit, and no more reckoning doe you make of it: but when death hath carried your soules to hell, then you shall too late accuse your owne folly, and wish you had hearkened with more beleefe. O accept these threats with faith, that they may draw you out of sinne and save you out of hell.

Other sinnes
of the *Sodomites*.

1. Pride.

The sinnes of *Sodom* related by *Moses* you have heard of. The Prophet *Ezekiel* by way of upbraiding *Judah*, relates some other sinnes together with this, as you may reade, *Ezek. 16. 49.* *Pride, fullnesse of bread, and abundance of idlenesse were in her, and in her daughters, and they strengthened not the hand of the poore and needy, and they were haughty and committed abomination before mee.*

Pride is a great
sinne.

Its nature fully
discovered.

First, the Holy Ghost telleth us of their pride, this is a grievous vice, pride of heart is a fearefull sinne. 'Tis like a great swelling in the body, which unfiteth it for any good service, and is apt to putrifie, and to breake and runne with loathsome and foule matter. So doth this pride disable the soule from any good duty, and at last breakes forth into most odious and filthy deeds that cause it to be tedious to God and man. The Scripture often condemneth it, and pronounceth heavie threats against it, *Psal. 73. 6.* a wicked man is blamed, because *pride compasseth him as a garment*, he weareth it upon himselfe as some faire and gorgeous robe of which hee is so farre from being ashamed, that he rejoyceth in it, and thinketh himselfe to be made more comely and honourable by it, and *Prov. 8. 13.* hee saith, *the feare of God is to hate pride*, amongst other things there named.

med. It must needs be concluded to be a fearefull offence, the hatred of which must needs arise from the feare of God. It is blamed in an Heathen Nation, *Ier. 48. 29. Wee have heard of the pride of Moab, he is exceeding proud, his loftinesse, arrogancie and pride, and the haughtinesse of his heart.* The Prophet saith of the Iewes too, *Chap. 13. 13. that hee will weepe in secret places for their pride.* And our Saviour reckoning up that abominable litter and broode of finnes which have their originall in mans heart, that is, his corrupt inward disposition, amongst the rest nameth pride, *Marke 7. 22.* And how much God hateth this vice, is evident by the threats which in his Word he hath thundred against it. *S. Peter saith, 1 Epist. Chap. 5. 5. God resisteth the proud,* hee sets himselfe against him as in an armie ordered for the battell, he is alwaies in the field as it were with his troopes ranked and ready to give the onfet and take every advantage of doing him mischiefe, *Salomon saith, Prov. 11. 2. When pride commeth then commeth a fall,* a man is apt to runne into most shamefull faults, and so to bring upon himselfe the greatest of all reproaches when once hee giveth pride the possession of his heart, and after, *Prov. 16. 28. Pride goes before destruction.* This sinne is a necessary forerunner of ruine, it is an Harbenger to note out a lodging place for misery and calamity, and *Chap. 29. 23. A mans pride shall bring him low,* truly low enough, even as low as hell it selfe, for must it not needes cast him low and low that maketh God his utter enemy.

It must be a loathsome vice, if wee consider the causes whence it comes, and the fruits which it produceth. The roote of it is nothing but ignorance or follie or both; Ignorance is the not knowing of what one should know, Folly the not usefull considering of what one doth know, and were not the heart made starke blinde with one or both of these vices, it could never rush into pride. For so meane is a man in his very Creation that he comes of dust and nothing, and in his sinfull corruption, now much more meane when he is of his Father the Divell as the Scripture saith, nothing but the spawn of Hell, and a very bastard mis-begotten by the Prince of darkenesse, and subject to so many miseries here, and to such a weight of eternall misery hereafter, that if he were duely informed of this basenesse, and did rightly beleve it, and consider of it, hee could not possibly be puffed up with a good conceit of himselfe. But his high fancies are ever strong and working in him, when his heart is so filled up with darkenesse and blindnesse, that either he doth not at all or not certainly know these things. A drunken beggar will carry himselfe like some Emperour, and he cares for no man, because he hath not the wit to take notice of his owne basenesse. So it is with the proud man, so very a foole hee is that hee cannot instruct himselfe of his owne contemptiblenesse, and therefore he is apt to be lifted up in himselfe, now folly and ignorance be so vile things themselves, that no naturall issue of them can choose but be like themselves even sinfull and wicked.

Ignorance
what?
Folly what?

Luke 18. 14.
11. 23. 9.

Jer. 13. 17.

Againe, the effects of it are exceeding hurtfull, the punishments it causeth the Lord to lay upon men are great, as you heard before, he is a professed enemy to him, hee hath threatned to pull him downe, *Hee that exalteth himselfe shall be abased. God will marre the pride of men and staine their excellencie*, and he plagues them often in their bodies and states, by giving them up to such absurd carriages, as doe pull ruine upon themselves, and alwaies in their soules by giving them up to the hardnesse of their hearts, so that they be of all the most impenitent and irreformable, and therefore it is said, that when God will convert a man he covers his pride by chastisements, and when *Jeremy* chargeth the people to amend and give glory to God before his judgements come upon them, hee saith, *if you will not heare my soule shall weepe in secret for your pride*, noting that this filthy pride doth even stop up the eares against all wholesome advertisements. O how fearefull a vice is that which cuts off the way to all amendment, by turning away the eare from receiving instruction, the principall instrument of working amendment?

But it produceth many sinfull carriages in all respects.

First in respect of all persons. Secondly, of all states. Thirdly, of all qualities. For persons, it makes him in whom it ruleth, and so farre as it ruleth rebellious against Gods precepts, carelesse of his promises, and regardlesse of his threats, so that hee despiseth and contemneth all the authority of God, and will not be guided by his counsell. *Caine* was a proud man you all know, hee would never else have killed his Brother on that quarrell whereof you heard. Now when God himselfe came to admonish him and dissuade him from that murder, it was all in vaine, hee would not hearken to God, but continued to harbour malice till it brake forth into bloodshed.

In respect of men, for ones selfe it makes him selfe-ish, all for himselfe, not regarding who be hurt so himselfe be pleased, selfe-willed and heady, so that no counsell will rule, but hee will head strongly like a maddened beast runne on in his owne race, as the Captaines that came to *Jeremy* for counsell, because they were proud men, and as the Scripture notes would not accept of his counsell. And it fills him full alwaies of discontent, fretting and vexation, nothing, no person can please him, he is still finding faults, just like one that hath a swelling upon his hand, something or other toucheth it still and drives him to out-cries.

And for others, towards his superiours he is undutifull and will not heed their words nor be ruled by them. He thinks himselfe too good to receive their correction or reproofes or chastisements, and growes worse rather then better. For his inferiours he is likely tyrannicall and Lionlike, and cares not how he disgraceth, and wrongeth, and over-punisheth them, raving and striking, and laying about him even for nothing or as good as nothing. For those that are more prosperous then himselfe and excell him in any thing he is ever envious and spitefull and

and malignes them for it. For those that are below him, he is scornfull and disdainfull, and insolent in deriding and sleighting them, for his equals hee is arrogant and insolent too, still lifting himselfe above them and preferring himselfe before them. If he meete with men in a good estate he grudgeth at them, if with miserable men he scornes them, and passeth by them pittilesly, if not scoffingly. And towards all in generall, he is contentious and froward, ready to picke and prosecute quarrells, to make the worst of every thing, and to take all with the left hand ready to work in proud wrath, quickly angry, and apt to vent his anger in lofty and scornfull speeches, comparings, revilings, upbraidings. If he deale with friends, he is unthankfull, they must be his slaves still to humour him in every thing, also all former good turnes, are forgotten; towards his enemies he is infinitely revengfull, cares not what ill he doth them in requitall, and will scarce ever forget an imaginary wrong. I meane such a one as doth seeme none to any but himselfe, and those whom he hath made crooked by a false and partiall relation. Thus in respect of persons.

For estates give him adversity, he is sullen, dogged, impatient, cannot stoope to it: blames every body for it and cares not what shifts he useth to get out. Give him prosperity, he abuseth it and doth mischief with it, at least doth no good with it but makes it an instrument of serving his pride and other lusts, so that hee is good for nothing in any place, he can stoope to no burden, nor buckle to no service, being just like a goutie legg, well neither lying still nor stirring, or a sicke body neither well a bed nor up.

For qualities, the good qualities of others he knowes how to vitiate, traduce, caluminate and make them seeme vices, and will have somewhat to say to blemish them. For bad qualities he makes them worse then they be, aggravates them by mis-relating, and turnes them into a jest and laughter, scorning rather then pitying him in whom he thinks they be, as the Pharisee did the Publican. His owne ill qualities, he will not see, he will not confesse, he will not mend, but hides them, excuses them, defends them, and many times boasteth in them. His good qualities he marres and corrupts, and doth so lift himselfe up for them, that most times they be even troublesome to others and reproachfull to himselfe, he knowes them so too well and makes so too much of them, that no man else can finde any commendableness in them, they be but matter for bragging and boasting and telling gay tales of himselfe, what he hath done or can doe; so it makes his vices worse, and turnes his vertues even into vices. Can that be other then a most hatefull and filthy vice that bringeth forth so many bad effects? and yet all these and many more that I cannot reckon up, doe most apparantly follow from pride in what degree it selfe is suffered to prevaile in men.

Now I pray you beloved search into your selves, and looke about if you cannot see this vice abroad in your neighbours. Let me propound
this

this question to each of you, doe you know never a proud man in the Towne? and doe you see never a one in the Church whom you judge to be full of pride? you would answer this question in your owne hearts. Doe you see or know a proud man or woman in the place where you dwell? I am afraid, you that be poore will looke upon the gayer cloathes of the wealthie, and say without doubt they be monstrous proud that must weare such gay things about them, when others of as good earth as themselves goe almost naked or so simply clad. And I feare, least you that are wealthy will finde cause to blame such a one and such a one for pride, because their carriage is so and so: many of you can see pride (Idoubt not) peeping out of the poore mans rags, and crawling like a vermine out of his meane garment: yea, you that be poore, I feare will finde a great deale of pride abroad, you will not returne without finding it, for in truth it is a fruit of pride to finde pride every where but in ones selfe. Therefore I recant this speech now, and I pray you leave that forreine inquirie, and come you home every soule to himselfe, and search at home each in his owne bosome, house, carriage. And tell mee or rather God who speaks to each, art not thou thy selfe somewhat a kinne to the generation of *Sodome*? a vessell in whom the Divell and flesh hath laid up a deale of pride.

You may perhaps aske me, how any man may know whether he be proud or no, I meane over-come with pride, full of it, over-ruled by it.

I speake to thee that art poore and coursely clad, Doe not you thinke that you are as good men and women as those that are finer clad? and if you had as good suites and ornaments as they, you should be never a whit inferiour to them: have you not these kinde of vying buzling thoughts in you? in truth, this is nothing but pride. And you that are richer, doe you not count these poore snakes almost nothing? the mudde, the scumme, three-halfe-penny creatures, lesse then dust almost to you, mushrooms, shrubs, verily, these thoughts proclaime you to be monstrous proud, and if you goe away with them on either side and find them not, stop them not, blame them not, it is certaine this vice hath a strong partie in you and in very deed doth over-master you. 'Tis pride of heart we seeke for, and 'tis nothing but pride that sets up these bristling thoughts in you.

But yet I shall give you another note, nothing is a surer prooffe of over-ruling pride, then this, that a man sees no pride in himselfe, neither will confesse it to his owne heart: It is certaine, this vice is as naturall to all mankinde as it is to be borne with eyes in their heads, with a mouth, with an heart, with a liver, with braine: The vitall parts of our body doe not more surely come into the world with us, then this vitall part of the body of death and of corruption. Now if you have never seene it nor could meete with it in the

the effects of it, so as to know it, it is onely because you are ignorant and blinde, and the more ignorant of your corruptions the more proud. When vices be not seene, they be not lamented, nor resisted with spirituall weapons, nay not with naturall good considerations neither, and the lesse they be resisted, the more they grow, and the more they grow, the stronger and bigger they be, and the more they rule in him in whom they be. If it were not therefore for want of understanding, by this time a great number of you might perceiue that you deserue to be called sonnes of pride, for your selves cannot denie, but that you have in a manner alwaies denied your selves to be proud, you never saw it in your hearts, nor confessed before God with secret sorrow for it; Lord I am very proud, such and such effects prooue mee to be very proud. And without doubt, hee that never did thus strive to mortifie his pride, cannot but be a very proud man. Loe now I have shewed you how to finde out your pride, by not finding it out, and this is the surest way of finding it, where it is most it hides it selfe most from his eyes in whom it is, like the foundation of a building that is underground, though it beare up all that is above the ground, or like some secret distemper in the inwards that shewes not it selfe but by its effects.

But let mee tell you what pride is, that you may the better know it and acknowledge it when you meete with it. I shall describe it in the words of an excellent describer of vices. The inordinate desire of ones owne excellencie is but an effect of it. The Apostle S. Paul tells you most briefly, and yet most clearly, what it is, when he saith, *If a man thinke himselfe to be something when hee is nothing, hee deceiveth himselfe.* Loe a singular definition of this vice. It is that vice, by which a man thinks himselfe something when he is nothing; whereby hee makes too great reckoning of himselfe, judging himselfe to be better then hee is, taking himselfe for gold when he is but copper, for a goodly thing when hee is but dirt, for something when hee is nothing, saith our Apostle. Pride is the vice of over-prizing himselfe, setting too much store by himselfe, as a childe out of his folly makes a great account of a white pibble-stone, so man out of his folly makes great reckoning unduely of himselfe, sets too high a price on himselfe, as a covetous over-reaching Chapman on his wares. A man if he would consult with himselfe could not but confesse that he is nothing, but hee doth with himselfe as some folkes doe by Dogs and Monkies, they know they be paltry carrions, beasts, yet they set great store by them and make pretious account of them for their mindes sake, so doe we men by our selves, notwithstanding the imperfect knowledge of our nothingnesse, and this is the pride of heart which wee seeke for. O see it, see it, that is it rules in each of us naturally, every sonne of Adam makes an over-great account of himselfe, sets himselfe at too high a rate, for so slender is the knowledge of God that hee sets more by himselfe then by God, and I am sure that is to set too much by

Pride what it
is?

Gal. 6.3.

by himselfe. A man counts himselfe something that is nothing, yea he accounts him that is nothing, more then him that is infinitely more then all things. Judge you if there be not cause that God should resist him in whom there is this vice regnant, this high thing that lifts it selfe against the knowledge of God.

I shall shew you the degrees of this vice now. They be two, predominant and mortified, predominant where it is not deposed by the power of sanctifying grace, which alone killeth sinne, and so it ruleth in all men naturally, and will rule untill the Lord bestow his humbling Spirit upon them, which making them firmly to beleve the doctrine of mans misery begins by little and little to dash them quite out of conceit with themselves, and to esteeme themselves the basest of all creatures almost, even creatures worthy to be damned and most vile therefore. But when pride is thus cashiered by the entring in of true humiliation, there it no longer raigneth, there it is continually observed, the evill fruite of it noted, arraigned, condemned before God, and many an heavy sigh and supplication is sent up to God against it; and there it is not a King, a Commander, there it is not imputed, there it doth not denominate the man, but where it is not thus deposed and dethroned, it is not marked, the ill fruits of it are not drawne before Gods tribunall, they are not sorrowfully confessed, nor carefully resisted, there it is the Lord of the heart, and there it doth raigne and is imputed, and doth denominate the man in whom it is, and he is a proud man.

But now where it raigneth, it is to be found in two plaine differences. In the one it is like unto a beast that is fed fat at grasse, or is well provendred with good feeding, lusty and strong, and sturdy and bolde. In the other it is like unto the same beast, kept leane and poore, and weake and feeble, over wrought, thinly fed, and ill provendred; It is the same beast still, but it scarce lookes like the same, or carries it selfe like the same: Sometimes pride is fed with wealth and honour, and these outward things in abundance, and with great excellent parts of nature, wit, learning, beauty, strength and the like, yea and with a kind of fiery temper of body. When it hath all, or many of these encouragements and helpes, it is like a flourishing King that goes abroad in progresse among his people; then it is bold and audacious to produce its ill effects, it dares shew it selfe in its proper person, and be seene by any eye, then will a man affirme to himselfe, that he is a person of some vaw, one that hath such wit, &c. why he is I hope a worthy and excellent person. So pride will stare a man in the face, and professe it selfe if it be well helped up with these outward things; But if it be kept downe with poverty, with meanenesse in outward respects, and with great crosses, then it is somewhat fearefull to be seene, then it hides its head, it is like a King brought behind by rebels, who keepes himselfe within some place of fortification, and will not commit himselfe to hazard, but still he is a King, and takes upon him as a King. So pride in such will
not

not make a man say plainly he is some body, he is a person of worth, but still in the secret of his heart he makes high account of himselfe, and is ready (as I said before) to think he is as good a man, though he be not as rich, as learned; yea sometimes this vice of pride though reigning, yet is like a bad tyrannicall Prince, kept in by some counsellor of speciall trust, as *Ioash* by *Iehojada*. I meane, it is a little held in compasse by good education and precepts of morality, and a kinde of restraining grace, and then it is farre more moderate in its effects, and will not so excessively bewray it selfe, other times it is like a tyrant, which hath a councill as bad as himselfe, it rangeth whether it listeth, when it wants good education, and restraint of a divine hand to keepe it downe, and then the effects of it be prodigious. Know therefore that a man may be under the dominion of pride, though he be not so outrageous and enormous in the effects of it, as some others be, and if you will take a true triall, here it is. I can know what account any man makes of a thing by his carriage, when that thing is depressed, abused, wronged, vilified, and so may I know what account I make of my selfe by my demeanour in occasion of such usage.

When you have learnt how to find out this sinne, if you please, will you learne also to subdue it? the way is first to marke the fruites of it, as they breake forth in your lives, which fruits we have discovered before. Impatiency, bragging, contention, envying, sleighting and despising of others, and especially working in proude wrath, that is, falling into such extreame fits of anger, that a man cares not almost what hee saith or doth to them that have angered him.

The meanes
to subdue
pride.

Secondly, When you finde them to fall upon them with sorrow and lamentation, arrainging and judging your selves for them before God, and labour to make your selves seeme base in your owne eyes because of them.

Thirdly, To pray heartily against it, and to beg the Spirit of God to humble you and cast you downe. There is a thing that looketh somewhat like humility, and it is nothing but a heart a little kept downe with crosses, or with education and good instructions, this may be found where the Spirit of sanctification is not, but true humility is an effect of Gods Spirit thoroughly sanctifying the heart. A man by being conscious to himselfe of his owne naturall imperfections and defects may be kept a little under, so that his pride will not so boldly lift up it selfe, but no man deposeth pride from reigning, but by the Spirit of God, you must therefore intreat the Lord by the operation of his Spirit to subdue your pride.

Lastly, You must exercise your selves in good meditations, concerning, First, your naturall misery and meanenesse. Secondly, your spirituall. The naturall scene in our birth, life, death, entrance into the world, continuance in it, departure out of it.

First, how little and meane are we in respect of our entrance, what did we come from at first, and originally but very nothing? there

was a time when we were not, having alone a potentiall being, that is, a being not yet in being, but alone lockt up as it were in the causes of it; yea there was a time, when wee were not in any secondary causes, but alone in the omnipotency of God, who was able to make us of nothing. And surely, that which comes from nothing can be no exceeding excellent thing in it selfe, and if it have any excellency, it hath it from another, to whom all the glory of it is due. Yea what was the matter of which God made us at the first? not gold, silver, brasse, iron, wood, or any more then common thing, but even the dust of the earth, for you have heard how *Adam* was formed. Doublesse the Lord did this of purpose to minister matter of humbling men unto their meditations; for if I came from dust, I shall surely favour of mine originall; a thing made will have a relish of the matter whereof it is made, unlesse it receive an exceeding great change, therefore *Abraham* confessed unto the Lord, *I am dust and ashes*. Call we our selves by that name seriously and often, and dust cannot swell: it may be blowne away, it cannot be puffed up.

But let us looke upon a man in the course of his life, and that with reference to the good he hath and can doe, and to the evill he hath or is able to doe. The good he hath first is exceeding little, compared to that which God and Angels have, as no man will deny that shall make the comparison; Now he ought if he were wise to compare himselfe with his betters, and not with his inferiours. Set a man in ballance to a beast he is some body, he hath reason, wisdom, and the like, set him in the ballance with God, he is a meere foole, a compound of weakenesse and vanity, all he doth know, all he can know, is lesse then nothing. Yea compare him with an Angel, how silly is he, how feeble? one Angell is able to know more then all men, and to doe more, one Angell can beguile all men and destroy all men; yea if you compare him with beasts, he hath a little more wit then most of them, but they have stronger bodies, perfecter senses, are able to teare him in peeces, and can live without him many of them better then he without them, so that he is more beholding to them then they to him. So his good is little, little knowledge in respect of what God and Angels have, and in respect of that he once had, and might have had still, but that himselfe deprived himselfe of it. Little strength even in comparison of beasts, and must continue here but for a little time.

Againe, this little is all borrowed, it is none of his owne; he hath it of meere curtesie, and from the goodnesse of another, so that he is not to be counted better for it, but alone more indebted: who swelleth for a borrowed thing; or if he doe, who doth not befoole him for it? If a man that hath no horse be friended with a good one, shall he be proud of it? and is not all we have borrowed?

Nay thirdly must we not be accountable for all we have, so that we are but as servants which have charge of their masters goods, and must

and must answer how they have ordered it, shall such a person bee proud?

And lastly, what we have is uncertain too, 'tis moveable 'tis fleeting, wee may loose it we know not how soone; we are like tenants at will, that cannot challenge so much as a quarter, nay not a weeke or minute: it ill becomes so meane a thing to thinke well of it selfe.

Now for the evill we have, that is much and our owne, that is inseperable and inavoiuable, it is great. O to how many and sore crosses is every man subject? to diseases, to casualities for goods, to madnesse, to injuries, and to a 1000 unhappinesses, from which neither wisdom nor strength, nor riches, nor high places can fence and save him, especially to the vexation of his owne heart, which is enough to make him miserable though he were rid of all other evils. And these evils are come unto him as due punishments of his owne finnes, as fruits of his ill deservings, and as effects of his owne folly, and misery is shamefull as well as bitter, when it is justly imputable to the persons ill carriage that suffers it, because his faults have brought it on himselfe, and this evill is properly his owne, because he owes it to none properly but to himselfe, neither can any care of his prevent it, but he shall be so during life, and ever as he lives longer so shall he be subject to more misery. Indeed some men scape in this world with more ease then divers others, but every man hath his portion, enough to make him know himselfe to be nothing, and enough to dash pride out of countenance, if he would not hide his owne eyes from taking notice of it.

Now looke to him in his end, how little a thing will kill him? a haire, or a stone of a raisin, the least thing going awry. How little a place will hold him when he is dead? a poore winding sheete, a coffin, a litte hole in the earth, how little can he doe then? nothing but feede wormes and yeeld forth a stinking smell. Looke upon a man lying upon his death-bed, groaning and panting for life, looke upon him in his winding sheete and coffin, bound hand and foote, and imprisoned in that narrow stockes. Looke upon him in his grave, rotting and smelling and putrifying, and I hope you will easily confesse, he hath cause to make but meane account of himselfe, so will these thoughts helpe to chase out pride.

But consider a man in his spirituall misery, he was conceived in sinne, he is of his father the Divell, he is a slave to sinne, a traitor to God. He is full of all wickednesse, destitute of all holinesse, and cannot escape eternall damnation by any worth or power of his owne, but must needs sinke downe to hell, and be made fuell for that eternall burning. You see by what meanes you may subdue pride, hee that findeth it out and resisteth it with these weapons, shall undoubtedly prevaile against it, hee that thinkes himselfe free from it and takes no paines to subdue it, shall surely bee conquered by it.

And let the consideration of this, that pride is so foule a vice; make you blesse God with much thankfulnesse for crosses, afflictions, and divers temptations and tribulations, for what be they else but medicines to take downe pride? and who that hath a great swelling in his body, doth not thinke it a benefit deserving recompence as well as thanks, to have a fit medicine prepared and applied, that at length may take downe that swelling. It is to be confessed that the best of men be too proud even now, notwithstanding all the crosses they have felt, and sinnes they have committed. O how much more proude would they have beene had not God made use of such things to tame and depresse them? And of their pride so much.

2. Fulnesse of bread.

The next fault is, fulnesse of bread, this is reckoned as a fault, and either it is so indeed, or the Spirit of God was deceived, who put it downe here in the catalogue of Sodomitish crimes. You must either grant that fulnesse of bread is a foule sinne, or else you must tell the Prophet that himselfe and the Spirit by which he spake were both in an error. 'Tis attributed to *Dives* in the Parable, *hee fared deliciously every day.* 'Tis charged on wealthy men, as one of the sinnes that shall procure their howling and misery, *you have nourished your selves in the day of slaughter,* meaning, they gave themselves over to feasting and banqueting every day. A daily continuall stuffing the belly with store of favoury and delicate foode, is hurtfull for the body and soule too. Use abstinence, feed sparingly, fare hard and short sometimes. And so much for the second sin of *Sodome*, fulnesse of bread.

Luk. 16. 19.

James. 5. 5.

3. Abundance of idlenesse.

Idlenes a great sin and why?

The third is abundance of idlenesse, here is the fault it selfe idlenesse, and the measure of it, very much idlenesse. Idlenesse is a sinne especially when it growes to be abundance of idlenesse. *Salomon* hath bent himselfe to the disgrace of this fault in many of his Proverbs, *Goe to the pismire O sluggard, Prov. 6. 9. & 9. how long wilt thou sleepe? & 10. Yet a little sleepe. 24. 30. I went by the field of the sloathfull, and by the vineyard of the man void of understanding, a witlesse fellow, a foole.* And the Apostle condemnes it in the younger widdowes, *that they learne to be idle, 1 Tim. 5. 13.* and many threats are made against the idle person and the sluggard, *19. 15. an idle soule shall suffer hunger.*

1.

There are divers reasons to prove this fault to be a great sinne. First, it is a crossing of that end which God had in making man; hee made him to be usefull and profitable as the members of the body, idlenesse makes him unprofitable; hee gave him a minde and a body, fit for usefull and laborious employments, he spends this strength to no purpose. So he doth even thwart Gods intention in creating all things, and himselfe among the rest, for all were made for labour in some fruitfull matter, as we see the Sunn and heavenly bodies, the waters and trees, and all the creatures.

2.

Secondly, he depriveth himselfe of all right in conscience to foode and

and other necessities, and maketh himselfe a theefe in all he eateth and drinketh, and spendeth, for this cause S. Paul saith, *hee that will not worke let him not eate*, so hee is interdicted the use of Gods creatures, as it were a man banished out of the world. A civill right in the courts of justice hee hath to the possessing of things, because of his title to them and interest in them, but a conscionable right to the use of them hee hath not, therefore Paul wisheth men to labour and eate their owne bread, intimating that it is not their owne in the court of conscience before God if they gaine not an interest to it by paines.

2 Thess. 3. 10.

Verse 11.

Thirdly, idlenesse is a great nourisher of all vices. It nourisheth pride and selfe-conceitednesse, *For the sluggard is wiser in his owne eyes then seven men that can render a reason*; he is apt to filthinesse and lust, why was *Sodome* so lewd, but because they were idle? Every temptation doth easily seize upon him that is at leasure, and doth nothing, as a bird that sitteth still on a tree is easily hit with an arrow or bullet. He can have while to hearken to a temptation, and to ruminate upon the evill things which Satan and the flesh doe stirre up. In nature things that lie still gather rust, and standing water soone breeds noysome creatures, and soone putrifies, and especially idlenesse makes a man abusive body, full of meddling with other folkes matters, and that for the most part to do more hurt then good. The nature of man is active, and if it be not imployed in some usefull thing, it must follow sinne and vanity.

3.

Prov. 26. 16.

Lastly, this sinne exposeth a man to want, *Idlenesse will cloath with ragges, his penurie commeth like an armed man*, and like a traveller, hastily, surely, strongly, it cannot be resisted, it will not linger, *Hee that followeth vaine persons shall have poverty enough*; *The sluggard will not plow in Winter, therefore hee must begge in Summer and have nothing*. And if it fall out, that great meanes doe keepe an idle person from want, yet hee hath a most poore and beggarly soule, utterly destitute of saving graces and vertues, for he must labour for these things that will attaine them.

4.

Prov. 23. 21.
& 6. 11.& 28. 19.
& 20. 4.

But let us see, what idlenesse is. It is that vice, by which men refuse to bestow themselves constantly and painefully in some profitable thing, and take leave to spend their pretious time in things unprofitable. Some things are unprofitable simply, as fond and roving thoughts, tatling and vaine words, some things are unprofitable accidentally, in respect of their excesse, as sports and pastimes, and sleepe, and ease, and sitting still, and in respect of the manner of doing, as dealing with a slacke hand and working by halves. He that will not continue to take paines in things usefull and beneficiall to himselfe and others, but whileth out his time in sitting still and twatling with others of matters impertinent to him, or uselesse in themselves, or discoursing with himselfe about like points, or gives himselfe to excesse of sleepe or of sports, or else followes his businesse by the halves, this man is idle, and if hee doe so much and

What Idlenesse
is.

often and almost continually, then is hee guilty even of abundance of idlenesse.

I pray you every one, set your consciences a worke to finde out your owne sinnefullnesse in this kinde; Doe not many of your hands refuse to labour? Are you not such as will not worke? Some are idle, because they have beene so ill educated, that they have not fitted themselves for any calling, they have nothing to doe nor cannot tell how to bestow themselves and their times. These are a kinde of vagrant people, though they have meanes enough to live of, cyphers, good for nothing, but to eate and drinke, vermine, Apes, Monkies, whose whole life is to eate and drinke and sleepe and sport, and sit and talke and laugh and be merry. These are excrements in humane societies, and the most miserable of the sonnes of men, as having brought upon themselves by long use an habit of being idlesbees, and a kind of necessity to continue naught; yet such a necessity as doth not excuse but aggravate the fault: others againe are idle, because though they have a calling, yet they have no minde to follow it, but are estranged from the workes of their vocation, and love to be gadding and rambling hither and thither, and every where, but where they should be. These are great offenders, this idlenesse turnes their foode into poyson, many such sloathfull doe-naughts there are in the world. There be some servants sluggish, slow-backs, whose hand is no sooner from under the Governours eye, but that it is also off from the worke, and they leave all and sit downe to talke by the fire-side, or in a corner being men of tongue, and further then eye-service drives them to it, their chiefe imployment is twattle.

Now I pray you, if any be guilty to themselves of lazinesse, unwillingnesse to exercise themselves painefully in their callings, either with hand or head or both, that they take notice of it, sure they be of kinne, to these miscreants the *Sodomites*; now begin to labour in this worthy worke of repenting for thine unprofitable living. For sure, if men must give an account for every idle word, then other parts of idlenesse must likewise be brought unto the reckoning. I pray those that be of the richer sort, that doe not finde a necessity of labouring laide upon them for their bellies sake, to take heed that they passe not over their idlenesse as a small matter. Most times riches make men turne *Sodomites*, they are proud, they give themselves to fullnesse of bread, and to abundance of idlenesse, they will not set themselves to any diligent following of any good worke, but delight in that which *Salomon* saith his vertuous woman would not doe, *to eate the bread of idlenesse*. Surely the God that made them as well as other men with bodies and mindes fitted to doe service, will not brooke their doing of nothing.

And secondly, I pray you shun, shun this *Sodomitish* sinne, take not liberty to be idle, but lay out your time so that you may comfortably

fortably answer it to God the Maker of it and of you. Time is a thing most pretious, all the wealth under Heaven cannot redeeme one mispent minute, by how much it is more deare and irremediable, by so much ought it to be more carefully husbanded and warily bestowed. Therefore, be you painefull in your callings, breake off sleepe seasonably in the morning; set close to some needfull actions in the day, give not the greater part of your time to sports, and fitting idle and discourfing of this and that, but follow the workes of your calling, and frame your selves to some calling, make your selves a vocation in some matter or other, that shall be worth your time. Painefullnesse in a calling will kill many vices, it will exercise all vertues, it will prevent many temptations and finnes: it will make ones life comfortable, and his heart in good measure humble and discrete. It will be a content at death, to thinke one hath not wasted his life for nothing. Doe not dare to slip away from the workes of your calling but upon good ground, when you are able to alledge some better thing to be done instead of it, or just occasion of intermitting it, for your better fitting and inabling to it. I doe not commend toylefomenesse to you, but due diligence in your places, that may cause you to differ much from the inhabitants of *Sodome*. Especially, give not your selves to excessive sleepe and sports; *Salomon* hath condemned the sluggard and the man that loveth pastime to the stockes of want, and one way or another the Lord will finde a time and meanes to cast them into those stockes.

Doe not all things invite you to diligence in a calling? see, what care the Sunne hath to runne his daily and yeerely course according to its proper nature, see how all the rest of the heavenly armie doe keepe themselves in their owne places, and swiftly performe their owne motions. See how the waters doe ebbe and flow, and that constantly, see how the fountaines make hast to the brookes and rivers, and the rivers to the Sea; see how all things almost are still in action. The earth that keepees in one place, yet is still doing something in that place, either nourishing the rootes or the branches of the trees, and other things that grow on it, or else gathering heart to it selfe to doe the same worke better for a little respite and intermission. And in Heaven, though these naturall actions cease, yet the spirituall imployment of living, rejoycing in honouring and praising of God doth never cease. Quicken up your selves therefore to this virtue of diligence, it is good for soule, good for body, good for state, profitable every way, and at last will proove easie and delightfull too, to him that doth it with moderation. The diligent man takes as much content in his moderate labour, as the sluggard in somnolency and easefullnesse. So much for this fault also.

A fourth is a sinne of Omission, and that is, *they strengthened not the hands of the poore*. What is that? They did not relieve his neces-

4. They strengthened not the hands of the poore.

fities with convenient supplie, but gave him either nothing at all, or but so small a pittance, as would not suffice to give him any comfort.

It is you see a great fault to be pinching to the poore, and either to give them nothing, or a very small quantity almost as good as nothing. Therefore he reckons it as a proove of a good man that shall live, *Ezek. 18. 16. Hath given his bread to the hungry, and hath covered the naked with a garment;* but when our Saviour came to sentence the goates on the left hand, he giveth this reason of their rejection. *I was sicke and you did not visit, hungry and you gave mee no meate, in prison and you came not to mee:* and when they alledged that they never saw him in such distressed cases, and withdrew themselves from succouring him, his answer is, *in that you did it not to these, you did it not to mee.* When the rich man refused to sell all and give to the poore upon an extraordinary command from him, he lets him goe, and admits him not to follow him, nay by his words spoken immediately after, *it is as possible,* he excludeth him from Heaven, for he must needs be understood of that rich man and such as he was. Now if not giving of all upon an extraordinary occasion, will shut a man out of the Kingdome, then the not giving of some convenient quantity upon an ordinary occasion, must needs procure the like punishment, because the disobedience is equall in both cases.

The reason is, first, this is a flat disobedience to most expresse plaine and frequent Commandements. There is scarce a duty of the second Table which God hath more plainly laid downe, more often repeated, more earnestly pressed then this of giving to the poore. He therefore that liveth in perpetuall negligence of this dutie, and either will not acknowledge it or will not practise it, lives in a wilfull and constant rebellion against God. Thinke not my Brethren, that it sufficeth to proove a man upright if hee doe not live in a sinne of commission, that is, in the continuance and allowed doing of something forbidden by God. Nay if he live in a sinne of omission, *i.e.* in the continuall and allowed neglect of a duty commanded, this is not to obey God in all things, this shewes ones heart is not universally subject to God. This prooveth that some vice hath dominion in him and that he loveth and respecteth something more then God, which cannot stand with uprightnesse, yea beloved this hypocrisie which is so much over-awed as it were by cleerenesse of knowledge, that it scarce dares discover it selfe by taking boldnesse to commit sinnes of commission, but knowes how to hold in with sinnes of omission and to give them allowance enough, is so much the more dangerous by how much it is lesse discernable. For hee seemeth to himselfe to have much to say for himselfe, why this duty should not at this and this time binde him, because no affirmative precept bindes to all times, and so hee will shift it from himselfe in such manner, as not to take notice that hee offendeth, whence groweth the greatest perill of all. Therefore know you that this unmercifullnesse to the poore, as proving that obedience is but

but partiall, and so that the heart is not upright is sure a very great sinne.

But secondly, it declareth that a man beleeveth not the promises of God, and so that his faith is not unfained. It is sure, that as hee which obeyeth not all Gods Commandements obeyeth none, so he that beleeveth not all his promises beleeveth none. For if we submit to his truth because it is a perfect truth, wee must grant that hee cannot lie nor be deceived in any thing, and if wee build not our consenting to his words upon his truth, that cannot be called faith at all. Now God hath made so many, so evident, so full promises to those that are mercifull to the poore, as no other duty almost can alledge for it selfe. A promise throughly beleaved, must needs produce obedience to the Commandement whereto it is annexed, because every man is so truly desirous of his owne welfare, that what hee doth stedfastly perswade himselfe will procure good unto him with the paines and cost, for that hee will surely put himselfe to the paines and to the cost. Hee therefore that is not mercifull doth not beleevethese promises, because hee doth not obey the Commandements to which they be joyned. How then doth hee beleve any other promise? So we have proved him by this argument to be voide of faith, and is not that a great sinne which convinceth him to be void of faith in whom it is?

Further, no man hath true charity that hath not a heart to confirme the hand of the poore; for S. *Iohn* makes the conclusion thus; *Hee that loveth not his Brother whom hee hath seene, how can hee love God whom he hath not seene?* And hee doth but lie that faith hee loves a man, unlesse he be ready to releeve him, for S. *Paul* saith, that *love is bountifull*, wherefore, S. *Iohn* is peremptory in this conclusion, saying, *He that hath this worlds goods, and seeth his Brother hath neede, and shutteth up his compassion against him, how dwelleth the love of God in him?* That therefore is a great offence, which prooveth that a man hath either none, or none but counterfeit charity.

I have shewed you what agrievous offence this is of the *Sodomites*; afore I passe from it, let mee shew unto you a necessary distinction of poore men. Some are Gods poore as I may terme them, some the Divels. Gods poore are they, whom his hand crossing them, or some naturall meere indiscretion of their owne, or abundance of charge, want of worke, or the like hath brought into and doth keepe in poverty. The Divels poore are those whom idlenesse, wastfullnesse and unthriftinesse doth make poore, because either their hands refuse to labour, or else they consume it all up superfluously when they have gotten it. The former kinde of poore you ought to strengthen, and the not strengthening of them is a sinne. To strengthen the hands of the latter is to strengthen their sinne, and therefore their hands must not be strengthened; for S. *Pauls* Canon is against it, *He that will not labour shall not eat.*

Now

1 Joh. 4. 20.

1 Joh. 3. 17.

Two sorts of
poore men.
1. Gods poore.

2. The Divels
poore.

2 Theff. 3. 10.

Now consider every man of himselfe, may it not be justly said of you, that you doe not strengthen the hands of the poore. Are not a number of you in your owne consciences convinced? or if you would not winke, might bee convinced, that you doe not strengthen the poore mans hands. When have you with any willingnesse given to any poore man any reasonable quantity? Yea, how backward are a number of you to give any thing at all. Here is such complaining amongst you of your being seised too much one, and too much another, that it is more then evident, you have little will to part with your money to this purpose. I know not what skill to use, for the fastening of a reproofe upon a niggard, I will not so much as strive to doe it therefore: But I call upon each of your consciences, to become a just and true Judge against you, and to finde out your guiltinesse and to give you no quiet, till it have made you confesse the fault and blame you for it. But I call upon conscience in vaine I feare, for the conscience of a niggard is alwaies a bad conscience, so intralld to the love of money, that he will not want excuses to make himselfe thinke he need not do that duty by which he should lessen his heape. But these excuses shall one day aggravate the sinne, therefore whosoever is an offender in neglecting this duty of strengthening the hands of the poore; I pray you give your consciences leave to passe a right sentence upon you, *viz.* that your faith, love, obedience are in that degree counterfeit and fained, that you take liberty to your selves to be slack in this service.

And now I must require you in Gods name, to take great care that this sinne of *Sodome* doe not shew it selfe in you which would be counted Christians, I suppose there is scarce a Congregation within many neere you, that hath beene more urged to this duty then I have urged you. *Sodome* had not the twentieth part of this helpe, If God take it ill of them that they did not establish the poore mans hand, how will he be offended at it in you? If ever you will have comfort at your end? If ever you will have a reward of your religion? If ever you will be called any thing but Hypocrites by your owne consciences? I call upon you to reforme this fault, strengthen the poore mans hands.

Those poore that be idle, that be wastfull, that make themselves poore by carrying the dirty yoke of vice, ale-house haunting, &c. I pray you chastize them, correct them, spare not for their crying. It is no more pittie to heare them complaine, then to heare a Wolfe howle when his foot is taken in a snare. But those that be honest, sober and good, and have not put themselves into this misery, but are put into it by Gods hand. I pray you confirme their hands, helpe them to such a quantity of reliefe as may make their lives comfortable, supply their needs, that God may supply all your needes according to his riches in glory in Christ Jesus. God giveth to some more, to some lesse, that there may

may be an equality through the bounty of the one, notwithstanding the inequality in gathering. So it should be concerning them of the household of faith, you of the wealthier sort that feare God, should lay all your heads, hands, and hearts together to take such order that the poorer sort of the same place which make care to live well should not be over-much scanted. O that you would doe soe? and some amongst you helpe to stirre up others, and to effect the matter, as I doe now stirre you up all, and would be glad to give you an example of bountie in this kinde. No one mans purse can supply the wants of all, but the superfluity of all united would doe it abundantly. Why should we not reforme a fault which God would not brooke no not in *Sodome*? We have done with foure of *Sodomes* sins.

The fift is *committing abomination*, hee meaneth that unnaturall uncleannesse whereof we spake before out of *Gen. 19.9.* and therefore will passe it over in silence now.

The last sinne is haughtinesse, hee chargeth them before with pride, and now here with haughty carriage. It may be concluded hence, that pride and haughtinesse be two distinct things, seldome separated in practise, but in their nature to be so distinguished, as the roote and the branch, the fountaine and the streame. For pride is a vice more inward, the nature of which standeth in this, that it causeth a man to over-esteeme himselfe. Haughtinesse is a vice more outward, consisting in this, that it maketh a mans outward carriage lofty and high. This is that which *S. Iohn* calleth *the pride of life*, this is that which *David* denieth of himselfe, saying, *that his eyes were not lofty*, and it is one of the things whereto he bindes himselfe, to be so great an enemy, that none of those which accustomed themselves unto it, should have admittance into his favour and house, *him that hath a high looke and a proud heart will I not suffer*. Hee names an high looke first, because it was impossible for him to discern the proud heart, but by the looke or some external effect of it. And *Salomon* nameth it in the *Proverb. 6. 17.* as one of the things and the first in order which God detesteth, *viz. a proud looke*. And *David* in *Psal. 18. 17.* saith, *that God will bring downe high lookes*. You see, that this high and lofty carriage is a sinne, the cause is, it proceeds from pride of heart, it increaseth pride of heart in him that so declareth it; it infecteth others with the same pride, and it grieveth and offendeth them that are not infected, and in all these respects procurereth Gods hand upon the offender.

Now looke every one to himselfe. Art not thou, and thou, and thou of an haughty carriage? Doth not your behaviour give a strong relish of selfe-conceitednesse? There be foure principall things that discover pride in the outward carriage. The lookes and countenance, the gate and pace, the words and language, the garments and ornaments.

First the lookes, when they be big and disdainfull, such as it is easier

5. They committed abomination.

6. They were haughty.

How pride and haughtinesse differ.

1 Joh. 2. 16.

Psal. 131. 1.

Psal. 101. 5.

Foure things discover pride in the outward carriage.

1. The lookes.

easier to observe where they be, then to describe them in wordes. The colour of red, blew, white may easily be discerned by the eye, the judge of colours: but what wordes should a man use to describe a red colour so to the fancy? as a man might know it without seeing it; so haughty looks are most easy things to be knowne when one sees them, but hard to be described, and it is sure, that God would not have made so frequent mention of proude looks, but that the countenance is very apt to bewray the high heart, but because a man doth seldome see his owne face, therefore this is a fitter signe to shew pride to others, then to discover it to a mans selfe.

2 The gate.

The next, a proud gate with an outstretched necke, and mincing with ones feete, or any other affected kind of going, is an act of haughtinesse, that is, a setting forth of ones selfe unduely, and a demonstration of pride, and this too may be better perceived then expressed, and because a man cannot easily observe the carriage of his owne head and body in his going, therefore it is fitter for the discovery of another then of ones selfe.

3. Words.

1 Sam. 2, 3.

There is a third act of haughtinesse, that is, high words, *speaking on high*, as *Hannah* hath it in her song, by way of prohibiting it. When a mans tongue is lofty his heart is so, wordes tending to vilifie and abase others, especially when he is angry with them, words of bragging and boasting, that have none other use but to set up a mans selfe, and to paint him with gay colours. Threatning wordes that are died with revengefulnessse, and the like to these, they are all proude wordes and haughty speeches, and all kinde of disdainfull and scornfull, and upbraiding wordes, tending unseasonably to cast a mans faults in his teeth, for no man is covetous to disgrace another, but he hath overvalued himselfe first.

4. Cloathes.

Rom. 12. 16.

Isa. 3. 16, &c.

Lastly, haughtinesse appeareth most apparently in cloathes and the like ornaments, when a man or woman will goe as costly and gaily as ever his place will beare, and a little more too; and when he must have trimme cloathes, though he goe in debt for them, when he must be fine though he spend all he can get on his backe, when he vieth with others, and must have as good things as such and such. When in these things hee doth not as *S. Paul* biddeth, *equall himselfe with them of the lower sort but of the higher*. When though God have humbled his estate, yet he maust still keepe up his port, and by hooke or crooke, make a shift to be as gallant as ever. This prooves a proud heart, for noe man would bestow so much garnishing upon himselfe, if he did not count himselfe some body, and did not desire to be so accounted of others. Therefore *Isaiah* among other fruites of proude vanity, speaketh of the many gewgawes of the women of his time, by which they sought immoderately to set out themselves. A number of you thinke your selves farre the better, when you have set up your selves with a deale of gaudinesse, such lace, such ruffles so in the fashion. If it be furable to your place and meanes, it is no great discredit, but if above, surely it is as great

a discredit as can be, for it is as if you should weare a paper upon your heads or backes, in which were written in great letters as in some other crimes hath beene done. *See it knowne unto all men, that here goes a proud man and a proud woman,* It is even a Proclamation of your pride and folly, and a telling tales against your selves, which I am sure you would not doe if you did well thinke of it, yea it is more then that, for it brings your names into question about your truth, and if you be females about your honesty; there is such a mans servant, she is exceedingly flecked up, see what a wase-coate, what a gowne, what a ruffe, what a dresse shee hath, it might well beseeme a mans daughter that would give her a large portion, what hath this wench to maintaine it? Is her father able to doe much for her? no, well then I wish she get it by honest meanes, I wish that either a false finger or an over-curtious lip do not helpe her to it. I am afraid all is not well that she is so fine. This is all the good this haughtinesse doth you, and will you not leave it?

The *Sodomites* punishments. First, they were taken captives, blesse God that you have not felt this misery. Secondly, God sent fire and brimstone and destroyed them all at once, *Ezek. 16.49.* They were set forth for an example, *Jude. v. 7.* *Sodome* was turned into ashes, *2 Pet. 2.6.*

The ground is now turned into a salt sea, called the Dead Sea, no fish will live in it, the bird that flee over fall downe dead. Thirdly, they were cast into the lake that burnes with fire and brimstone. Let us feare the finnes of *Sodome*, God is able to punish us in the same manner.

(* *)



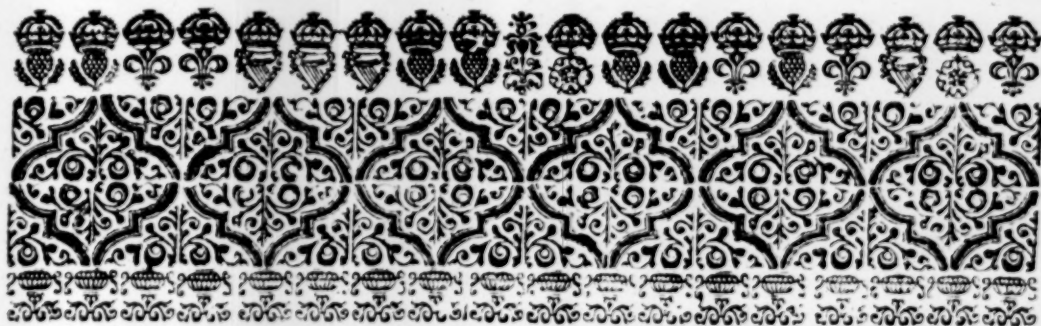
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The *Sodomites* punishments.

1. They were taken captive.
 2. They were burned with fire here and in hell.
- Jude. 7.*

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THE FIFTEENTH EXAMPLE. OF ISAAC.

Hitherto of *Abraham* and those that lived with him, now we come to *Isaac* the sonne of *Abraham*, not of his body so much as of his Faith, for hee was the sonne of the promise, the sonne of the free woman, not of the bond-woman, which was borne as *S. Paul* saith, *not by the flesh, nor by a meere naturall power, but by promise*, by vertue of that gracious promise which God had made with him, for this was a word of promise at that time, *I will come and Sarah shall have a sonne, and in Isaac shall thy seed be called, and wee bretheren* (saith the Apostle) *as Isaac are sonnes of promise*. Now *Isaac* signifieth *laughter*, or, *hee hath laughed*, or, *shall laugh*, a name given to him by God himselfe, upon occasion of his Fathers laughter when he heard the promise, not out of unbeleeve as *Sarah* once laughed, but out of the joy which he conceived from the assured hope which hee had of the performance of the promise, and because God filled both *Abraham* and *Sarah* with gladnesse and laughter at his birth, when they were both olde, and in course of nature were now past all possibility of having children.

Isaac.

Rom 9.

Gal. 4. 28.

His Birth.

Concerning *Isaac*, we must shew his birth, life and death. For his birth he was borne in the hundreth yeere of his Father, and the 90. of his mother. His Father was *Abraham*, his Mother *Sarah*, both as good as dead, but by faith they received strength to have a Sonne at that age. For Faith will make a barren body fruitfull, and also a barren heart. In his life consider, First, his Virtues and goodnesse. Secondly, his faults and weakenesses. Thirdly, his prosperity and benefits. Lastly, his afflictions and crosses.

His Vertues
towards God
1. His Faith.

Heb. 11. 20.

For his Virtues in generall, he was a true godly man, and was endued with Faith, without which no man can please God. This Faith the Author to the *Hebrewes* taketh notice of in him, saying, *By Faith Isaac blessed Jacob and Esau as concerning things to come.* This vertue of Faith is that by which a man beleeveth God in all that he speaketh barely by vertue of his truth and indeceivable authority. And as it apprehendeth the truth of all Gods word, so particularly the truth of his promises, and by name, that great promise of remission of sinnes, and salvation for the sake of Jesus Christ the true Messiah and promised seed, in whom all spirituall blessings are conferred upon the sonnes of men, for it is said, *in him shall all the nations of the earth be blessed.*

Gal. 3. 8.

Consider your selves therefore Bretheren, whether you also have this same vertue of Faith in your hearts, beleeving all that God speaketh to you because he speaketh it, and specially all his promises, and by name, that principall promise of grace and salvation by Christ, for without this Faith you cannot be the children of God. If you have it not, you are strangers from God and from the covenant of grace. If you have it, you are his sonnes and daughters, justified before him, and accepted in his sight, through him the Beloved in whom the Father is well pleased. And therefore labour to get it, and to grow in it more and more, that it may exceedingly abound in you, as *S. Paul* saith it did in the *Thessalonians*. But beware you deceive not your selves in a bare conceite of Faith, saying you beleeve, when indeed you doe not so, but let your Faith be a working Faith, approving it selfe by love and by obedience, that so you may indeed be the children of *Abraham*, and children of promise as *Isaac* was, and if you can thus approve your Faith, then rejoyce in it above all things, knowing that you are rich in Faith, though you want all outward things, for he that hath Faith hath God to bee his, and that is sufficient to make him happy in the absence of all other things.

More particularly *Isaacs* Faith shewed it selfe by many excellent effects in regard of God. For first, he submitted himselfe to God, to be offered on the Altar by his Father according to Gods commandement, not making any resistance, because his Father made it manifest unto him, that God had given him a commandement so to offer him. Hard it is to say, whether the obedience of *Abraham* in being willing to offer his sonne, or of *Isaac* in yeelding up him-

himselfe to be offered were greater, for a man doth likely love his life as well as he loveth his childe. Now *Abraham* subdued his love of his sonne unto God, and *Isaac* subdued the love of his life to God, both notable patternes of sincere obedience: This example you reade in *Gen. 22. 9.* when *Abraham* and *Isaac* came to the place which God had appointed, *Abraham* built an Altar, laid on the woode, and stretched forth his hand and tooke the knife to slay his sonne. *Isaac* at that time was of such an age, that he might have resisted his Father being old, or have got himselfe free by flight from him, but he gave up himselfe into his Fathers hands; or rather into Gods hand, and yeelded his throate to the stroake of the sacrificing knife. Hereby it is apparent, that he began to feare God betime, in that he would not withhold himselfe from God, as his Father did not withhold his sonne.

O that we could approve our Faith by the like effects of it, even by a willing yeelding of our lives to him when he doth call for them, and not refuse to die if he should call us unto it for his commandments sake. God is the author and Lord of our lives, and nothing is more agreeable to reason, then that we should be content to give up life and all into his hands, from whom we have received life and all things. And surely in this case it shall be proved true, which our Lord Jesus telleth in the Gospell, *whosoever will loose his life shall save it.* As *Isaac* was partaker of that great blessing wherewith the Lord rewarded *Abraham* for his obedience in offering of his sonne, saying, *in blessing I will blesse thee, and in multiplying I will multiply thee.* Neither Father nor sonne you see were loosers, by yeelding up the one his sonne, the other his life into the hands of God. But contrarily, *hee that will save his life shall undoubtedly loose his life*, for he must necessarily die at some other time as all other men, and then his soule shall be lost together with his life, because he loved not God better then his life, and he that hateth not his owne life in comparison of God, shall not be counted worthy of him.

Mat. 10. 39.

Gen. 22. 17.

Let us therefore see that our soules be so thoroughly subjected unto God, if ever we desire to be counted the seede of *Abraham* and the brothers of *Isaac*. But oh how farre short do very many of us come of this obedience? for how should any man beleeve that we would readily part with our lives for God, which will not part with honour or goods, or pleasure, yea any of our sinnes at his commandment. You be not *Isaacs*, if you cannot be content to give up your lives to God, how much lesse if you stand with him for other matters farre lesse then life.

This is the first part of *Isaacs* goodnesse to God-ward, he became obedient to death.

Secondly, he was devoute and religious, givento all holy exercises, by name, to meditation and prayer, principall exercises of piety and religious services of God, for so it is noted, *Gen. 26. 25.* *Hee builded an altar there, and called on the name of the Lord.* Loc here he wor-

2. He was religious.

shipped God publikely by sacrifices and prayers, and though it be not mentioned, that he offered or prayed before an Altar at any other time as I remember, yet this once naming of his piety is set downe, to signifie his constant care in this duty: his Father brought him up in it, therefore he could say, *Where is the lambe?*

Heb. 13. 10.

Heb. 13. 16.

Phil. 4. 18.

Indeed, the Lord hath abolished such kinde of Altars, and such kinde of sacrifices now since the comming of Jesus Christ into the world, and offering himselfe once for all as a propitiatory sacrifice to take away the finnes of the world, but yet now also we have an Altar, whereof they have no right to eate that partake of those sacrifices. Christ Jesus is our Altar, who sanctifieth all those services which we offer up unto God by him, and our sacrifices are spirituall sacrifices, acceptable to God by Jesus Christ. The offering of a contrite and broken heart God doth much esteeme, the offering of praises and prayers, the calves of our lips done unto God in the name of Christ, are very pleasing unto him; the presenting of our selves, soules and bodies to him, is exceeding delightfull, yea with doing of good and distributing as with sacrifices, God is greatly contented, as S. Paul saith, *these are an odour of sweete savour, a sacrifice acceptable and pleasing to God.* If a man retire himselfe, and considering the death of Christ for sinne, doe humbly present himselfe before God, confessing his finnes, and judging himselfe for them, and labour to lament them with hearty griefe before God, as causes of the death of his sonne, this is a gratefull sacrifice. If hee praise God in the Name of Christ as for all other benefits, so for the great blessing of redemption wrought by Christ, this also doth give a sweete odour unto God; if he even consecrate himselfe to God, resolving to walke before him in all upright obedience, praying for the Spirit of God to sanctify him, that in all things he may please God, no Bullocke or Ram can please the Lord so well: If he set apart some portion of his wealth to God, and give it to relieve the necessities of the Saints, this is very sweete incense, so that hee trust not in the merit of the worke, as if it could deserve any thing for the worthinesse of it, but trust alone in Christ for the acceptation of himselfe and it, and all his services. Would you confirme to your owne consciences that you be true *Isaacs*? Aske your selves then, doe you offer these burnt offerings, if not, you be not as *Isaac*, children of the promise, if yea, you may assure your soules that you be. O then study to abound in these services.

3 He prayed
to God for all
good things.

Phil. 4. 6.

Againe, it is noted that he called on the Name of God there, and so it is noted, *Gen. 25. 21. that Isaac intreated the Lord for Rebekah his wife, because shee was barren.* Hee prayed constantly to God for a childe, in this also testifying his religiousnesse and his Faith. So wee must be carefull to pray to God for all good things we neede, for children if we want them, for good successe in our callings, and whatsoever else we neede or desire. For God is the giver of all good things, and hath commanded us *in all things to make our requests knowne unto him,*

him, and bidden us, to *pray continually and in all things give thanks*, so we are bound to pray as much as *Isaac*. Therefore those that are carelesse of worshipping God in this duty according to that description of a wicked man written by *David* in the fourteenth *Psalme*, *they call not on the name of God*, are not surely the children of God as was *Isaac*, but the children of Satan rather, for the Spirit of God is a Spirit of prayer, and a man carelesse of praying to God doth not trust in God but in himselfe, doth not acknowledge his providence nor live by faith in him. Let mee quicken you to this duty, follow *Isaac*, call on the name of God, intreate God for your selves, your wives, your children, the Church, the Common-weale, all Saints. I say, recommend all persons and all things to God by fervent prayer, that he may give you his blessing and all things may be sanctified to you; doe this duty daily and constantly. We must attaine spirituall strength every day, from the workes of the day by daily prayer, as we attaine naturall strength daily by the foode of the day. Pray well and live well, pray ill and live ill. By this we have fellowship with God, by this we become acquainted with him, and make him as it were acquainted with us: by this we are made like unto him and draw grace from him, and are more and more translated into his image. O resolve to be constant in this service, and let not temptation of Satan drive you from it, or interrupt you in it, let no backwardnesse of the flesh cause you to omit it, but doe it so well as you be able, and whatsoever objections arise breake thorough the same, and tell yourselves, I will doe it, heard or not heard, accepted or not accepted, whatsoever I be, what sins soever I shall have, I will continue to call on the name of the Lord, I will doe my duty let me speede as pleaseth the Lord.

Againe, it is noted of *Isaac*, *Gen. 24.63.* that *he went out into the field to meditate in the evening*. This also is an excellent service of God, wee are commanded to meditate on Gods Law continually, and to meditate on all his wondrous workes. For the circumstances of time, place, manner, every man is left to his owne choice, but the substance of the duty must be done. We must meditate, we must exercise our selves in the serious considerations of Gods Word and workes, that wee may raise our selves to a fuller knowledge of them, and cause our wills and affections to be more subject unto our knowledge. Meditation is that which maketh all truths profitable to us, without this our knowledge will be but speculative and talking, 'twill not be practicall and effectuall without this, we shall finde no more benefit by our knowledge then by meate undigested, that cannot yeeld good nourishment to the body. This must increase our knowledge and improve it, this must bring it downe from the head unto the heart, and so into the life. Consider what I say, saith *S. Paul* to *Timothy*, and in other places, hee that will a little withdraw himselfe from all other businesses, and give himselfe to muse of holy things, and take notice of the truth and certainty of them and so confirme his faith in them, and then labour with himselfe to be affected with them, and draw from them firme and stable resolutions for the well

Eph 6.18.

4. He meditated.
Gen. 24.63.

2 Tim. 2.7.

ordering of his life, shall finde more progresse in one moneth in the life of godlinesse, then he that without meditating doth barely reade and heare for many yeares together, you must cover the spiritual feede with earth, you must binde the Word to the tables of your hearts, you must hide the Word in your hearts. If you be slacke and carelesse of this duty, your growth in grace will proove exceeding slender; Imitate *Isaac* in this service, I know not how a man should come to any stedfast knowledge of his sincerity, if he be not one that meditath on Gods Law.

So many as are guilty of utter omitting this duty, let them bewaile and confesse this sinne of omission, and now learne all that would build up themselves in godlinesse, to be constant in it: Be not discouraged at your imperfections and manifold distractions, and great averfenesse, All things of this nature are most difficult at the first, who reades well at the first going to schoole? who writes well at the first setting of pen to paper. It is exercise that must perfect our abilities in all such things, begin and continue, and be not out of heart for failings, which the Lord will easily and graciously passe by, and you shall finde the thing more and more easie and more and more comfortable.

5. He feared.
God.

Another particular thing in *Isaac* was, that he was one which feared God, his heart stood in awe of God, he durst not offend nor crosse him, nor oppose himselfe unto his good pleasure. So it is noted, *Gen. 27.33.* that when he had unwittingly blessed *Jacob*, and *Esau* came in after him, he feared exceedingly, and would not reverse that blessing, but said, *I have blessed him and he shall be blessed*, and therefore, *Gen. 31.53.* *Jacob* sweareth by the feare of his Father *Isaac*, that is, that God whom his Father feared, as in his whole life, so especially at that time when he had newly blessed him, *Isaac* calling to minde that God had given the blessing to *Jacob*, saying, *the elder shall serve the younger*, and that he had carelessly and fondly gone about to transferre the blessing to *Esau*, out of his carnall indulgence unto him because he was the elder, was much afraid to think what a sin he had committed against God, and so was restrained from being bold to persist in that carnall purpose, but submitting his will to Gods, he ratifies that blessing, which he had ignorantly pronounced, therefore it is said, *Heb. 11.20.* that *by faith he blessed Esau and Jacob as concerning things to come.* It was faith that wrought this feare in him, and made him resolute in the blessing given to *Jacob*: the story of this feare you see, *Gen. 27.33.* *he trembled exceedingly.*

So it is a good thing to have such an high and reverent esteeme of Gods greatnesse, as to make us even tremble very much, when we perceive wee have offended him in going about to doe things contrary to his will, as *Isaac* had in attempting to blesse *Esau*, which now hee bethought himselfe of, when God had unwittingly directed the blessing to *Jacob* which himselfe intended to misplace. This is a proove of a soft and tender heart, and of an heart uprightly disposed to serve God. It is a fruit of a good conscience, to check us for sin and stirre up feare in us when we have done amisse, so as to stop us from proceeding in our sinnes.

Demand

Demand of your selves, have you this feare in your hearts, if you have not, where is any other grace, for it is the beginning of wisdom, and without it no grace can grow, no corruption can be truly subdued. If you have it, be thankfull for it, and labour to grow in it, and to set it on worke more and more, particularly as just occasion is ministred. If you have sinned, if you be about to sinne, labour to feare, and so to fulfill and *worke out your salvation in feare and trembling.* The Lord our God is a great God and a consuming fire, and if we finde our selves to have in any kinde offended him, our hearts should even quake to thinke of his displeasure, till it have made us fall downe before him, and renew our repentance and seek out for a pardon. But he that hath a bold audacious fearelesse heart, that when he hath done evill, feeleth no stirring of feare, no awe, no dread, sees no danger or perill in the sinne, perhaps abusing the promise to make himselfe bold, surely cannot say, that he sanctifieth God in his heart and maketh him his dread and his feare. Strive therefore to get and strive to nourish and exercise this feare in you.

The last thing to be noted in *Isaac*, was his obedience to the Commandement of God given him by vision, spoken of, *Gen. 26. 6* the story runneth thus, there was in his daies a great famine in *Canaan*, *Abraham* had gone downe to *Egypt* to sojourne there in a time of dearth, for it seemes to have beene a place of more constant plenty then *Canaan*, *Isaac* had in his minde some thoughts of imitating his Father, God saw it not fit for him to travell thither, and therefore God appeared to him in some vision and bad him not to descend into *Egypt*, but to dwell or sojourne in that land, and promiseth him a blessing; accordingly *Isaac* stoppeth his journey, continues in *Gerar*, and goeth not downe to *Egypt*. This was an act of true obedience, hee would not goe to the place which God forbade him to go too, though it might seeme to have beene fitter for his profit and advantage at that time.

We also Brethren, must learne to dwell where God would have us, and not to make worldly profit, pleasure, ease or the like, the choosers of our habitation; yea we must learne universall obedience, for if in point of habitation I must follow God then in all other things besides. See what God saith in his Word unto us (and that is now in steede of all visions, therein now he maketh himselfe to appeare unto us) doe such or such a thing, doe not such or such a thing, promising a blessing as alwaies he doth unto the obedient. We must not consult with flesh and bloud, nor aske counsell of profit and pleasure, but must resigne our selves to his Commandement, and instantly set about the one and relinquish the other. He that is so disposed, he is an *Isaac*, let him take comfort, he is a true beleever and a godly man, but he that in such case refuseth to obey, and will rather condescend to his carnall reason, arguing from losse or commodity, danger or safety or the like, how can hee call himselfe an obedient childe? He that refuseth the plaine directions of Gods Word for earthly respects, is not one of the race of *Isaac*. He that causeth all such respect to stand bare unto Gods Commandement,

5. He obeyed
the Commandement of
God.

ment, and to give way unto it, his heart is upright with God, and he is a holy man as was *Isaac*. And so much for this good mans carriage toward God.

2. His vertuous
carriage in re-
gard of men
and his estate

Looke now in what sort he behaved himselfe in regard of men, and in regard of his estate and the things of this life. For men, he had Parents, a Wife, Children, Neighbours. See his manner of living with them all.

He was obedi-
ent to his Fa-
ther,
1. In being
ready to be
killed.

For his Father, he was to him a most dutifull sonne, as is manifest in two things. 1. He yeelded himselfe to him to be bound and killed, Indeed here was more obedience to God then to *Abraham*, and yet a great measure of obedience to *Abraham* also. He bare great respect to his Father *Abraham*, in that hee would be perswaded by him that God had commanded him so strange a thing, he shewed himselfe dutifull to God and his Father both, in being content to be killed by his Father at Gods appointment.

You see, how children should yeeld to their Parents in all things in the Lord. It was extraordinary, that *Isaac* must yeeld to be slaine when God would have it so, and had extraordinarily required it. And in this particular without the like warrant, (which will never be againe in all the world) no childe should yeeld to let his Father kill him, but should flie away and oppose himselfe so farre as he might, without hurting and striking his Father, yea or so much as rayling at him, for these being things forbidden, a man should rather choose to die even by the rage of his Father, then make bold to doe them. But if in an extraordinary Commandement, obedience must be given to Parents in such an extraordinary thing, then without doubt in every ordinary thing a Parent must be obeyed in all things in the Lord, even though the commandement should be so heavie as death it selfe would not be heavier. The Apostle hath said, *Obey your Parents in all things in the Lord, and this is well pleasing to God, and this is just.*

Ephes. 6. 1.

Where are you rebellious children? Where are you stubborne and disobedient daughters? Come lay your selves in the ballance with *Isaac*; see how unlike him you be, he would yeeld to death, you will not yeeld to leave those things which are forbidden you onely, because they will procure you death, undoing, destruction. O you rebels and wretches, you are farre enough from being *Isaacs*. You set light by Father and Mother, and therefore against you ought all to take up a curse and ratifie the same with *Amen*. Woe, woe unto you, undutifull children, who deale with your Parents as *Israel* dealt with God, they have brought up and nourished children which have rebelled against them. God shall cut you off from the land of the living, his hand shall be against you to destroy you, and *the Eagles of the valley shall picke out your beastly eyes*, that are bold to despise, sleight and disobey your Parents, and wilfully refuse to obey their lawfull commandements.

Pro. 30. 7.

But I beseech you repent of this sinne, and prevent this judgement, and now let all children be followers of *Isaac*, acknowledge your Parents,

rents authority, submit to their lawfull commandements and crosse your selves rather to death then be found undutifull. Doe it I say, the great benefits you have received of them requireth it, you have your very being from them in your hild-hoods education, and the Law of God requireth the same of you, which requireth all reasonable things, and you cannot else be saved at last, for he that obeyes not that Parent whom he sees daily, how shall he obey him whom hee never saw?

And all you dutifull children, be encouraged, praise God that hath bound your hearts to respect your Parents, and intreate him to continue the same affection in you still, and know that the Lord will blesse you as he blessed *Isaac*, and will raise you good *Iacobs* to requite your submissivenesse to your *Abrahams*.

But *Isaac* submitted himselfe to his Father in another thing, even when he was now growne to be about forty yeares of age, he gave himselfe over to his Father to be ruled by him in marriage, he did not set his affections upon any woman without his consent, nor draw away any womans affections, nor married any without the liking and privy of his Father, but took the right and due course, gave up himselfe to his Fathers authority and direction, and therefore God gave him a good *Rebekah* indeed, a comfortable wife and vertuous woman.

In this therefore all children are bound also to imitate him, Children must take their Parents counsell and direction in matter of marriage, and not bestow themselves without their good liking and consent, that they may have Gods blessing attending them in their marriage, when they honour at once both God and their Parents, in obeying Gods Commandement and shewing due respect unto their Parents. So did even *Ishmael* though otherwise a wilde man, for it is said of him, that his Mother tooke him a wife. So did *Iacob* afterwards, His Father blessed him and sent him to *Padan Aram* to take him a wife of the daughters of *Laban* his Mothers brother. And when *Sampson* saw a woman of *Timnah* that pleased him well, he spake to his Father and Mother to take the Maide for him, who went downe thither and made the match for him. Indeed the Parents have more discretion and understanding then the children by reason of their age and experience, and therefore it is for the childees good to follow their advice. And to whom must the children goe for comfort and helpe in case that any crosse befall them in marriage but onely to their Parents? of which comfort and helpe they deprive themselves if they venture upon marriage without them: wee know that those God hath not joyned in marriage, whom he doth not unite in that estate. Now God hath made the Parents his Deputies in this behalfe, saying unto them, give your daughters in marriage and take sonnes for your daughters, and againe, you shall not give your daughters to them in marriage, nor take their sonnes to your daughters. Now how can it be said that God joyned them? if their Parents whom hee hath made rulers over them in his steed do not joyne them, seeing immediately hee doth joyne none in these our daies. Also the children are the

2. Was ruled
by him in mar-
riage.

Children
should not
marrie with-
out their Pa-
rents consent

Gen. 21. 21.

Gen. 28. 1, 2.

Judg. 14. 2.

goods

goods of the Parents as a part of their possession, insomuch that they were also to be sold to pay their debts. Wherefore as no bargaine is firme in other kindes of goods without the consent of those that have right unto those goods, so neither can this covenant be good without the consent of Parents, which have as much right from God in their children as in any other of their goods.

Wherefore those sonnes and daughters are much to be blamed who have neglected this part of their duty to their Parents, and have suffered their blinde and strong passions so farre to transport them, that against their Parents consent and counsell they have bestowed themselves in Matrimony, and so have transgressed against the plaine commandement of God. Such must heartily repent of their sinne and humble themselves before God with much sorrow for their great and wilfull disobedience. Parents would not have their children thus to slight and dishonour them, yea they take it grievously and are much perplexed with sorrow for their children, in this case therefore children should bee much grieved themselves, if they have given this occasion of griefe unto their Parents. To satisfie mens owne desires and affections without regard to Gods ordinances, is a notorious disobedience and bringeth the guilt of a great offence upon the soules of them that have so offended.

All you that have married in this disorderly manner, see that you doe unfaignedly repent of the sinne before God, and confessing the fault before him, seeke to prevent the curse that must else fall upon you and your children after you for so dishonouring your Parents.

And you young men and women that be not yet married, see that you binde your consciences and resolve your will to obey this commandement. Follow God in your Parents, and be not so rash and selfe-willed as to crosse them and follow your owne heads and passions. This duty will be easie, if you looke carefully to your passions at first and suffer them not to be indiscreetely fixed upon any person, untill you have acquainted your Parents with your desires, and crav'd their allowance and consent. But if a man or maide doe intrall themselves and intangle others by a disorderly placing of their affections, then shall they make this otherwise easie duty hard and impossible to themselves. Keepe your selves therefore Masters of your owne hearts and sell not away your liberty through an over-hasty yeelding of your selves to your unruly passions. Suffer not your mindes to be drawne away by any meanes, but pray God to keepe your hearts in order. It is a sinfull love as well as a sinfull passion in any other kinde, which troubles an house and makes the children contrary to their Parents, and to proove the greatest crosse that may be to them, to whom they ought to have beene the greatest comfort.

Lastly *Isaac* shewes his due respect unto his Father, by joyning with *Ishmael* his brother in burving his Father. for so it is said, *his sonnes Isaac and Ishmael buried him in the cave of Machphelah.* This is the last office

2. He buried
his Father.
Gen. 25. 9.

office that children can performe, and they must shew their love and duty to them in the honourable performance of this last act; as to testifie their love to their Parents, so to declare their faithfull hope of the resurrection from the dead. For therefore are men with due solemnities committed to the bosome of the earth, because they expect their glorious rising againe, and they shall not utterly perish and fall as doe the brute and unreasonable creatures.

Now see *Isaacs* carriage towards his mother. There was no love lost betwixt them, but as *Sarah* did tenderly love *Isaac*, so did he requite her love with love againe, as is manifested in his sorrowfull taking of her death, though she lived with him to a great age. For so it is written that after *Rebekkah* was brought unto him, and he was married unto her, *Gen. 24. ult.* *Isaac was comforted after his mothers death*, intimating, that even untill then he was grieved for the losse of her. It is a fault therefore in children, oversooke to forget their dead mothers, and to let their remembrance quickly to slip out of their mindes, how much more to be weary of their over-long lives, and to be glad when the time comes that they must put them into the dust, in respect of some paultrey gaine of money, of land that they shall possesse when the Father and mother is dead. All that desire their parents death for their goods sake, which they shall enjoy after them, and are glad when they shall change their parents for their goods, must needs be called wicked and ungratefull children. See therefore that you children love even your mothers heartily, moderately lamenting their death, that you may make it appeare, their life was not a burden unto you.

And so have we seene *Isaacs* goodnesse towards his parents. Look into his carriage towards his wife *Rebeccah*, and that also in two things mentioned in Scripture.

First, it is said, *that hee loved her*, *Gen. 24. ult.* This is a thing required of all husbands, they must account themselves and their yoake-fellowes but one flesh, one body as *S. Paul* commands, yea they must love them not with an idle and meere verball love, but with such a love as they beare unto themselves, that causeth them to love and cherish themselves, so as above all things they must not be bitter against them, as *S. Paul* informeth the *Collossians*. Indeed because the Lord hath knit man and wife together in the neereft bond, causing them to be but one flesh, therefore should their loves be most fervent and abundant. A man must therefore love his wife above all other persons, *hee must forsake father and mother and cleave unto his wife*, as *Adam* said at first, yea in respect of matrimoniall love, he must love her alone and none other but her.

You therefore that are husbands and have wives, come and answer before God, how doe you love your wives? how doe you cherish them with all comfortable maintenance and kindnesse? how are you carefull to shun all tartnesse and bitternesse? all froward peevish words and gestures, all discourteous quarrellings with them, and

3. He loved his mother dearly.

4. He loved his wife tenderly.
Ephes. 5. 28, 29

Col. 3. 19.

Gen. 2. 24.

rating, revelling, and upbraiding tearmes. If your consciences accuse you of unlovingnesse and bitternesse, you are great sinners before God, and must apply to your selves that of *S. John*, *hee that loveth not his wife whom hee seeth daily, how shall he love God whom hee never saw.* Lay not the blame of your want of love upon your wives, in respect of their ill qualities and carriage, men love their childrens persons above all other mens children, though they be neither so personable nor well conditioned, and should they not know how to doe the same also to their wives? No man is dispensed withall from doing his owne duty, because of another persons failing in his duty, for we must doe our duty every one out of conscience to Gods Commandements, not alone because of other inducements. It is therefore a great offence in an husband, not to beare a tender and constant love unto his wife.

And now all you husbands profit by *Isaacs* example, and humbly pray to God to frame your hearts to the unfaigned love of your wives. This is the way to make you like comfortably and chastly, a man shall be happy if he enjoy what he loveth, and love what he must enjoy. They live with great peace in themselves, that for conscience sake to God have their soules knit unto their wives, but hee, whose affections are disjoyned and divorced from his wife, doth live in perpetuall vexation, because he hath not subjected his affections to the commandment of God, and fixed his heart on her to whom God would have it united. And he that loveth not his wife honestly, is in perpetuall danger to bee caught with the unchast love of another woman, therefore *Salomon* bids one, *wander in the love of his owne wife, for why saith hee shouldst thou be taken with a strange woman.*

Prov. 5.

This duty therefore is very requisite, and every good man must heartily crie to God to worke in his heart this vertuous affection towards his wife, that love may make him able to performe all other duties, without which he must needs be defective in all other matrimoniall offices.

5. He contented himselfe with *Rebekah*.

Another thing very commendable in *Isaac* towards his wife was this, that hee contented himselfe with *Rebekah* alone, and did not take that unlawfull liberty which yet the common custome of those times did make to seeme lawfull to many otherwise godly men, of having more wives then one, as had *Abraham* the Father of *Isaac*, and *Iacob* his sonne. A man should keepe himselfe wholly to the wife of his youth, and not divide himselfe betwixt two, remembering, that God at first made them male and female, and created but one for one, as *Malachie. 2. 15.* noteth, *though hee had abundance of spirit because hee sought a godly seede, yea hee said, a man shall cleave to his wife (not wives) and they two, as our Saviour interprets it, shall bee one flesh.* The custome of our times inforceth men to this duty, but it is a fault when they doe it not heartily, but rather for custome then for conscience, yea many that shame will not suffer to keepe more wives then

then one, yet secretly give themselves to other women, and so violate their covenant of marriage, and defile themselves with great pollutions.

Lastly, *Isaac* was ready to hearken to his wife *Rebekahs* counsell, and when she complained of *Esaus* wives evill and froward behaviour, telling how bitter her life would prove if *Jacob* also should bring in such ill nurtured wives, he sends him away according to her desire, to take a wife in *Padan-aram*: So should every good man be ready to hearken to his wives advice and counsell, and to gratifie her in those things that are fit, not to crosse and contradict her. This is a part of due kindnesse to your wives, see that you neglect it not to the procuring of mutuall and continuall discord betwixt you.

So have we considered *Isaacs* good carriage towards God and his parents, Father and mother, and towards his wife; hee was a parent and had children, even two sonnes *Esau* and *Jacob*; Now he blessed both of them, and that out of Faith: for his blessing was not a bare wishing and praying for a blessing upon them, but a propheticall prediction of a blessing in Godsname, whereof if he had not received a promise from God, and also beleevved that promise, neither he nor his children would have made so great account of it. All of us cannot blesse our children in this manner, for the gift of prophecie is wanting unto us, but all of us must in Faith blesse our children, that is, pray for a blessing at Gods hand upon our seede as well as our selves. Yea wee must all apply our selves to the sincere obedience which hath an ample promise of blessing annexed, and cannot faile to procure a blessing, since God will not faile to fulfill his word. Why is a propheticall blessing of some vaw? surely, because it is a certaine thing, as having its originall in Gods fidelity, who having said it shall be so, must either accomplish it with his hand, or else falsifie his word, which is impossible. Now it is as impossible, that God should neglect to keepe his promise as to fulfill his predictions; wherefore seeing all blessings are plentifully promised to him that walketh before God uprightly and constantly, doe this O yee Fathers, this is to blesse your children in faith, but if you follow your owne hearts and leave the wayes of God, and goe forward in pathes of impiety and unrighteousnesse, then doe you curse your selves and your children, and worse then pronounce a curse, even pull downe a curse upon your selves and them.

Further, *Isaac* did conferre the principall blessing upon *Jacob* to whom God had given it, even that blessing which contayned in it, the causing of Christ the promised seede to come from his loynes, the Church to continue in his posterity, and spirituall benefits to belong to him and them. There was a time when *Isaac* out of heedlesseenesse or forgetfulnesse, or some other carnall consideration, was minded to have setled this speciall blessing upon *Esau*, but being made to perceive that he had offended therein and gone against the will of God, he returned to a right course, and calling *Jacob* whom

6. He hearkened to *Rebekahs* wife counsell.

7. Hee blessed his children out of faith. Heb. 11. 20.

8. He conferred the principall blessing upon *Jacob* to whom God had given it.

he had unwittingly blessed before thinking him to be *Eſau*, hee now againe wittingly and willingly bleſſeth under his owne name and in his owne perſon. Parents have not now the beſtowing of this ſpirituall bleſſing upon children as then *Iſaac* had it miniſterially, but all parents ſhould chiefly labour to intereſt their children in it. For what will it availe to have the fat of the earth and dew of Heaven, if wee goe without the favour of God in Chriſt? And when any Father perceives that God hath vouchſafed to any of their children this ſpirituall bleſſing, in that they be made carefull to ſerve, worſhip and obey him as *Iacob* did, theſe muſt inherit their affections more plentifully then others of their children in whom ſuch grace is wanting. The image of God muſt over-rule our affections, not carnall things, as at length it did *Iſaacs*.

Thus we have ſhewed what was good in *Iſaac*, in reſpect of thoſe that were of his owne family, for wee reade not of any ſpeciall point in his carriage to ſervants. See now what a one hee was to his neighbours farther off. Firſt to *Abimelech*, then to the men of *Gerar*.

For *Abimelech*, hee had wronged him in affirming his wife to be his ſiſter. *Abimelech* by ſeeing ſome familiar carriage betwixt them, was induced to be fully perſwaded that ſhe was his wife, and therefore calſ him, and begins to reprove him for it. *Iſaac* maketh no defence at all for himſelfe, but by his ſilence accepts the reproofe, confeſſing his fault.

He accepted
Abimelechs re-
proofe.

It is a good thing when we have done amiſſe and are charged with it, at leaſt to reſtaine our tongues from denying, defending, excuſing and the like, and at leaſt by not gaine-ſaying, to make it appeare that wee pleaſe not our ſelves ſtill in the ſame offence. Indeepe a plaine acknowledging is the beſt of all, but a not gaine-ſaying, not ſhifting, not winding out by words is at leaſt neceſſary. It were a grace to a number, if they had a minde ſo willing to mend, that they might not have a tongue ready to ſpeake againſt a reproofe.

But further, *Abimelech* came to him after to make a covenant with him, bringing along his chiefe officer and ſpeciall favourite. Though *Abimelech* had beene ſomewhat diſcourteous to *Abraham* before, and had chaſed him away from him, yet *Iſaac* is not ſo farre leavened with diſcontent as to reject *Abimelechs* motion, but having gently minded him of that unkindneſſe, is yet ready to imbrace his offer of amity. Why be not wee all of a like mind in this matter? to paſſe by unkindneſſes quickly, and be never a whit the leſſe forward to any good office of love, becauſe we have met with ſome very unloving paſſages from the ſame men before. It is a fruite of wiſedome and charity to cover wrongs as from others by forbearing to blaze them abroad, ſo from ones ſelfe, by forbearing to call them to minde, ſo as to be eſtranged from him that hath offered them, and made leſſe forward to interchange amity with him afterwards. But
he

hee hath little either love or humility or discretion, that knowes not how to keepe downe the thought of an injury, but that it makes him still averse from offering or accepting curtesies from the authors of it.

Againe, *Isaac* made *Abimelech* and his company a feast. It is fit to use good hospitality, and with liberall entertainement to receive those that have occasion to come unto us according to their places, *Abraham* did this before. This degree of hospitality hath beene found in Heathens to their commendation; but the best hospitality is that, which entertaines the poore that are never likely to be able to make amends. God will become pay-master of that cost which the poore is not able to requite.

10. He made *Abimelech* and his company a feast.

Againe, *Isaac* had something to doe with the men of *Gerar*, for they contended with him unjustly for divers Wells of water which his servants had digged, and hee patiently yeelds to them and will not make a brawle of it. It behooveth us to shew the like moderation, and not to be fierce in striving against them which will needs be unjust in striving against us.

Now for *Isaacs* estate, he was a good husband, dug Welles, sowed corne, and so increased his estate through Gods blessing upon his diligence.

11. He was a good husband

Good husbandry is a thing commendable among all men as well as pleasing to God, it hath the promise of sufficiency of maintenance annexed to it for encouragement. We must every man with so much diligence and discretion order our estate, that wee may become capable of abundance and may not deprive our selves of so comfortable a thing as plenty is. Onely in our labour, let us looke that wee be moderate, that excessive labouring about earthly businesse doe not induce a neglect of those things that concerne a better life, let your chiefe care be for Heavenly things, and yet neglect not these temporary in their places: but hee that through unthriftinesse undoes or hinders himselfe, how can we conceive that he shall be wise enough to seeke spirituall things, that hath no wit to get temporall?

Againe, when *Isaac* digged a Well, for which at length the Philistines contended not with him, hee called the name of it *Rehoboth*, and said, *now the Lord hath made roome for us and wee shall increase in the earth*, Gen. 26. 22. taking notice of Gods goodnesse, in the quiet enjoyment of that benefit, and by faith perswading himselfe of Gods blessing upon him, and so not carnally but spiritually rejoycing in the temporall benefit.

12. He made a spirituall use of earthly commodities.

Ah that wee could make to our selves a spirituall use of earthly commodities as *Isaac*, to see God in them with thankfullnesse, and to learne to depend upon him for prosperity and not upon our owne indeavours; and in particular, that if God grant us quietnesse, and restraine men from contending and quarrelling with us, so that wee have peace in our houses, we could then give praise to him, and take

comfort in him and repose our confidence in him. The sight of God in outward things is infinitely more comfortable, then the things themselves how great soever they be.

His faults.

And thus much of *Isaacs* vertues; some faults he had too which wee must looke upon to reforme in our selves, not to imitate, for it is a childish folly to follow after those that goe before us, though they runne thorough puddles: *Isaacs* faults were some in respect of God, some in respect of man, viz. his sonnes and *Abimelech*, and some in respect of himselfe.

1. He forgot the Word of God.

As for God, he sinned surely, in forgetting himselfe so farre as to resolve in his minde to blesse his sonne *Esau*, whereas God had said, *the elder shall serve the younger*. He should have beene mindfull of that propheticall answer, which was given concerning those two sonnes, even when they strove in their Mothers wombes: unlesse wee shall say, that the whole passage was so carried as it was concealed from *Isaac*: but that is nothing probable, it can hardly be conceived that *Rebekah* would not acquaint her husband, both that shee felt so strange a striving in her wombe, (which made her seeke to God to know the matter) as also what answer shee received from God. Taking that for granted which is so probable, that there is no reason to doubt of it, I say wee may note a fault in good *Isaac*, yea good old *Isaac*, hee forgate the Word of God which had beene spoken some yeares before, and that so utterly, as hee determined to have crossed it and gone directly against it.

It is a fault from which the best men alive are not exempted, even so to forget Gods Word, as to be ready out of forgetfullnesse to transgresse it. This forgetfullnesse ariseth many times from heedlesnesse, and many times from continuance and length of time, and sometimes from very strength of passion and distemper, which doth cast out the remembrance of good things from the minde. *David* and all the Priests had forgotten that which at least some of them had read concerning the not carting of Gods Arke, but carrying it upon the Priests shoulders; *Jacob* after had little lesse then forgate the vow hee made unto God in his affliction. I pray you take heed of such forgetfullnesse, meditate often that you may remember seasonably, pray God to write his Lawes in your hearts, and to make his holy Spirit to become your remembrancer, that your knowledge be not made unprofitable through forgetfullnesse, for that which is not fitly called to minde is in a manner as if it were not. And if you meete with such a weakenesse as this in your selves, looke that you be duely abased in the sight of it, but be not out of heart as if you were destitute of all grace, because you are imperfect in it, but take comfort to seeke and hope for pardon upon your humble confession, when the Lord pleaseth to put you in remembrance againe. If *Peter* had remembered Christs words before, hee might perhaps have escaped his great sinne of denying

denying his Master, but hee remembred it after to make him weepe bitterly. It were a comfortable thing to call to minde those things that should preserve us from sinne so timely, that we might be so preserved by them. But if wee have done otherwise, it behooveth us to put our selves in minde of them after to worke godly sorrow, and then turning to God wee must not suffer our selves to doubt, but that hee will vouchsafe to accept us.

Now *Isaac* offended something against men. In respect of his two sonnes, at first he loved *Esau* better then *Jacob* and that for carnall respects, because *Esau* by his hunting supplied him with such kinde of meate as was contentfull to him. It was without doubt a weakenesse in him and deserveth taxing. Should *Isaac* beare favour to a gracelesse sonne for venisons sake, rather then to a godly sonne for vertue sake? Should our passions, fancies, appetites carrie us away and over-rule our affections. Surely as *David* wished those that feared God to come unto him, and he would choosethem for his companions; so should every man make godlinesse the rule of his affections, so as when other things be even to give piety the preheminence, and cause godlinesse to cast the scale as it were. It is a fault in any man to love a worse childe above a better for any sinister respect, *Abraham* loved not *Ishmael* above *Isaac*, to prevent that it may be thought, that God commanded *Ishmael* to be cast out, that hee might not be thought a meete person at least to partake with *Isaac* in his inheritance. And as to be carried away in our affections to children (by affecting them most that deserve it least) in carnall respects is a sinne, so likewise towards other persons also, servants, neighbours or any other. Therefore hee that hath done so or findes himselfe so inclined, must be humbled in his folly and labour at last to rectifie his love, as wee shew'd you before, that *Isaac* did when God discovered his weakenesse to him.

2. Hee loved *Esau* better then *Jacob*, and that for carnall respects.

Now in respect of *Abimelech*, *Isaac* offended by lying out of feare, when the men of *Gerar* began to question with him about his wife, he began to suspect, that they meant no good in such inquirie, and fearing some ill usage from them if hee should have professed himselfe her husband, helped the matter with a sudden lie, and said shee was his Sister, *Gen. 26. 7.* you see hee inheriteth here his Fathers carnall feare, and carnall shift, of lying to prevent the evill feared. Here wee have two plaine faults, his immoderate feare, and his lying to helpe himselfe at a pinch; to be afraid of death so that there appeare some likelihood that it will come upon us suddenly and violently, we suffer our selves to be drawne into sinne for the escaping of it, is a sin and such a sin it is, as hath often discovered it selfe in good men. Wee noted it in *Abraham* twice upon the same occasion that is here mentioned; So it befell *David*, when hee came first to *Achish* King of *Gath*, so to *Peter* and others. The inordinatenesse of the feare of death ariseth

3. He did lie out of feare.

psal 118.6.

from weakenesse of faith, both in that a man doth not so stedfastly rely upon God for defence and safeguard of life, as also for salvation of his soule after death, or because hee is not so well versed in the meditations of death and Heaven, as to become sufficiently heavenly-minded. For if wee did fully perswade our selves that God would stand by us in perill, that hee would be our shield and buckler, then it would befall us according to that of *David*, *The Lord is on my side, I will not feare what man can doe unto mee*; but in the best this confidence is often weakened, and they are taken unprovided through the suddennesse of the danger, or the like occasion, or it is likely that the soule which so feareth death, as by sinne to shun the same, doth not so thoroughly assure it selfe of salvation, or hath not so clearly and fully apprehended the excellency of salvation; for doubtlesse death would be welcome to him rather then terrible, that did apprehend it as a darke entrie leading to the glorious palace of glory, and had well considered of the greatness of that glory.

I beseech you take paines to helpe your selves against the feare of death, and to worke in your hearts so truly couragious a temper, that though it should present it selfe to you naked and without disguise, and that suddenly, and that in shew unpreventably, yet you might be so constant and so settled as not to betake your selves unto any sinfull meanes of escape, but rather choose to die then to sinne against God, as knowing death to be no great matter, but sinne to be an hatefull thing and worse by farre then death. And how should this undaunted and spirituall fortitude be attained but by conversing with death often in your thoughts? so as to get some good assurance, that it shall not be able to carry you to the region of darknesse to eternall death, but alone to let you out of this dungeon into a roome farre more lightsome and blisfull. He that thinkes much of death, so as to make himselfe carefull by frequent renewing of his repentance and amendment of his life, to get his salvation assured to himselfe, shall at last be happily armed against the feare of death, and shall be made so resolute as to choose rather to die then sinne.

Againe, if you finde so much weakenesse in any of Gods Saints with whom you live, as you finde recorded in the story of *Isaac*, I pray you be no harsher to them then you be to him. Tell mee what thinke you of *Isaac*? was hee a godly man or not? if you say no, you contradict the Scripture, if you say yea, then you must learne not to deny to another the name of a good man, because you meeete with the like disorders in him that are here noted in *Isaac*, if hee feare too much, if hee hath used some sinfull meanes to escape death or other danger. Nay a man ought not to deny himselfe the name of a man truly sanctified, because hee findeth the same imperfections in himselfe. To call in question ones being sanctified in respect of the hanging on of such weaknesses,

nesses, is to nip and discourage the worke of grace, and to hinder the growth of it no lesse then a cold frost doth hinder fruites from growing.

But *Isaac* telleth a manifest lie. Lying is a sinne, and *the lying tongue will bring destruction*; but to bee so transported with some present passion, as to be thrust into the mire of lying is such a thing as may befall a godly man. Come and take heede, that you doe not imbolden your selves to lie by abusing this and the like Examples, but rather resolve and pray against it, as knowing in how much danger you stand of falling into it. For though to bee over-taken with this sinne in hast, doe not disprove the truth of sanctity; yet to be alier (one that makes account that this is so small an offence, that hee will not be so precise as to forbear to helpe himselfe by it if need be) this is a prooffe of a man that hath not yet gotten any sanctity. Lying is a sinne so plaine, that scarce is it possible to be ignorant of it, but through wilfullnesse, because a man refuseth to be willing to know that fault which hee is not willing to leave. For no man can choose but blame it in another, and therefore his inward soule doth plainly tell him that it is also naught in himselfe. Now to live purposely in a knowne sinne, resolving that hee must and will doe it if occasion serve, this is to be a worker of iniquity. Remember therefore the word of *S. Paul*, *Put away lying seeing you have put off the old man*, intimating that hee hath not cast off any part of the old man, that hath not throwne away this rag of it. Lying will breed boldnesse to sinne, hard-heartednesse in it, impudency after it. Therefore you must determinately conclude with your selves, *to put away lying and speake the truth one to another*. In these two things *Isaac* sinned against *G O D* and himselfe.

Ephes. 4. 25.

But his sinne against *Abimelech* was, in that hee was like to have drawne him occasionally into a great sinne, hee did that which might easily have hazarded him to thinke of making *Rebekah* his wife, that is, of committing adultery. It is a sinne to become a stumbling blocke to another by doing that which may make him bold to doe a thing that is sinfull, as *Abimelech* complained to *Abraham* and also to *Isaac*; take heede that you become not stumbling blockes in a more palpable fashion, by inticing, perswading, exhorting, giving evill example or the like. Be carefull not to partake with other mens sinnes, and if you can call to minde any thing done by your selves in the like nature, viz. such an act as might have pulled another to wickednesse, though the ill effect have not followed, yet you must repent of your uncharitablenesse and rashnesse herein.

4. He scandalized *Abimelech*.

Another fault of *Isaacs* is this, that he had too great respect to good fare, he loved his tooth and palate a little too much, he was an aged man and hee gave himselfe a little more then enough to favoury meate, and his love to good fare carried him so farre awry in his

5. He loved good fare too much.

affections, that he loved *Eſau* more then *Iacob*, *Gen. 25. 28.* Surely, it was too great a love to *Venison*, that caused him to love a worſe ſonne above a better. This is a weakenesse againſt which it is needfull to ſtrive, our ſenſuality inclineth us unto it, wee are apt to thinke it no ſinne, may not a man uſe Gods benefiſts and enjoy the comforts of this life in good meaſure? why ſhould not hee fare well that hath much given him by God? But ſure to be ſo over-ruled by ones palate, that any diſorders be bred thence in ones life towards any perſon or thing, cannot but be a ſinne for all theſe excuſes. Doe not wee know that cockering of the body doth likely depreſſe the ſoule? and the feeding of the belly and pleaſing of the taſte doth breed an aptneſſe to be leſſe delighted with better things.

Thus you have *Iſaacs* faults. Firſt, Forgetfulneſſe of Gods promiſe. Secondly, Carnall feare of death. Thirdly, Lying to prevent danger. Fourthly, Scandalizing *Abimelech*. Fifthly, over-loving his worſer ſonne, and Sixtly, Over-loving good fare. We will goe on now to conſider what bleſſings he enjoyed.

His Benefiſts.
1. Spirituall.
God made his
covenant with
him.

Firſt Spirituall, God pleaſed to make his covenant in him, and to beſtow the birth-right and bleſſing upon him, and therefore alſo did appeare to him and bleſſed him, *Gen. 25. 3, 4.* and after, *Verſ. 24.* It is a ſingular favour of God, to give a man ſpirituall bleſſings, to make him his childe, to appeare to him and comfort him, by giving him aſſurance that hee is his childe, and confirme his Faith in his gracious promiſes. This is the greateſt favour, to bleſſe us with ſpirituall bleſſings, *Iſhmael* had the terrene, but *Iſaac* had the ſpirituall bleſſings, theſe were given alſo to *Iacob* as a ſingular prerogative. It is an admirable favour indeede to enjoy theſe, for they will not ceaſe at the end of this life, but will continue till another life and will bee perfected in another life eternally.

I pray you conſider whether God have vouchſafed theſe unto you, hath he cauſed you to feare his name? hath he made you to beleeve his promiſes? hath he appeared to you in his word and ordinances? and given you ſome happy apprehenſion of his goodneſſe in Chriſt, making you know, that he will fulfill to you the bleſſing of *Abraham*. If he have, give hearty praifes to him, take unſpeakable comfort in him, account all your other croſſes nothing. Rejoyce in him evermore, that hath tranſlated you from the power of darkeneſſe to his owne Kingdome. Happy is he that is made the childe of God, though he be in great calamity for outward things. Know the incomparable greatneſſe of his favour, that you may rejoyce in it, in deſpight of all croſſes. And labour to get more and more aſſurance of your intereſt unto God and happy eſtate this way, that you may be more and more comforted. But if you have not theſe ſpirituall good things, doe not account your ſelves happy, becauſe of the outward, thinke not that you are in a good eſtate whatſoever you poſſeſſe, if you poſſeſſe not

not Gods Spirit to make you Gods childe, to seale you to the day of redemption, to comfort you in all times, with making himselfe more and more assuredly knowne unto you. What is it to enjoy a dreame of prosperity in this sleepe of naturall life? and then to spend ones eternall being in endlesse and irremediable and unsufferable misery. Rest not your selves satisfied in outward things, count not your selves happy in having them, never thinke you have any thing till you have grace, till you have Christ, till you have interest into Heaven, that eternall land of promise, and set your selves in feeling of the want of these things to seeke them in Gods ordinances, Prayer, the Word, Sacraments, and you shall have them, for you want them not that live in the Church, but for want of care duely to seeke them.

Againe, consider *Isaacs* temporall blessings, he had a very good wife, *Rebekah*, that carried her selfe well towards him, and was carefull to keepe him from offending, in translating the blessing contrary to Gods pleasure, wherein though shee used deceit, yet shee brought him into the right way, afore he knew of it, and caused him to doe well when he thought to doe evill.

Againe, he had one very gracious and godly childe, *Jacob*, and another though not so godly as we can assuredly say he feared God, yet one that respected him, that did thrive in the world, and was of commendable outward carriage among men, for so was *Esau*, he shewed regard to *Isaac*, grew great in worldly greatnesse, and had a name among men.

Thirdly, hee had a greate measure of wealth, and was a man of great state and esteeme, so that King *Abimelech* desired his friendship, and though some envied and wronged him, yet they could not hinder Gods blessing from attending him, especially one yeere God gave him a singular blessing, for he sowed and reaped, and as by Faith he beleevved that God would, so God did make him roomth and he became fruitfull in the land.

And last of all, he lived a long time in this world to enjoy all these things, and lived to continue with his wife *Rebekah*, shee lived as long or neere as long as he, which could not but be a great comfort to him. So you see hee had all abundance of outward contents for his children, wife, state, &c.

Now I beseech you reckon betwixt God and your selves! hath not God beene as favourable to some of you as to *Isaac*? so that you have good, vertuous, and dutifull and religious wives, which will helpe your errors, and cherish your bodies, and doe you all the good they can. Hath not hee given some of you good and godly children, at least some, or one, and the rest civill and thriving? Hath not he given you a wealthy estate? not so rich as *Isaac* but even rich enough, I meane so much as will inable you to enjoy your selves in the world, and to passe thorough the world with comfort. Hath not he prospered the worke of your hands? and given you roomth, and made

2. Temporall
1. Had a good
Wife.

2. One godly
childe, and a
nother that re-
spected him.

3. Was very
rich.

Gen. 26. 12.

4. He lived
long.

made you increase, yea hath hee not made you live a long time to enjoy all these things? If so, let these benefits become matter of praise, let them become arguments of obedience, labour to be truly thankfull for them, that you may finde them truly beneficiall: make a spirituall use of temporall blessings.

And if any want these things, let him see how rich God is, and let him even trust in him for sufficiency in outward things, and count it enough that it pleaseth God to give him better things as I exhorted before. And if any of Gods people finde not these things so granted to himselfe; let him not take Gods dealing with him in the worst part, let him not ascribe it to want of love to him, but to his wisdome, that seeing him not so capable of these things, doth withdraw from him that thing which hee sees would be hurtfull unto him. Wee must not misconster Gods forbearing to give outward things. Yea now let all men encourage themselves to bee obedient to God, and to feare him as did *Isaac*, for you see in him that God is ready to reward his servants with great commodities and comforts in this life too. Hee will not alone save them, but so farre as is good, make their estate prosperous here below. That godlinesse which hath the promise shall also have the performance of good things for this present life and that which is to come. I know, that these bee common benefits, but when they come sweetened with Gods blessing, then they are truly comfortable, and so shall they be to him that interests himselfe to them by getting into Christ, and walking in him in holinesse and godly conversation.

Isaacs crosses.

So we have done with *Isaacs* benefits, now his crosses; for neither could hee, nor can any man in this life scape but that more or lesse hee shall meete with afflictions. First in respect of his body. 2. His state. 3. His children.

1. He was long blinde.

For his body, hee was blinde many yeares, for hee was married at forty, at sixty hee had *Esau* and *Iacob*; *Iacob* was about seventy six yeares when he came to *Laban*, so then *Isaac* was a hundred thirty six yeares, and at that time hee could not discern *Esau* and *Iacob* one from the other by sight, and he lived in all 180 yeares, from which if you subtract 136, then will remaine forty foure yeares, so long did *Isaac* live without the use of his eyes. Therefore learne you to bee thankfull that God hath given you your eye-sight even to your lives end, so that you want not this sence at all till death, or at least want it not so long a space of time. Sight is a great comfort, it is pleasant to see the Sunne and to bee able with our eyes to behold and discern our friends and all other creatures of GOD. Let us praise God for the use of this and other senses.

Secondly, let us prepare to suffer the same crosse, who can tell how soone his eyes may grow dimme? let us use them well whilest wee have them, and withdraw them from looking after vanity,

vanity, and all other abuses : for nothing will grieve us more when wee have lost them, then that wee have abused them, nor comfort us more, then to remember that wee have kept them in order and bestowed them holily. And indeed, they bee things apt to bee abused a 1000 waies ; Prevent all these abuses and put on a contented minde, if God see it fit to be deprived of them, getting such a clearenesse of inward sight, that the comfort of that may supply the want of outward eyes. Hee that hath an understanding given him to see God and Christ, to see Heaven and things spirituall, may easily misse the sight of other things ; but ah how comfortlesse is a blind body joyned with a blind minde ? Take heed that this great darkenesse fall not upon you, for what can this bee but even a fore-runner of utter and everlasting darkenesse.

Further, *Isaac* in his state met with divers crosses, the Philistins envied him, chased him from them, wronged him by stopping his Fathers Well and by unjust striving with him for those he himselfe had digged, these bee crosses and such as trouble the nature of man, and seeme hard to beare, but this good man wrestled with them.

2. Met with divers troubles in his state.

Prepare your selves therefore to be envied and wronged, and to have enemies that will contend and quarrell with you causelessly, and be carefull to get Gods favour, that the malice and injuriousnesse of men may not be able to hurt you, but that God may blesse you the more, by how much men doe more envie you, wrong you and contend against you, as it befell to *Isaac*. For God prospered him and comforted him the more, by how much the world did more grudge at him, and seeke to disquiet him. Labour therefore to get Gods favour, that you may have a patient, a cheerefull minde the in midst of the greatest injuries. In the meane time, expect such evill usage and strive to be able to beare it without vexation and discontent, which are things more troublesome then the crosses themselves.

Further, learne to be thankfull to God, if hee have pleased to keepe you from spight, wrong and strife, that either you bee not envied, or else those that envie you have not had ability to wrong you and contend against you. It is a great goodnesse of God so to hedge about a mans estate, that no man hath beene able to breake in upon him to hurt him, and it is neither mens wit nor greatnesse that can procure unto them this safety, but it is God alone that maketh them to dwell in safety. Let our hearts be lifted up to praise him, that hath so incompassed us with his favour as with a shield.

But next, *Isaac* was crossed in his children. First, in that hee continued long without issue, whereas God had promised him issue, and the hope of his salvation depended upon the performance of his promise ; for out of his loynes was that seede to proceed in whom

3. Was long without issue.

whom all Nations were to bee blessed, and yet hee was married twenty yeeres afore this promise was fulfilled. So long did God exercise his faith with delay.

Learne to beare with patience Gods deferring of his promises and not to let your hopes slip, but still to trust on God and waite for him, who will come in due time though hee satisfie not our hastie and over-eager desires. Hold to the promise of God, it shall be fulfilled at length though wee bee made to tarry somewhat long for it, that wee may bee better fitted to receive it with thankfullnesse. The longer a good thing is desired and deferred, the more abundant comfort it yeeldeth when it is come.

4. He was afflicted in *Eſau*.

But secondly, *Eſau* proved a crosse to him in two things. First, that hee tooke into the house two such ill conditioned Maides, as were a grieve of heart to *Isaac* and *Rebekah*, *Gen. 26. ult.* This is a bitter crosse to bee pester'd with unquiet, froward, unruly and wicked daughters in Law, that shall make one weary of his life, and like evill and bitter sauce, take away the sweetnesse of all other comforts. Learne to bee thankfull, if you have escaped this crosse, and if God have provided such yoake-fel- lowes for your children, as by their dutifull and loving carriage doe make the comfort of your lives more abundant, framing themselves to content you in all good and lawfull things, as if they were your owne sonnes or daughters: It is a great satisfacti- on to see ones children so happily matched; Let not this bene- fit bee sleighted and passed over without particular thanks. And now prepare for this crosse, or if you bee under it, labour to beare it, so as not to bee made weary of life, but enjoy the rest so thankfully, that the bitterness of this may bee sweetened and allayed. And pray to God to direct your selves and your chil- dren so in their choice or yours for them, that they may not stum- ble upon a torment unawares, and learne in choosig to choose for grace rather then sinister respects, so may you hope to bee directed aright, and to get a true benefit.

Againe, *Eſau* was a crosse to his Father in his malice against his Brother, whom hee purposed to kill, and would not keepe the thought to himselfe so, but that it uttered it selfe. If *Isaac* knew not of it, hee was not afflicted with it, but if hee did, hee could not but take it heavily. Thanke God if hee have not given over your children to such malice one against the other, and if you lie under this misery, make it as easie as may bee, by telling your selves it was *Isaacs* crosse, and yet God kept it from ever com- ming to execution.

2. In *Jacob*.

But *Isaac* was crossed in *Jacob* too, for hee lived a stranger from him twenty yeeres so that hee did not enjoy him. Is it not a grieve to have a good childe as it were banished and restrained from dwelling with his Father for so long a time, whose company his love

love makes him to desire every day? But *Isaac* lived to see much rudeness in his Grand-children, for hee out-lived *Iosephs* selling into *Egypt*, and was afflicted in *Iacobs* uncomfortableness under that crosse. Blesse God if it have not happend so to you, and if it have, mutter not, for what are you that you may not be put to as much hardnesse as *Isaac*?

And lastly, *Isaac* died at 180 yeeres, a long life indeed for those times, but it ended in death and buriall, and so must each of yours even a great while sooner, O therefore study to bee prepared for it.

His death.



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THE SIXTEENTH EXAMPLE.

OF REBEKKAH.



Rebekkah was the wife of *Isaac*, of her birth and death the Scripture is silent. We are therefore to look into her life, wherein observe the good shee had and did, the evill shee did and suffered. The good shee did,

First, whilest she lived young in her Fathers house, She was a Virgin untouched by man, *Gen. 24. 16. No man knew her.* It behooveth young women to behave themselves so modestly, and shamefac'dly, that they may bring themselves unto their own husbands undefiled. Therefore the holy Ghost appointed the Parents to be carefull of preserving the tokens of the maidens virginity, that they might be able to prove it against the slanders of her husbands evill tongue (if he should after report that he found her not a maide) but withall he appointed that if the woman could not prove her selfe to have been a Virgin, she should be brought out and publiquely stoned at her Fathers doore, *Dent. 22, 13.* You see that God would have the daughter put to death which should be bold to prostitute her selfe to any other men, and then deceive one that had not knowne her, and thrust her selfe upon him as if she had been a Virgin, as much as if he had ordered that such a defiled

A 2

maiden

Rebekkahs
neither birth
nor death is
mentioned in
Scripture

Her vertues,
1. She was
chaste while
a Virgin.

maiden should not marry any other but him that had defiled her, unlesse first she had made the matter knowne unto that other. Now what care should be taken to preserve chastity, the heathens may teach us, who for meere credit sake, used diligence in this matter, and it should be a shame for Christians not to exceed Pagans in any point of goodnesse.

Let me therefore speake unto you young maidens, and require you to follow *Rebekkah* in this kinde, keep your selves pure, suffer not your selves to be won away with any solicitations for all occasions of sin. Be not haughty in conceit of your own strength to withstand any allurement, but feare God, and beseech him to keep you by vertue of his feare, else many a boasting maiden hath been forced out of her own experience to confesse, that this offence cannot be prevented by braging. I say therefore, let the feare of God, and an humble heart, and a carefull shunning of evill opportunities be the preservers of your chastity. And if any of you have been corrupt, and vitiated, though it be knowne to none but God and your selves, see that you be greatly humbled, and truly penitent for it.

The custome of many is, if they can conceale themselves in this kinde, and that they prove not with childe, to the publique reproaching of themselves before men, not at all to grieve for the sin committed, though it be neverthelesse abominable in Gods sight, because of such concealing it; yea, some there be that adde murder also to filthinesse, using meanes of abortion to themselves, or of hindering themselves from conceiving, by wicked reaches, and devises: But the all seeing eyes of God do discover their lewdnesse, and will make their offences knowne to all the world, and that so much the more to their disgrace, and destruction, by how much they have declared themselves to be more wicked, in fearing men, and not God. Indeed if the matter come to open knowledge, they weep, and take on, shewing evidently, that ignominy goeth nearer to their hearts than sin, and that they care not how lewd they be, if their lewdnesse come not to light. But I say, be you carefull to prevent secret sins in this kinde, and tender the health of your soules more than the credit of your names, and undoe that sin by unfained repentance, which will else make you odious to God, though you hide it never so closly from men. And let Parents also cary a watchfull eye upon their daughters, not giving them liberty to range up and down at unfit times, to unfit places, lest it befall them as it did *Dinah*, *Jacobs* daughter, when shee gave her selfe leave to gaze abroad to see the fashions of the daughters of the countrey. And I must also speake to young men, which goe a wooing to young maidens, that they suffer not themselves to be so far transported with unlawfull, and unruly desires, as to pollute those before marriage, or assay to sollicite them whom they pretend to love so, as to make them their wives. If they love them, let them keep them so worthy to be beloved, and enter not into Gods Ordinance,

nance, through the devils Portall, as I may call it; O be not so wicked, so injurious to the maid, and the friends of the maid with whom you seek to make affinity, as to lay a snare and blot upon your selves, and the kindred and parents of your selves, and of the Virgin to whom you pretend love and good will, but enter purely into Matrimony, that the blessing of God may accompany you in Matrimony. And so much for *Rebekkahs* chastity, she came an unspotted Virgin to the bed of marriage.

Now further, she was a painfull and a curteous maid, for she came out with her pitcher on her shoulder to draw water at a common Well, and did not think so much of her labour, but that she was ready to draw water, and fill the troughes till a number of Camels had drank their fill, and curteously let down her pitcher to give the man that was a stranger to her, to drink, and of her own accord offered her service to water his Camels too.

Learne you maidens to be painfull, learne to be curteous, by labour you should keep your bodies in good health, and your mindes also free from vices and evill desires, and by curtesie you shall shew your selves to be of a good nature, willing to be serviceable, and so shall win love, credit, and good esteeme: but an idle churlish person, that makes her selfe sick by her sloathfulnesse, and by her backwardnesse to do service, (shewing that she is good for nothing but to trick up, and pride her selfe) becomes loathsome to God and man. Be not idle, be not nice and dainty, be not sowre and churlish, these things will cause you to inherit as much disgrace as *Rebekkah* did inherit honour and good will. Let me commend unto you the vertuous example of good *Rebekkah*, dresse your selves as it were at her glasse, and adorn your selves with her vertues. This Story you may reade at large, *Gen. 24. 15.* and so forward reade it, consider of it, and take it forth into your lives, and learn to live according to the worthy presidents which the word of God commendeth unto you. The custome of the world, and the corruption of nature will perswade you rather to pride, nicenesse, sloathfulnesse, and discurtisie, but we must take heed of following our own naughty nature, in the sinfull fashions of the world; She is a Christian indeed that is willing to live according to the Scriptures.

Now consider another vertue of *Rebekkahs*, she was willing to be ruled by her friends in marriage, and when they had given their consent to *Abrahams* servant for the marrying of her to *Isaac*, she also consented, and said, *I will go with the man, Gen. 24. 58.* So should all maidens yeeld themselves to the government of their parents and friends in this matter, that they may with more assurance & comfort expect the blessing of God to make their lives comfortable in marriage, by giving them love & favour in their husbands eyes, and bestowing upon them good husbands, at least if they meete with such as be not what they ought, they may with more contentednesse & patience undergo

2. She was painfull and curteous. My Lord, said she: Sir, as you would say in English.

3. She was willing to be ruled by her friends in marriage.

the crosse when it comes not with a sting upon their consciences, in that by their sinfulness they have even pulled misery upon themselves. If you be well matched, the comfort will be doubled, when you shall perceive that it is a fruit of Gods goodness unto you, in blessing your care of observing his commandments, and directions, and if a crosse come, it will be far more easily borne, when you have your parents and friends ready to comfort you, and helpe you, because you have followed their directions in bestowing your selves. Thus you shall provide best for your own perpetuall welfare: for that inordinate passion, which is called love, will soon be quenched like a fire of thornes, and then it is not the fulfilling of irregular desires, that will minister comfort unto you. It is evident by experience, that discord and dissention do quickly fall out betwixt them that followed passion rather then duty, and discretion in placing themselves with a husband. Now you shall be well able thus to perform your duty both to God and your Parents, if you keep your selves owners of your own hearts, and suffer not your unruly passions to make you slaves unto themselves, and so to make your duty difficult and tedious. He that keeps his feet and legs free from shackles and chains, can easily go about any businesses that are needfull for him to do. But whosoever will lade himself with irons and fetters, shall finde it grievous to stir when it is requisite for him to go any whither. Therefore shackle not you soules with the chaines of unruly affections, that you may chearfully yeeld your selves to your parents disposall, as both nature and religion do require at your hands. Give not away your selves before hand, commit not that vile Idolatry of making some one man a false god unto you, and let not your hearts be enslaved to any one, before your Parents have given you, who have interest from God to dispose of you according to the rules of discretion for your own good. For Parents looke to the constant good of their children in bestowing them, but their own green heads do likely regard nothing else but the pleasing of their eye and fancies, which likely doth end in misery and discontent. And so you have seen *Rebekkahs* good carriage while she was a maiden, living under the government of her Eather in his Family.

Now see how she carries her selfe afterwards.

1. To God. 2. To her husband. 3. To her children.

1. To God, She joyned with her husband in prayer for children, and therefore she had faith in God, and trusted in him for issue, not barely to the course of nature, for it is said *Gen. 25. 21. Isaac entreated the Lord for his wife, because shee was barren, shee was present with her husband, and joyned her owne supplications with his, for the obtaining of fruitfulness by him.* A good woman ought to bee prayerfull, and both to unite her devotions to her husband, and also to call upon God by her selfe alone. See therefore you wives that you be ready to shew piety in the same kinde;

pray

Her good carriage when married.

1. She joyned with her husband in prayer for children.

pray to God with your husbands, yea pray to him for your selves, husbands, and children, and for all good things. The blessings are doubled that are gotten not alone by naturall endeavours, but by fervent prayers unto God, for this is a prooffe, that they be granted by God in favour, and so they become tokens of his love to men, and by that meanes are much more comfortable then of their own nature they could be. Those wives therefore are too blame, that scarce are willing to pray themselves, or to joyne with their husbands, but by their backwardnesse interrupt their praying together, a thing condemned by *S. Peter*, when it is procured by discontents, falling out betwixt, and consequently also by any other meanes. Mend this fault O ye wives, and you that are husbands, if the fault have been in you, mend it, and see that you joyne together, calling upon God. If you have children, yet there be enough of other things for which you ought to visite the Throne of grace. The graces of Gods Spirit are much more desirable then the fruit of our bodies, and I am sure that our hearts are all barren of such fruit, and cannot be made fruitfull but by Gods Spirit working in our hearts, and prayer will cause him to make a barren heart fruitfull as well as a barren wombe, but without prayer the heart will never bring forth true grace. Naturall benefits, children, and the like, doe fall into the laps of men and women though they doe not seeke them from God by this exercise of prayer; but spirituall blessings cannot be obtained by any other meanes, if this be not also joyned to the meanes to sanctifie them. You have therefore cause enough to pray together as well as *Isaac* and *Rebekkah*, even though you have not barren bodies, yea, and if you have children, yet it is requisite to crave Gods favourable blessing upon them, without which, they may prove afterwards the greatest crosses you have, instead of the greatest comforts; see therefore that you be not slack in this service of God.

Again, *Rebekkahs* duty is seen, in that she went to God to enquire when she found a more then ordinary striving in her wombe: wee must all learne of her to keep our peace with God, and to be alwaies ready to seeke to him, if any thing befall us that puts us to feare or trouble, as you see the people of God have done at all times. It becomes the children of God still to enquire of him, and seeke to him in all occurrents. Indeed it pleaseth him to send such occasions unto us, that by them we may be drawne nearer unto him, and visit him more often, and more checrefully. They therefore that are strangers to God, and run any whether, rather then to him for help and direction, when troubles doe come unto them, are much too blame themselves for profanenesse. They acknowledge God alone in word, but deny him in deed, that are thus estranged from him. Mend this fault now, and that you may with more assurance run to God when crosses and cumbers befall you, be sure to pray without ceasing, and to keep your hearts in with him, by calling upon him at all times. It is

2. She inquired of God when the children strived in her wombe.

a most happy thing to have the Throne of grace alwaies open to ones prayers; and it is kept open by continuance, and daily exercising ones selfe in this service. If any say, how shall we enquire of God now, seeing we are now destitute of extraordinary Prophets, by whose meanes we may seek unto him? I answer, we have his Word, wee have his Name, we have his Ministers and faithfull people to go unto, and by those we may as sufficiently seek unto him, as by any extraordinary Prophets. Wherefore as *Rebekkah* feeling that bussing in her wombe, said, why am I thus? And went to enquire of God, *Gen.* 25. 22. So must we in all occasions of disquietment, either of body, or of minde, thinke with our selves, why is it thus with me? and must come to prayer, and crave direction and help of him; We must run to his word, and seek to informe our selves from thence, what may be the cause of our present estate, and consult with his faithfull servants that have a larger measure of knowledge then our selves, that by their advice we may learne what is fit for us to doe, and upon what ground it is that matters be so with us, and God by these means will settle and quiet our mindes as surely, and firmly, as of old he accustomed to doe by meanes of his holy Prophets. So you have *Rebekkahs* piety to God, now see her carriage to her husband, and we finde in the Story of her life, testimonies of her being a dutifull wife unto him.

3. She was
dutifull to
her husband.

For first, when she found him inclined to go against the will of God (in giving away that solemne blessing which she inherited from his Father *Abraham*, unto the Son to whom it was not due, because God had preferred the younger before the elder) she was carefull to prevent that sin, and to procure the blessing unto *Jacob*, to whom it was due, and how? Not by brawling and falling out with him, but by a gentle and a quiet meanes. I commend not the using of guile and falshood, but in that she fell not to it by violence of speech, but by a gentle and milde way, in that I cannot but commend her. Herein she did the part of a loving, discrete, and dutifull wife, who revered her husband, and desires to keep him from sin. She came not chaffing to *Isaac*, as once *Sarah* did to *Abraham*, but by a gentle course she caused him to escape the fault before he could commit it, and beyond his purpose. So must you good wives carry your selves, if your husbands be about to swerve out of the way, and you perceive it, you must endeavour by sweet and dutifull courses to prevent, or recall them from sin, not to use fierce passion, brawling, as sometimes women of a fierce spirit doe, who many times are punished for their indiscreet frowardnesse, by failing of their desires, and making things worse, rather then changing them for the better. The same disposition to her husband she shewed in another passage too, for that she might procure the sending of *Jacob* into *Padan Aram*, she did not openly declare the matter to her husband, but came and related the trouble she had with *Esaus* wives, and told how bitter a thing it would

would prove unto her, if she were as bad yoked with another wife that *Jacob* should bring, and so won him to dispatch *Jacob* for a wife into *Padan Aram*.

A woman should alwaies deale by loving meanes with her husband, to get the good she would at his hands, and not by violence and clamour. You that would have the repute of good wives in your own hearts, see that you follow *Rebekkah*, prevaile by discreet, wise, and curteous courses, not by strong hand, and violence. But these eager, sharp, and passionate women, that will wrest the things they desire out of their husbands hands, (perhaps also inconvenient things) by chiding, and big, and loud words, as once I told you *Sarah* sought to do, or else by puling, and whining, and charging their husbands not to love them else, as the wife of *Sampson* did, are to be blamed as undiscrēt, and disobedient wives, and if they repent not of their folly, and unrulinesse, the Lord will one day call them to account for their misdemeanours: Gentlenesse, and dutifulnesse must adorn your conversation, and your husbands must see your conversation coupled with feare to displease, so shall you make your selves and husbands happy, both at once, and have a kinde of lawfull power with them over whom you have not any authority.

But now of *Rebekkahs* carriage to her Sons, she was in the right, she loved the good son whom God loved most; *Jacob* was a plain man, but a good man, beloved of God, therefore she did love him too, and herein she did much excell her husband *Isaac*, and was more to be commended, and did better please God. Indeed herein she shewed her obedience to God, as well as her affection to *Jacob*, whom she desired to have attain the blessing, because she knew that God had appointed it unto him. It is a necessary thing, that men should submit themselves unto God in every thing, and become furtherers the best they can of fulfilling his good pleasure, when once he hath vouchsafed to manifest it unto them. O let us learn to submit our wills thus to Gods will, and to make it our care to have those things done by ourselves and others which he would have done. And learne Parents, and all men, of *Rebekkah*, to love them best in whom the Lord hath printed his Image most clearely and abundantly. Let godlinesse be the loadstone of our affections rather than any other thing, yea let us all learn of her too, to strive to procure a blessing upon our children, though not by such a course as she took, for herein she was manifestly blame worthy, yet by all good and honest courses that we can, even by our prayers for them, and good instructions to them; and the like. You have heard *Rebekkahs* goodnesse, so much as I remember that the Scriptures have left upon record, saving it is noted of her, that she made savoury meate for her husband, such as he loved, she could not have done it so well then, if she had not taken notice of it, and done it often before. So it is the part of a good woman to cherish her husband in his diet, so far as her meanes and ability

4. She loved her best son most,

5. She provided such food for her husband as he liked.

ability will permit, and having informed himself what is pleasing to him, accordingly to provide it for him. So shall she shew good will to her husband, which alwaies makes one carefull to please and gratifie the party beloved. Here is a patterne for you to live after, all you good women seek to give your husbands due content in their food, prepare things acceptable to them as you be able, especially, if they be weak, blinde, or otherwise afflicted; that your kinde usage this way, may even countervaille the want of other benefits, and cause their lives to be as comfortable to them, as in such crosses they may be: but without doubt she is a bad and unloving wife, who neglecteth to give her husband satisfaction in this point, who sets him short, and cares not to fit him with pleasing food; if they be not destitute of meanes, yea, who feeds her self deliciously in his absence, and must have some choice provision for her self when she pleaseth, that shall be hidden from his eye, and withdrawne from his mouth.

A great fault it is in a wife, to forget that her husband and she do make but one body, and to divide him from her in eating and drinking to whom she is so nearly linked in other society. Be no more offenders in this kinde, if you have been such, but now be good nurses to your husbands, and let them at least partake with your selves of any good fare which you provide for your selves. These be the things commendable in *Rebekkah*. Now I come to her faults.

Her faults,
She used fraud
to convey
the blessing
to *Jacob*.

First, she used deceit and fraud to convey the blessing unto *Jacob*, and sought rather to hooke it to him by a fleshly device, then to compasse it by a convenient and lawfull way. You shall reade the Story *Gen. 27. 1.* and *17.* She knew her husband was blinde, therefore she spake to *Jacob* to get the blessing by a cunning device, she sends for a Kid, makes such a dish as was pleasing to *Isaacs* palate, uses meanes to make his hands and neck seem rough, like unto *Esaus*, by covering them with the skins of the Kids as handsomely as shee could, and so sends him in to *Isaac*, having before emboldned him to say, though falsely, that he was *Esaus* the eldest Son. This was a sin in her, the matter of it was fraud and falsehood, the aggravations of it were, first, she drew *Jacob* into the sin of lying and shifting, even contrary to his own temper, for the Scripture witnesseth of him, that *He was a plain man*.

Secondly, she was set upon it, that though *Jacob* objected he should get a curse rather than a blessing, by seeming to his Father a deceiver and a mocker, yet she found a meanes to encourage him in his lying, by a trick to beguile his Father well enough; that he should never finde him out, and so drew him to go thorough with the crafty device: this was practised even against her husband also, to whom it least of all becommeth a wife to use deceit and lying. Only there was one mitigation and extenuation of her fault, she did aime at a good end, but a good intention cannot justifie unlawfull means that are used to accomplish it. We have in her then a fault of craftinesse, and

and deceit, and lying. There is a great difference betwixt wisdom and fraud, wisdom will alwaies hold it selfe to the side of justice, not alone in the thing it mainly seekes, but also in the path which it chooseth to walk in to that end; But fraud is as it were a rotten wisdom, and cares not to follow equity and truth in the way it takes, and neither many times in the end. Abhorre fraud, that is, the carrying of a thing wilily with lying, and falshood, whether it be good or bad, but most of all if it be bad. *It is a sin to do evill that good may come of it, as S. Paul teacheth, Rom. 3. It is a sin to lie, even for Gods cause, and to defend even his justice with false tales, and figments. As Iob admonisheth his friends that did so, and that they might not seeme to impute unrighteousnesse to God in so fore punishing of Iob, they did impute hypocrisie to him that was punished. It is a sin to lie even for a purpose otherwise good, for we are commanded to put away lying.* Wherefore, consider of your selves, if you have not lyed and beguiled, if you have not allured and encouraged others to joyne with you in lying, and beguiling, that else would not have done it. If you have done it against those that were neare to you, to whom you should have used more respect: And worst of all, if you have done it for a sinfull end too, that is, not to get what was due to you, as here *Iacob*, but what was not due, by over-reaching your neighbours in bargaining, and the like, not to keep a man from sin as here, but rather to draw him to sin, as in case of unjust complaints to a superiour, to make him punish, when he should not punish; Not to do your selves good, as here *Iacob*, but to do another a mischief, as *Dauids* false accusers to *Saul*, and if your consciences accuse you of such fraud, repent of it before God, blame your selves for it, seek pardon, resolve to put it away for hereafter, and intreate the Lord to fortifie you against all such wickednesse, that so you may be pardoned, else great is the danger of such wickednesse, *The bread of deceit shall be gravenell in the belly, and wealth gotten by lying shall prove but vanity tossed to and fro of them that seeke death.* I pray you, consider how God chastised this guile in these two good persons, and that though they had a good end in it; For, this occasioned the rage of *Esaue*, which made him threaten, yea, and after attempt to kill *Iacob*, and so drove *Iacob* from *Isaacs* family, and kept them from that comfortable enjoyment each of other, which else they might have had for twenty years together. And be you now lovers of plainnesse, abhorre shifting and falshood, trust God with the successe of all your affaires, and trust not to your own hearts, and heads, he that seekes to effect his desires by honest and just meanes, he puts confidence in God, and not in himselfe, he that useth lying and coufinage, he puts not his hope in God, but in his own wit and heart: Shew true and well grounded confidence in God, by keeping your selves within the paths of equity and truth, lovely pathes, faire pathes, straight pathes, which shall surely lead you to more happinesse and comfort at last, than lying,
and

and fraud, hatefull, dirty, and crooked paths can possibly do. Learn as *David* saith, *Psal.* 119. *To hate lying, and to love Gods Law,* love to be guided by God, who is the God of truth, and hate to follow lies, which are of the devill, the author of lying. Doe not object, that you cannot possibly escape such and such mischiefe, bring about such and such a good businesse, unlesse you turne a little aside; to a little lying. I answer first, trust God with successe, beleve above hope, let faith guide you, not naturall reason; Cannot he doe that which reason will call impossible? Hath not he said, *Rowle thy self upon God, and thy waies, and he shall bring it to passe?* Will you not rest upon him for the performance of so evident a promise? And secondly I answer, that the greatest evill must be suffered rather than the smallest sin committed, and the attaining of the greatest benefit, cannot countervaille the committing of the least sin, and that man doth not truly know either God, or sin, or the world, or himselfe, that doth not yeeld to these truths.

2. She was too much troubled at her evill daughters in law.

2 King, 19. 4.

To desire death because of misery, is a sin, and why?

So you have this fault of *Rebekkahs*, another is, that she was too much troubled at her evill daughters in law, and was weary of life because of them. This is a fault, to make crosses too too heavy our selves, to be so distempered with them, so, as to become weary of life because of them, yea, it is a fault found in those that were truly religious, and godly; *Eliab* would fain have parted with his soul, because of the troubles which he met withall, he desired to die, saith the Story, and said, *It is enough, Now Lord take away my soule from me, for I am no better than my Fathers.* *Moses* would fain have dyed too, when the people murmured against him, and he poures forth his griefe before God in these words, *If thou wilt deale thus with me, kill me now, kill me if I have found favour in thine eyes, and let me not see mine evill.* Sometimes you finde good men desirous to escape death, and crying, Lord save me from the hands of mine enemies, and sometimes againe even covetous of it, and crying with vehemency again and again, kill me Lord, kill me, and if thou lovest me, kill me. *Iob* was exceeding desirous to die, and said, *He would seek for it as for gold, yea, and fine gold,* So you perceive that mans nature is prone to waxe weary of living, because of affliction, and that this is a fault, and a weaknesse, is evident. It is an act of ingratitude, because a man considers not as well the good he enjoyeth, as the evill, for if he would reckon well, he doth alwaies receive more good at Gods hand in this life, than evill, but as one bitter morsell causeth that the mouth tasteth nothing almost but bitterness, though it have before received many dainty morsels, so it is with us in this case.

2.

Again, it is a fruit of hopelesnesse, and despaire, the soule doth not expect the favourable goodnesse of God to strengthen, and deliver in due time, but thinks it will never be better with mee till I die, and therefore wisheth it selfe out of the world. Hope would hold the heart up from these faintings, but it is a kinde of despaire

despaire that casts it into such swoones, as *Iob* said, *As for mine hope, where is it?*

Thirdly, pride is one great cause of this disposition, men consider not with themselves how unworthy they be of any good; how much they have deserved far greater evill, and therefore are immoderately vexed with those they feele, and therefore count their beeing a burden. But is it not a fruit of great pride in a man, that as if he were his own maker, preserver, disposer, will be no longer then he may have his own will? and may see things to go along with him after his owne wishes.

Further, a man wrongs himselfe exceedingly, by suffering himself to grow weary of life, for first, he makes the misery greater, by making himselfe weaker to beare it. If a man be to beare a great burden, it doth him much hurt to scratch the skin of his shoulder, for that will adde much to the pain of bearing. A gauled place will smart of it selfe, how ill doth he provide for himselfe, that rubs off the skin from his shoulders, when he is put to carry a thing. So doth he that will needs give way to so much impatiency, as to be weary of life, yea, he exposeth himselfe to the danger of becomming a self-murtherer, that yeeldeth to this wearinesse of life. For it will not be very hard to perswade any man to cast away that which is his burden. So it is evident, that this was an offence in *Rebekkah*.

And now come you men and women of all rankes, looke into your selves. Have not you also been weary of life, and that upon a very small occasion? A maide is crossed in her desires, by her parents for her good, and she sees no likelihood of having what shee would have, then she pules and takes on, and wisheth she were dead and buried, she would forgive him that would knock her on the head. A man hath met with somewhat a froward woman which vexeth him with her words, then he will be dead in a chafe, I would I were out of the world, never man was so pestered with a shrew as I, so it is with wives too. Come now, recount you owne passions, are you not ashamed of these drunken distempers? what is life, a thing so dog cheape with you, that upon every occasion you would cast it away? Are your selves things of so little value that so small a matter should make you weary of your selves? You wrong God exceedingly in such distempers, for you make it appeare that you think of him, as of an angry governour, that cares not how unreasonably he laies upon his servants in his anger: Either these corrections are sufferable, or not, (I meane such as by wisdom and discretion you might compose your selves to beare with gentlenesse,) or they be not, if they be, why do you chafe thus? If they be not, who hath sent them? Verily you provoke God to send unsufferable crosses, that will make easie crosses unsufferable; What saith the Father to the froward childe, doe you cry for nothing, take you that then to make you cry for something, and so doubles and redoubles his blows with a strong arme, till the childe,
feeling

feeling the smart of his Fathers anger, begins to compose himselfe to a little more sufferance. Brethren, let us repent of this folly, there scarce liveth a man that hath not overshot himselfe in this fashion: O let us repent of it, and let us diligently resist such disorderly passions hereafter; Let nothing make us weary of life but sin, and not that so excessively, as to make us intemperately wish death. Of sin we should be weary, but of life for sins sake I know not whether we may allow our selves at all to be weary. But for crosses, be they what they will, we should not be so weak and impatient, as to grow weary of life. For God is able to deliver us out of all crosses, and will do it, and he will so sanctifie them to us, that it may be more for our profit than if it were removed, and can give, as in *Iobs* case he did, so blessed an issue, that our selves shall confesse it was but our folly, not to be willing to continue under them according to his will. Had not *Iob* cause to unwish his former wishes, when the Lord did make so large an addition of happy dayes unto him? Above all, we must consider of our worthinesse to be damned, that we may not thinke much of crosses, and labour so to rest upon God for the escape of damnation, that afflictions which are but for a short season, may not seeme unto us extreame. Looke upon our Lord Iesus Christ, what sufferings were comparable to his? Yet we never meet with any wearinesse of life, or wishing of death in him. Looke upon *S. Paul* too, Never man had feeling of greater tribulation, and he tels us, that hee tooke pleasure in necessities, afflictions, tribulations; but that he wished himselfe dead, that hee might be free from his crosses, wee never reade.

Let us follow the vertues of godly men, but let their weaknesse be our warnings. And that we may not distaste life for any crosses that befall us therein, let us often renew our faith in Gods gracious promises, to give us an happy issue out of all, and to bring us safely to his heavenly kingdome. Moreover, if sometimes these fainting fits doe gather upon us, and our mindes be overtaken with this tirednesse of spirit, let us learne though to be humbled, yet not to be discouraged. We conclude not against *Elias*, *Moses*, *Rebekkah*, *Iob*, that they were not truly sanctified, because they were imperfect in patience; Why should we make such untrue, and uncharitable, and indiscreet conclusions, either against our selves, or others with whom we live? As an extenuating of faults to make them seeme nothing, and make our hearts hard under them, is to be condemned, so an overaggravating of them to make our selves seem no children, making our case worse then ever any mans before, is likewise to be condemned; Satan is author of both these follies, and the effect of the latter is to drive us from God, as well as of the former, and all things are ill used when they tend to keepe us from comming to God, and trusting in him. So much of *Rebekkahs* good and bad, now of the good and evill occurrents that befell her.

Her

Her prosperity first was great, for God called her from her Fathers house, in which Idolatry did raigne, and false worship prevailed, to be a member of *Abrahams* house, and a mother of the Messiah, and a profitor, and practiser of Gods true religion; and not alone so, but gave her grace to be a godly woman, an heire of the promise made to *Abraham*, together with her husband. This is the greatest of mercies here below, to be called from darknesse to light, from serving the devill and Idols, to serve the true and living God.

Let God have granted to any this mercy, even to call them effectually to himselfe out of the darknesse of a false worship and religion, to the light of a godly life. How much cause hath he to blesse God, and to rejoyce in this mercy above all mercies, and bee frequently and heartily thankfull? But if you have not yet attained it, for many live in the Church that be not of it; take notice of your wretched condition, and now cry earnestly to God to bring you to the effectuall and saving knowledge of his truth, that you also may be indeed, and not in bare profession, of the household of *Abraham*, the true Church.

But *Rebekkah* had other benefits, beauty, health, and strength, for ought we reade, after marriage as before. A rich and godly husband in whom she was doubly happy for her soule and state, and one godly childe too, whom she dearly loved, and who shewed himselfe a man worthy to be loved. A good husband, a good state, a good childe, good health, bee they not benefits indebted to God in many praises, and thanks, and much carefull obedience? Let not these mercies be strangers to your thoughts, but ponder upon them to stir up your selves to thanksgiving and obedience.

Now for her crosses, some shee suffered in her dayes as well as others.

First, her husband fell blinde and weake, and almost bedridden. No doubt but she did participate with him in this affliction, and it was a griefe to her to see him so imprisoned in darknesse, and some trouble it must needs be, though her love made it easie to give attendance upon him in that estate. Likewise she could not but grieve to see her husbands affections to be so much more than they should have been for a long time upon her elder, but worser son.

It was also a great griefe unto her to see the rudenesse and bloodiness of her son *Esau*, who comforted himselfe against his brother, with an intention, so soon as his Fathers funerals were over, to dispatch him, and rob him of the blessing, though he could not get it to himselfe. Would it not cut the heart of one of you Parents, to heare that one of your sons (you having but a couple in all the world) should resolve to become a murderer of the other, and so you stood in danger of being deprived of them both at once; would not both these things grieve you? Againe, it was a griefe to her to have her good son as it were banished from her house, and compelled to fly away in secret for his life. For had he not been compelled to steale

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into

3. Her prosperity, She was effectually called.

Gen. 24. 16. 20

2. She was beautifull, healthy, strong, had a rich and godly husband, and a good childe.

4 Her afflictions.

1. Her husband was blinde and weake.

2. Her husbands affections were set too much on the worser sonne.

3. *Esaus* resolution to kill *Jacob*.

4. *Jacob* was banished from her as it were.

into *Padan Aram* in respect of *Eſau*, as to ſteale thence again in respect of *Laban*, his Fathers eſtate was not ſo low, that he muſt needs have travailed over that *Jordan* with a ſtaffe, and come to *Labans* houſe all alone, and there have ſerved an hard ſervice for a wife. Sure *Iſaac* was not a prodigall, he had not conſumed his eſtate ſo, that *Abrahams* grandchilde muſt be ſent out ſo poorely appointed, whoſe ſteward when he fetched a wife for *Iſaac*, had ten Camels well laden with rich things, and many ſervants to attend him, and ſo with ſpeed returned home with his errand. But feare of *Eſau* cauſed him to goe ſpeedily and ſecretly, that no man might know it, leſt ſo he might have fallen into miſchiefe by his meanes, and to tarry ſo long till he might heare his brother was pacified.

Now did not this, think you, wound *Rebekkahs* heart? Did ſhe not part with a great part of her comfort, when ſhe parted with her beloved ſon *Jacob*? ſo far, ſo long, and in ſuch a manner.

5. She was vexed with the frowardneſſe of her daughters.

But worſt of all, ſo long as ſhe lived with her daughters, ſhee was miſerably vexed with their frowardneſſe, and ill conditions. Indeed at length *Eſau* tooke his journey to mount *Seir*, where her friends dwelled, and made this croſſe more eaſie, by removing his habitation with his wives and all he had: but in the mean it was an anguiſh to her, and that (*viz.* loſſe of *Eſau* too, when *Jacob* was gone) could not but miniſter matter of ſome affliction to her in minde.

Now let all of us be perſwaded to looke for theſe and the like croſſes, that by fortifying our ſelves againſt them, we may be made more patient, and ſo beare them with leſſe diſcontent: for what are we, that God ſhould handle us with more indulgence than this ſo good a woman? And thoſe that lie under any ſuch croſſe in husband, ſons, daughters, daughters in law, let them frame themſelves to a more contented ſuffering, becauſe they finde that they bee no other kind of evils, than thoſe wherewith their Father hath exerciſed their betters in former times, as he doth alſo for the preſent; Hee muſt be an unruly childe that will roare, and take on, when he beareth no more than his other brethren and ſiſters beare before him; yea, and if we have eſcaped theſe particular croſſes, let us be thankfull to God for our freedome even from them, and make the bearing of the reſt more eaſie, becauſe we have not (as we have deſerved, and might have had) the ſame we have, and theſe alſo for an overplus of miſery.

THE



THE SEVENTENTH EXAMPLE.

OF ESAU.



WE are now to handle the example of *Eſau*: Hee was a twin, *Iacob* being the other twin: We muſt treat of his birth, life, and death.

First, for his birth, we are informed that hee was the ſon of *Iſaac*, and of *Rebekkah* the wife of *Iſaac*, daughter of *Bethuel*, by his wife *Milcah*. Which *Bethuel* was ſon of *Nachor*, the brother of *Abraham*. He was borne in the yeare of the world 2108, as ſome thinke; and as others, in the yeare 2168. and after the flood, as ſome thinke 512. and as others, 562. for there is 60. yeares difference in chronologie, becauſe of the doubt about *Abrahams* birth. Now the manner of his birth was this, as the Scriptures relate, Gen. 25. 25. He came out firſt in colour red, and all over rough, as an hairy garment, for which cauſe his name was called *Eſau*, which ſigne made as one that was ſtronger than ordinary children be, and all over covered with haire. In him the Lord ſhewed the freedome of his election, as the Apoſtle notes, Rom. 9. For, Before the children were borne, or, had done good or evil, it was ſaid, *The elder ſhall ſerve the younger*. God choſe not him but *Iacob*, though they were borne both of the ſame Parents, and at the ſame burden.

Eſau his birth.

Now concerning his life, we muſt conſider; 1. That which was

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good

I H's good
quality.
I. He shewed
good respect
unto Isaac his
Father.

good therein. 2. That which was evill. 3. His prosperity. 4. His crosses and miseries.

For the first, some things he did that for matter were good and commendable, as even a bad man may have some good things found in him. The first good thing was, that he did shew good respect unto Isaac his Father. For he was glad to gratifie him in his diet, bringing home the Venison that he caught, of which was made dainty meat, which the old man loved to feed upon, and when he came to him to present his Venison, according to his Fathers appointment, that he might receive the blessing from his Father, he spake reverently unto him. For when he brought the meate ready prepared for his eating, he said thus to him, *Let my Father arise and eat of his sons Venison, that thy soule may blesse mee.* Chap. 27. 31. and after ver. 34. *Blesse me, even me also, o my Father,* and ver. 38. *Hast thou but one blessing my Father, blesse me, even me also, o my Father.* Though his Father had given the blessing to Jacob his brother, yet he doth not rage and grow into passionate expostulations, but with gentle and reverent termes, and with teares, and with prayers seekes to get some blessing from him. This proveth evidently, that he carried a reverent esteeme of his Father in his heart, and honoured him duly. The same love and respect he shewed to Isaac after, for when his wrath was kindled against his brother Jacob, and that he minded to revenge himselfe by killing Jacob: Yet he resolved to forbear till Isaac was dead, that he might not procure too much griefe and sorrow to him in his old age, and therefore it is recorded, that he said, *The dayes of mourning for my Father are at hand, then will I kill my brother Jacob,* ver. 41. He would not have deferred the murder of his brother for Isaacs sake till after his death, but that he bare some respect and good will unto his Father. And hee shewed the same respect unto him after, Chap. 28. 6. For when hee perceived his Father had blessed Jacob, and sent him to fetch a wife from Padan Aram, and not to take any Canaanitish woman, and that the daughters of Canaan which he had married displeased his Father, he went to his Vncle Ishmael, and tooke his daughter Mahalath to wife, seeking as well as his wit could serve, to please his Father in that latter match, although indeed he went not rightly to work in that marriage neither. Some care you see he shewed to give his Father content, though he had not wisdom enough to order himselfe rightly for that end.

Thus this Esau, though he wanted grace, and feared not God, yet he bare love and reverence in some degree as a carnall man could unto his Father Isaac; who loved him dearly, and so he requited his love againe, with such a kinde of love as might be found in an un-sanctified person. Now all you sons and daughters that have Parents living with you, or have had, come and lay your selves in the ballance with Esau, and consider if you have so much as equalled him in this kinde of imperfect dutifulnesse towards your Parents.

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He out of a kinde of naturall inclination, or out of hope of being ſtill kindly uſed and bleſſed of his Father, ſhewed much reſpect unto him divers wayes. Hath nature, have carnall ends prevailed ſo much with you to encline your hearts to your parents, as they prevailed with *Eſau*? If ſo, yet boaſt not of this, thinke not much the better of your ſelves, theſe kinde of ſhadows of vertues, cannot prove you to be godly children, nor afford you ſound comfort, becauſe themſelves be not ſound and perfect. You have no great reaſon to pleaſe your ſelves, becauſe you are as good as *Eſau*, an unſanctified man, and one of whom we can give little hope, but that he was a caſtaway. I ſay therefore, ſatiſfie not your ſelves, be not good in your own eyes becauſe of this painted and counterſeit goodneſſe. But if otherwiſe it be, and that it is evident you come far ſhort of *Eſau*, and have not declared ſo much regard of your parents as he hath done, then how bad muſt you account your ſelves, that are much more ſinfull even than an *Eſau* might have been? And it is cleare, that divers children be far worſe than this bad ſon of *Iſaac*, for they ſhew no reverence, no ſubmiſſion to their aged Parents, but apparently ſleight them in word and deed; grumble at them, chaſe againſt them, carry themſelves cuttedly, and curriſhly towards them, if at any time they be croſſed by them; will not be held from following their own evill deſires, as *Eſau* was from killing his Brother, by a deſire not to grieve them, but wilfully run on in their wicked courſes, even though they ſee and know that their wicked carriage doth greatly afflict and torment their Parents; but purpoſely ſome do things to torment them. O, ſin hath a greater ſway and dominion in ſuch childrens hearts than it had in *Eſaus*, and they are far more wicked than he was. Yea, when they ſee their Parents diſpleaſed with their wayes, yet they have not ſo much deſire to give them content as *Eſau* had, nor do not ſo much as labour in any manner, though never ſo poorely, to give them any ſatiſfaction at all. Woe, woe unto ſuch children; what can he expect from God, that is a viler ſon than *Eſau* was? Let ſuch ſhame themſelves by his example, and now receive reproofe with meekneſſe, and greatly repent of their undutiſfulneſſe, if ever they purpoſe to attain pardon. And now, let all children that deſire to enjoy in themſelves the comfort of being the children and choſen of God, ſtrive to outſtrip *Eſau* in filiall obedience and duty. Let them for conſcience ſake to God, put on a larger meaſure of love, and a greater reverence to their Parents, labouring to pleaſe them in all things, in the Lord, & out of conſcience, to ſubmit themſelves unto them, & honor them becauſe God hath required it at their hands, and to labour to forbear all ſin, as in an holy regard to God, ſo in part alſo, out of a feare to vex and kill their godly Parents, whoſe tender affection to them cannot but cauſe that their wicked carriage ſhall prove a mighty corraſive unto their ſoules. Be as good as *Eſau*, yea in this matter be you far better than he, content not thy ſelfe to be even with a miſerable

2. He was melted with his brothers loving, kinde, humble carriage.

Esau in dutifulnesse to your Parents. Another thing in *Esau* we have recorded in Scripture, which is commendable, and that towards his brother *Jacob*, for though he went against him with foure hundred men, intending to take a sharp revenge by killing him at least, if not his wives and children too, yet when he saw his brothers loving, and kinde, and humble carriage, in sending him a rich present, and in bowing down and saluting him with his face to the ground seven times; his naturall affection prevailed against his former unruly passion, and he handled him very curteously, and ran to him, wept on his neck, kissed him, gave him kinde words, invited him to his countrey, and would have left off his servants with him to do him service, and so returned, and did him no hurt at all.

Every man sees that this was well done of *Esau*. Come and imitate him, and if you have been transported with rage against any, specially against a brother for any true or imaginary iniquity; yet when submissivenesse and curtesie is shewed unto you, let it melt you, let it win you, pacifie, appease you, and cause your passion to depart, and though you have intended, attempted, and begun to use violence, yet cast out such thoughts, forbear the execution of such evill purposes, and turn your violence into kindnesse and humanity. Be better than *Esau*, and do this to any man, as he to a brother, and without such gifts and submission, which he did by such inducements, and shew love and kindnesse for very conscience, as he did out of naturall passion striving in him: Yea, if any man have been embittered against another for any cause, and hath so far yeelded to his own fury, as to begin to do naughtily in seeking revenge; O let him do as well as *Esau* did, go back in the midst of his enterprise, and not suffer himselfe to be so confirmed in wickednesse, as to go through with sinfull designes. Let the feare of God, the checks of conscience, the apprehension of Gods displeasure against the doers of such things, even reclaime you in the midst, as naturall kindnesse did this sinfull man. Be not satisfied to do as well as *Esau* in this case, but exceed him, and doe far better than he, that you may shew your selves to have that grace of which *Esau* was destitute.

3. He was not greedy of gifts

Farther *Esau*, for matter of goods, shewes himselfe not to be extremely greedy and worldly minded, for when his brother had sent unto him a great drove of cattle, even a gift of great value, *Gen.* 32. 14, 15. Two hundred shee Goates, and as many Ewes, with twenty hee Goates, and as many Rams, with thirty milch Camels and their Colts, and forty Kine, and ten Bulls, and twenty shee Asses with ten Foales. I say a rich and gay booty, he did earnestly and heartily refuse the same, saying, Chap. 33. 9. *I have enough my brother, keep that which is thine owne*, and would not take it but upon urgent pressing: First, it is said ver. 11. *He urged him, and he took it*. Now will you not shew your selves as good men as *Esau* in this case? Know when you have enough, be not greedy of gifts, and when your state is already

already rich and abundant, ſeek not to get into your hands though it be by receiving a gift, that which is anothers. O that *Eſau* ſhould be able to ſay, I have enough, keep that which is thine, and many that be Chriſtians in ſhew, ſhould not be able to diſcerne when they have enough, but ſhould be as eager to get even by worſe meanes, or as bad as this, even by taking gifts and bribes for doing but even juſtice, or which is worſe, for doing injuſtice, and ſhould by oppreſſion and harſh dealing even with poore and needy men, their Tenants and underlings, ſeek to get even more than enough.

If any man amongſt you finde himſelfe ſo earthly diſpoſed, let him earneſtly condemne himſelfe, and ſay alas, what a ſlave am I to riches? that have not yet ſo far denyed the world, but that I am more covetous and unjuſt than *Eſau* ſhewed himſelfe.

If any ſay, yea, *Eſau* did this towards a brother;

I answer, doth not Chriſtianity teach us to love our neighbours as our ſelves?

If any ſay, but though *Eſau* ſaid he had enough, yet it may be, that he thought not ſo;

I answer, In ſaying ſo, he ſhews he thought he was ſo at that time, and knew he ſhould be ſo, therefore ſhould a good man that would be counted far better than *Eſau* ſet himſelfe to be ſo indeed, and at all times?

Come then, you that have eſtates large enough to afford you all due content, come I ſay, and learne of *Eſau* to know when you have enough, and not ſtrive to get more by any greedy, unjuſt and oppreſſive courſe.

Let others enjoy their owne, and be you content with your owne, yea goe yet farther, and be content to loſe ſome of you owne to thoſe that are poore, and in neceſſity, and far lower and meaner than your ſelves.

But laſt of all, *Eſau* joyned with his brother *Jacob* in burying his Father *Iſaac*, and ſo at once ſhewed his reſpect to his Father, in doing that laſt duty, and his perfect reconciliation to his brother, in joyn- ing with him to doe it. Learne you to ſhew honour to your Parents in the laſt act, and let not an old grudge ſtick ſo in your ſtomacks, as to hinder you from doing any good work becauſe you cannot bring your hearts to be partners with thoſe that have offended you. *Eſau*, *Eſau* ſhall riſe in judgement againſt you, if you continue ſtill to have ſuch a coare againſt them from whom you have received injury, as that their preſence will keep you from doing good workes with them in their company, and in their ſociety.

And theſe be all the good things which I can call to minde that the Scripture tels of this evill man. Let us therefore paſſe on to the conſideration of his faults, which are more, and greater.

And firſt in generall, though he lived more than forty yeares in his Fathers houſe a religious man, and a carefull worſhipper of God, yet

4. He joyned with his brother in burying his Father

His faults,
1. In generall, he was an hypocrite.

yet he lived there as an hypocrite, and got no true goodnesse, as appeares by that he was not kept from fratricide, or brother-murdering, by any conscience to God, but alone by a kinde of love and respect to his Father. Look to your selves I pray you, you that be children of godly Parents, and have been trained up by them as well as they knew how, look to your selves, that you continue not sinfull, and wicked, and hypocrites at the last, such I meane, as care not to get the true knowledge of God, but continue still lovers and servants of sin, though you have a little forme of godlinesse, to forbear some sins, and doe some good things for your Parents sake. This is to be an *Esau*, even to enjoy the meanes of grace and salvation in a godly house, and there to conforme a little outwardly, and to abstaine from some sins out of respect to the Governours, though you have no true conscience to God. Search your hearts you wives, children, servants, that are educated, and live under the roose of good men in the Church of God, under good meanes, and see your misery, if you be no better than this man was. And now labour to profit by the means of grace, to get the truth of grace causing you to stand in awe of God, and to depart from all wickednesse, out of due obedience to his Majesty, that it may be said of you, these and these, and all sins you resolve to leave, not for sinister respects of this or that person, or thing, of a Father, or the like, but out of love to God, and a true desire to honour him that hath taken you to be his people. Thinke not well of your selves because some self-respect, or humane consideration keeps you from running into grosser sins, but strive to imprint such a filiall regard to the living God in your hearts, that may cause you to shun all wickednesse for the Lords sake, and then you may comfortably say in your selves, now I know I am a true member of the Church, and not as *Esau* was, at least then, a rotten, and a withering, and a fruitlesse branch, that bringeth forth leaves alone and no good fruit.

But let us more particularly search into *Esau*:

First, in respect of his carriage of himselfe in respect of outward things: then of his carriage for matters of religion, and the things of God. Thirdly, His behaviour to his Parents. Lastly, to his brother.

For the first, his life was very faulty in the manner of his orders for the world, for in his younger time he gave himselfe wholly to hunting, as it is said of him, *Gen. 25. 27. The boyes grew up, and Esau was a cunning Hunter, a man of the field*; He meaneth a gallant fellow that gave himselfe to little else but the sport of hunting, and was still, in the field following that sport. He was a rich mans son, and his Father had great meanes, and allowed him enough, wherefore he cared not for any usefull kinde of living, but followed sports and jollity, and by name was a great hunter still in the fields, to please himselfe in that humour. Is not this also the common sin of many richer persons? who as they had wealth given them to be fewell to idleness and voluptuousnesse, give themselves over to sports, and some to

2. His particular faults.
1. He gave himself wholly to hunting.

to this or hunting, and regard not to profit in any good study or profitable trade of life. *Esau's* hunting may seeme not to have been according to our present custome, with kennels of hounds, but with bow and quiver, as it is noted, *Chap. 25*. But howsoever, he was set wholly upon sports, and sold himselfe to that kinde of delight, letting goe other things of better note and use. Surely then, it is a sin to live voluptuously, to have none other calling but pastimes and vaine sports, to make that ones occupation, that should be alone his recreation, and to spend himselfe in such a trifling vaine thing that should be used as a trifle alone, to refresh our selves after matters of greater consequence. *Nimrod* was an hunter, *Ishmael* was an archer, *Esau* a field man; you reade no such thing of *Sem*, *Abraham*, *Isaac*, *Jacob*. Why should you follow the patterne of those men whom the Scripture speaketh of with disgrace? and not theirs rather, who have an honourable name in the book of God. I pray you call your selves to an account for your expence of time, must we not answer to God how we have lived, how we have bestowed our dayes and houres, will this be a good answer? I spent the day in hunting, hawking, carding, dicing, and so I did from time to time, one day at one sport or merry meeting, another, at another, but all in such toyes; Can you bee so fond as to imagine or beleeve, that God for this cause gave you wit, senses, lives, health, strength, wealth, and other like meanes of doing good?

See this fault now, so many as are guilty, and set your selves to a more profitable kinde of living, or else the day will come when you shall bootlesly wish that you had never been; O so lay out your life, that the world and your selves may be the better for it. Live as *Abraham* and *Jacob* did, not as *Esau*, follow some study, follow some good husbandry.

Live, as those that know there is another life after this, and that there be more weighty and honourable things to doe than playing and sporting: Take heed of bringing your selves into the number of those that are *Lovers of pleasures, more than lovers of God*. If you say, why? Then do you condemne all use of sports, as hunting, fowling, or the like?

I answer, no. I doe not, but I say, let not this in a manner be the totall summe of your employment. Have figures, as well as cyphers in the number of your dayes, let these kindes of exercises have some small quantity of time for your refreshment, but spend your selves in better things, or else you shall be censured with *S. James* his censure, *You have lived in pleasure upon earth*, and then I am sure you shall live in torment when you must leave the earth.

But another fault we have in *Esau*, for the manner of his hunting, ver. 29. *He came from the field, and was faint*, he followed his pastime over-eagerly and excessively, and knew not how to breake it off in due time, till very hunger and faintnesse brought him home. Sure

reason

2. He followed his hunting over-eagerly.

reason will conclude that it must needs be folly and a sin to be so bound to some sport, that one knowes not a due season of leaving it off, but must run after it a long time together, till faintnesse or hunger follow. To be eager after pastimes, and stay so long at them as if they were great matters, even till extreame wearinesse and hunger take one off, and rather compell, than perswade him to leave, this is an inordinate using of sports. For these recreations are in the very wisdome of nature appointed alone to cheere up the minde, when it is wearied with great employments, that it may be fitted the better for them afterwards: and they are not to be followed for their own sakes, as not being worthy to be made any part of the end of a wise mans life. Now he that follows them with so immoderate eagernesse, and so long together, makes it appeare that he doth not use them as their nature requireth, and instead of fitting himselfe for better actions by them, doth altogether unfit himselfe for any good action. For what can he performewell, that hath toiled himselfe in a toy till hee bee quite spent?

Learne I pray you to see this fault in your selves, and amend it, even staying too long at your gawdes, following them such a space of time together, or with such great violence, that you be eventired and spent by them. Sports must be done sportingly, not with the like seriousnessse, and earnestnesse, as serious matters. A small deale of time should be allotted for matters of small value, for seeing time is precious, to give much of a precious thing for that which is a very meane and worthlesse thing, is surely to suffer ones selfe to be consumed by fancy and passions, and not to walke rationally, and discreetly.

Learne therefore not to suffer your selves to be brought under the bondage of any the most lawfull recreation, but to be able to breake off seasonably.

And when is the season, ye may ask?

I answer, when you have bestowed so much time in them, as to have attained the proper end of them. As in meate and drink, a man should forbear to take more, when he hath received so much as is requisite for the ends of food. So in sports.

And every mans discretion will tell him, unlesse he hath put out his eyes by making himselfe a bondman to pastimes, that the end is to fit him for better matters, by preserving the health, and maintaining the vigour and cheerefulnessse of his body and minde. He must not tarry at them as long as he can, or till he be weary; but when he hath been so long constant in them as is fit to stir and exercise his body, and prepare him for serious matters, then must he leave them off, and goe to serious matters. And I pray you, let me propound to your considerations a fit rule for the measuring of your time for sports. Will not sanctified reason tell you that you ought not to bestow more time in recreations, though never so honest, to refresh
your

your bodies then in spirituall and holy duties to edifie your ſoules. Give not more houres uſually to theſe baſeſt of all things, playes and games, than to thoſe moſt uſefull of all things, reading the Scriptures, Prayer, Meditations, and thoſe things that are next to spirituall duties in value and uſefulneſſe, ſtudy ing ſome worthy knowledge, or doing ſome profitable buſineſſe in your callings. Let not the more worthy thing be ſet behinde the leſſe worthy: let not the Vaſſall be ſet above his Sovereign, and have more honour than his Lord and King.

Another fault in *Eſau* in regard of his converſation about earthly things is, that when he came now to be an ageder man, and ſaw it vain to follow paſtime, he fell, as *Iſaac* tels him, *Gen. 27. 40. By thy ſword ſhalt thou live.* He made himſelfe great by war. The ſword was not appointed to get lands and livings withall, but to defend and maintaine men againſt unjuſt violence, and to puniſh offenders and malefactors. But *Eſau* followed the wars to make himſelfe great, as it hath been uſed much formerly, and is now. Men would fight with others to take away their lands and goods from them, and to make themſelves poſſeſſours and Lords of their countries, to get riches, command, and glory, and make themſelves great in worldly reſpects, they would betake themſelves to weapons and fighting. This is, ſo far as I can diſcern, a fault and ſin, I ſay, to take occaſion of warring, and making battailes, to win mens lands and goods from them.

If you ſay, how was this a part of *Iſaacs* bleſſing to *Eſau*, if it were a ſinne?

I anſwer; *Iſaacs* meaning is, to relate what outward proſperity *Eſau* ſhould have: ſo that he doth not juſtifie all the meanes he ſhould uſe to make himſelfe great, but alone ſhewes, that he ſhould be great, and obtain a gallant countrey. It is a kinde of temporall bleſſing to overthrow in war, and to conquer, though one deale not juſtly in that matter of war. Indeed if men may live by their ſword, where is the rule of equity, *Do you as you would bee done by*; where is the following after peace? which all are commanded to follow with all. Where is that threat, or curſe become? Which *David* pronounceth from God by way of juſt imprecation againſt ſuch, *Scatter the people that delight in war*: Such kinde of war as is enterprized to make a living of, and to get away other mens poſſeſſions; for elſe to fight Gods battailes, as *Iſuah* and *David* did, in purſuing them with the ſword which were Gods enemies, and whom he appointed to be ſo purſued, is a good thing and honourable; and ſuch as thoſe worthy men before named did much delight in. So then to make warres and ſtirres, by invading others, and picking and ready accepting any occaſion of quarrell for the raiſing of a Monarchie or Principalitie to himſelfe, is a ſinne, and, ſo farre as I ſee it, was *Eſaus* ſinne, who by his ſword made himſelfe owner of ſuch a Countrey, as within a little time his poſteritie was raiſed to a great Kingdome; for he diſpoſſeſſed

3. He made
himſelfe great
by war.

possessed the inhabitants of Mount Seir, and erected the beginning of the kingdome of *Edom*. Indeed, to live by ones sword, or by his wits, may well dispute for the precedency in sinfulness. The one couzens, the other kills, the one useth secret tricks, the other open force. The one armeth it selfe with fraud, the other with violence. The one hurts men in goods, the other in life too; the one will have it because he can over-reach you in wit, the other because he can over-master you in strength; the one careth not so he can beguile you, whether he have iust title or no, the other careth not so he can beate you, whether his title be good or not; the one breaketh the eighth and ninth Commandements, the other the eighth and sixth Commandements: never a better of them, but that the worse, which is joined with more crueltie and bloudiness. And *Eſau* had a kind of presage of his fierce and bloudie nature, when he looked for red at his very birth, and when he was affected with the red colour of the pottage, so red, so red, in respect whereof also his name began to be called *Edom*, which signifieth red.

Here you may see what an erring judgement man hath since his fall, for how have men honoured Conquerours and great fighters, and souldiers; whereas if the war was entred into, not out of compulsion to defend, or out of justice to punish publike injuries against Cities, or Common-wealths, or Countries, it was meere robbery and murder: they were but great Pyrates, and great Theeves, and great murderers; and yet the foolish blindness of men will needs give them honour and good esteeme.

But I need not disgrace war to you, only this you must note, that *Eſau* which gave himselfe in his younger time to nothing else but sports, afterwards gave himselfe to nothing else but war and spoiles.

Oft voluptuous youth many times ends in an injurious old age.

They set up themselves by bad meanes at last, which gave themselves to vanity and toys before. Thus much of *Eſaus* conversation in respect of these earthly things: Now see his behaviour in respect of spirituall things.

And herein he was so bad a liver, that the Apostle calls him a prophane fellow, and warnes all of us not to be prophane as he was.

His prophannesse shewed it selfe in two acts:

First, in selling his birth right.

Secondly, in despising it, and that continually, and with great carelesnesse; so shall you reade in the Story of *Gen.* 25. 31, 32. The matter was thus, *Eſau* came hungry and faint from hunting, *Jacob* had made red pottage, *Eſaus* hunger made his eye apt to be taken with the lively colour of the red broth; he was as hungry men be, very eager after food and prayes his brother to give him a messe of the red pottage. *Jacob* saith, *Sell me thy birth-right then*, that is, passe over to me all those priviledges that appertain to thee as the elder brother, and on that condition I will give thee broth enough: *Eſau* thinks,

perhaps

4. He was a prophane man, which prophannesse shewed it selfe in 3. acts
1. In selling his birth right
2. In despising it.
3. In leaving the land of Canaan

perhaps also he said so too, I am going to die. I cannot conceive that he meanes, I am now ready for hunger to give up the ghost, and must needs die, if I have not instantly some of this food, for such faintnesse would scarce have given him leave to have entred into such a parle, & *Isaacs* house, or some in it would have afforded the yong master something to have kept him fro starving. But I suppose he meaneth, I must shortly die, & the inheritance that is to follow of this birthright, is of this land for many years hence, & therefore this birthright wil do me no good, and so he is content to sell it, & to confirm the bargain with an oath. Lo here is one act of prophannesse. He shews that he did not care for heaven & life eternal, wherof that land was a type and figure, or that he did not take notice of it as a type and figure of heaven, and therefore is content to sell it, as we use to speak, dogcheap, for a morsell of meat, or a messe of pottage. To part with the things that are signes & means of attaining eternall life, for the base & trifling matters of this life, & if he cannot have both, to choose rather to have the earthly, & let the spirituall go, lo this is I say prophannesse. A setting of earthly trifling good things, as it were a mess of good broth, before the signes and outward means of attaining life everlasting, even those things that should do us spiritual good, by helping us to grace & glory, this I say is prophannesse, this is *Esaus* offence. The birthright carried with it divers things. 1. The soveraignty & chief government of the family. 2. The priesthood also, and right to be as the minister of the whole family. 3. Here and in this case, interest to the land of *Canaan*, as a type of heaven, & to the continuance of the visible Church, and the meanes of grace and salvation in his posterity & family, all which were translated to *Jacob* with the birthright. Now *Esau* an hunting fellow, that gave himself to his Crosse-bow and sports, he either had not informed himself of these matters, or did not heed them nor consider them, therefore he lets all goe for a good messe of pottage.

Brethren, prophannesse is a fearfull sin, I meane to have so little esteem of the outward meanes of salvation, as to part with them for a song as we say. But yet an higher degree of prophannesse. He went his way and despised his birth-right, he never considered of his folly afterwards to repent heartily of it, and so to seek pardon, and (though not the recovering of his birth-right, yet) to bee still admitted as a member of *Isaacs* family, and so to enjoy the priviledges that were promised to him and his seed, but even despiseth it, he cares not a pin for it, it never grieves nor troubles him that he had sold it, let it go, as if it had been scarce so much worth as he paid for it. So the sin is grievous, to despise and contemne as vain and uselesse those things that tend to bring unto us spirituall graces, and eternall life.

Now brethren, be not many of you such, that set light and despise the meanes of grace, you care not for the word of God, for the Sacraments, for praying, &c. The least outward benefit will make you part with these helps to life eternall, you think them not worth any thing,

you can be perswaded to part with them for any little gaine, or the like. Nay, do not some of you despise them? count it a folly to make so much ado about them, and would not care a rush, if you should never come at Word, or Sacrament more, never use prayer any more. If any bee so disposed, as the lives of many shew they be, let them consider that they shall in vain dreame of having the blessing, even the spirituall blessing of Gods favour, and life eternall: *Eſau* could not prevaile by any teares and intreaties to have his Father give him a spirituall blessing, God by feare strengthened *Iſaacs* heart against all his intreaties. It may seem he would fain have had the blessing of *Abraham*, which carries with it a spirituall blessing, some confused notion it is like he had of heaven, that must be given to *Abrahams* children, and that must go along in the family of *Abraham*, and *Iſaac*, and their seed, this he would fain have had, and in a fit weepes hard, and did much desire to make his Father repent of his being deceived, and blessing *Jacob*, but he could not prevaile. If himselfe had sought at Gods hand to give him repentance for his prophanneſſe and other sins, he should not have been rejected; but that was not the thing he sought alone, he would have had his Father to have changed his minde, and given him assurance of heaven. Such a confused desire of heaven may be found in the heart of a profane man, but when in this maner they would inherite the blessing, they shall not. They that care not for the birth-right, shall misse of the blessing; they that regard not the outward signs & means of life eternall, shall never attain life eternall. A profane man, a contemner of religion & religious services of God, shall never go to heaven without amendment; O if any of you be such, now let *Eſaus* example stir you up to repentance, & reformation, and be no more profane, as was *Eſau*. But 2. stir up your selves to be truly devout, make great account of Gods Ordinances, to which he hath annexed the promise of life. Make high account of the Sacraments, Word, Prayer. These be his Ordinances, to have the interest and injoyment of them, is to have the birth-right: O esteeme them highly for that excellent purpose to which they are assigned, & seek grace in them, that you may attaine salvation by them, which those that do, are followers of *Jacob*, and not of *Eſau*, and shall speed as *Jacob*. But the last act of profanneſſe in *Eſau* was worst of all: He leaves the land of *Canaan*, and of his owne accord goes away to Mount *Seir* from *Jacob*, because he found it not so commodious an habitation. He and his brother could not dwell together there, & he would not dwell in Tents as *Iſaac* & *Jacob*, to shew himself an heir through hope of the same promises, & so this was an utter forsaking of all care of true religion, & turning meer worldly and earthly. O take heed that none of you suffer profaneness to take so strong a hold, and settle so deep rooting in you, that you should quite and cleane give over all shew of piety, and follow the world wholly altogether and professedly.

He is profane that hath no great care of heaven, at least not at all to

get

get grace, and therefore first makes no great reckoning of, next despiseth, and after relinquisheth, and casteth off the signes and meanes of grace that God hath appointed. O let not any of you be such, perish not after the example of *Esau's* naughtinesse, but let his badnesse teach you to feare to be bad in the same kinde, and labour to be devout, holy, and religious, that you may be saved.

Yet more faults must be spoken of, towards his Father and Mother he did not shew that due respect which he ought unto them, for he married Cananitish wives, against their good liking you may be sure which proved an heart-breaking unto them, and when he thought to mend the matter in super-adding the daughter of *Ismael*, he went yet in the same roade that before, not craving their advice and counsell, but did it of his own head, which though he were now married, hee should not have done so long as he lived, as then it may seeme he did live under their rooffe. Beware you children of this sin of *Esau*, wrong not the authority of God and your parents both, by marrying without their consent, liking, or privity; whether is it safe, better, & more desirable to be *Jacobs* imitators or *Esau's*? but of that I have spoken already.

Another rank of faults see towards his brother. First, he accuseth him for beguiling him of his birth-right, which was a false accusation, for he could not couzen him of that, but himself out of a profane ignorance and contempt of the worth thereof, sold it away for a poore price, a messe of pottage. But man is ever ready to cast the blame of his faults upon others, if they have any colour so to do, it were better plainly to confesse and take the blame unto ones self, than to double the fault by covering it with falshood springing from self-love: Let no man say, that another hath deceived him of that which he hath fondly cast away, or the like. But when *Jacob* had indeed beguiled him of the blessing, which I cannot tell how to excuse, then he hated him.

It is a grievous offence to be so imbittered, specially against a brother, or kinsman, as to entertain hatred against him. *Thou shalt not hate thy neighbour in thine heart, Love your enemies, do good to them that do evil to you*, saith our Saviour. This is far from being like God, and so from being a fruit of the Spirit of Christ, who loved his enemies. Should not the Image of God in a man prevaile more to make one love, than his own injury to make him hate. If any of you be an *Esauite* in this thing, an hater of one that hath done him wrong, let him be assured that it is a great sin, and if he excuse it, defend it, deny it, will not see it, nor carefully resist it, let him be assured that his sin is not pardoned. *He that saith he loveth God, and hateth his brother, is a liar*: and hee that saith he is a childe of God, and is not a lover of God, is a liar too.

You may ask me what it is to hate ones brother? I answer.

There is a passion of hatred, and a habit of hatred, and both work in two degrees.

The passion of hatred is a kinde of avernesse, and rising of the heart against a man when one sees him, so that hee cannot away

5. He shewed not due respect to his Parents.

6. He falsely accused his brother.

7. He hated his brother.

with him, nor can speake unto, or looke curteously, or peaceably upon him, but ones countenance fells when he sees him, and he even turnes away, and by his good will would have nothing to doe with him. To be so disposed to a man in respect of his foule and wicked carriage, is not a sin; but to be affected in respect of an injury, is this sinfull hating of him. But the habit of hatred is, when the heart is so settled in this alienation and estrangement, that it grows to wish and desire, and seeke his hurt; now sometimes these passions, and these grudges be seen, lamented, resisted, and by degrees overcome; here hatred ruleth not: sometimes a man will not see his sin in such hatred, and taketh no paines to chase this sowre leaven out of his heart. This over-ruling hatred is a sinne that cannot stand with true charity to God. O take heed of it, see it, amend it, and be no longer like *Eſau*!

8. He comforted himselfe in the thought of killing his brother.

Next, he not alone intends to kill his brother, but comforts himself in that thought, as you may reade, *Gen. 27. 44.* It is a fearefull thing to resolve upon murder, and that with delight and pleasure, so that the heart concludeth to commit it so soone as such and such a let is removed, or fit occasion offered, and that so settledly, as not conscionable obedience to God, but alone some meere respect to men doth hinder the accomplishment. So the Pharisees resolved to kill Christ, only fearing the people they forbear; it was glad newes to them when *Judas* offered his service to betray him. This is to give ones selfe over as a servant to sin, and cannot be found in any childe of God, at least, not usually or often. Doe any of you sinne thus in any kinde? What should I call you but *Eſaus*? and I beseech you to take heed of malice, that it may not produce murther, and of all the inward motions to evill with allowance, for feare they produce the grossest acts of evill. Nay, *Eſaus* malice strived twenty yeares in his breast, for he went out against his brother when he returned from *Padan Aram, Gen. 22.* with foure hundred men after him, minding to destroy him, but that God vouchsafed to stop him by putting a passion of kindenesse upon him. A great sin it is to attempt greivous offences, though one be stopped in the middest, yea though the stoppage grow from some inward motion in himselfe; for this shewes that the heart was once fully bent unto it; but if some outward hinderance alone have been the cause of its not being done, then the thanks of forbearance is lesse.

Repent therefore of such purposes and attempts, and shew yourselves truly sorrowfull and penitent, by confessing to God the sin of attempting, and blessing his name for not permitting you to follow your wicked desires.

3. His benefits all temporall.

His benefits, they were all temporall, *The dew of heaven, and the fatnesse of the earth*; He was rich, prosperous, mighty, a conquerour, had many children, yet he could never inherite the spirituall blessing, though he would faine have had his Father to have repented.

Cain,

Cain, Iſhmael, Nimrod, Eſau, had temporall blessings, boalt not of theſe things, thinke not your ſelves better than men for theſe things; His miſeries, except his loſſe of the birth-right, he had few temporall croſſes, *Heb. 12. 17.* Take heed of carrying your ſelves ſo, that it goe not ill with your ſoules, that God plague you not with ſpiritual plagues. For his death, the Scripture ſpeakes nothing of it, herein *Iſhmael* is preferred before *Eſau*.

His afflictions

His death is
not mentioned in Scrip-
ture.

Cc3

THE



THE EIGHTEENTH EXAMPLE.

OF ABIMELECH,

And the men of GERAR.

IN the service of *Isaac*, the holy Ghost maketh mention by the way, of some other persons with whom *Isaac* had occasion to converse. And first, he telleth of some passages betweene him and *Abimelech* King of Gerar, then of the men of Gerar. Wee will therefore consider of those things which are written concerning them.

First then, of *Abimelech* King of the Philistines.

Gen. 26. 1. Whether this were the same man with whom *Abraham* sojourned, or some son, or successour of his, it is not certaine.

But in him let us see what is commendable, and fit for our imitation, for the Story telleth not of much sin in him. But we have some vertues of his mentioned, and one thing that is likely to be a fault; His vertues are these.

First, he did not take *Rebekkah* from *Isaac*, though he for feare affirmed her to be his sister, when the men of the place asked him of her; but he left her alone with *Isaac*, perhaps to make triall yet farther, whether she were his wife or not; it may be, remembering what

had

Gen. 26. 1.

Abimelech his
vertues.

1. He tooke
not *Rebekkah*
from *Isaac*,
though he af-
firmed her to
be his sister.

Ver. 8.

2. He construed
Isaac's sport-
ing with Re-
bekkah in the
best sence.

had been done before to *Abraham*, and with what successe. That is praiseworthy in him, and we must learne to be wary in our proceedings, and not presently to do such things as may be doubtfull, whether they be faults or not, but to take time to look thoroughly into matters before we adventure.

But next, when he saw *Isaac* sporting with *Rebekkah* in a very familiar manner, he did not misconstrue this deed of theirs to the worst sence, condemning him of wantonnesse, and incest, as if he had been so naught as to carry himselfe over-familiarly to his sister, but conceived rather that she was his wife, and that he would not have taken liberty to carry himselfe in that manner towards her, if she had not been his wife: He did well to take things in the best sence as he did, for when he saw such behaviours passe betweene these two, as were not convenient betwixt any, any other but man and wife; he concludes, sure she is his wife, else he would not have sported with her in that fashion, and then goes and tels him what he conceiveth; so must we judge the best of the doubtfull things we see done by good men.

Had he been of a suspitious and uncharitable disposition, he would have passed a bitter sentence both upon *Isaac* and *Rebekkah*, and thought this, without doubt this woman is a light woman, and this man a libidinous and incestuous man, that shews such gestures to his sister, who did also entertaine him, but he thinketh rather, surely the man is so good a man that he would never have been bold to beare himselfe so amorously towards his sister, and therefore, though hee said she was his sister, for feare or other considerations, yet verily she is his wife.

We must be as charitable in our censures of men, as was this *Abimelech*, and not take leave to thinke the worst of any mans actions, but favourably interpret them, and make the fairest construction of them that may be. But to be harsh in our censures of any man, & think he is naught, he meaneth wickedly, this is a testimony of a heart guilty of as bad sins in himselfe, and of one desirous to hide his owne eyes from his owne badnesse, by measuring others by himselfe. For he that is himselfe ready to doe evill, is prone to conclude, that others are as bad as himselfe; and therefore, when he sees them doe such a thing as may possibly be meant to an evill purpose, he concludeth presently, that so it is. For he will not thinke better of others, than himselfe, and therefore will resolve that they have done as ill as he findes that himselfe would have done in like case.

Take heed that you betray not your owne naughtinesse, in being forward and hasty to blame others.

Ver. 9.

3. He told I-
sac plainly of
his fault.

Another good thing in this *Abimelech* is, that so soone as he perceived that *Isaac* was *Rebekkah's* husband, and she his wife, he goes to him presently, and tels him, saying, *Sure she is thy wife, why then saidst thou, she is my sister, for one of the people might lightly have lien with thy wife,*

wife, and thou shouldst have brought upon us guiltinesse. This is a good thing, and agreeable to the commandement of the Law, to tell our brother plainly of his sin. If any man shall do some unlawfull thing to our knowledge, we must goe and enquire why they did so, and even rebuke them for it by shewing them how hurtfull or mischievous it was, or might have proved.

So did another *Abimelech*, or this same to *Abraham* before, they therefore have not walked rightly, that if they know any fault by their brother, keep the matter to themselves, and entertaine hard conceits of them, but speake no word of reproofe or admonition to them. So did *Absalom* behave himselfe towards his brother *Amnon*, when he had sinned in forcing his sister. This proverth, that they doe not desire their brothers amending, and that they are more displeased with the person than the sin, and if it be a wrong, with the injury done against themselves, than with the offence done against God. If any of you have thus stored up the faults of another in his breast, to breed alienation of heart, and evill conceits against them, he must humble himselfe for such uncharitablenesse: And now, you must learne to be bold and free in this behalfe, as *Abimelech*. Indeed you see him not bitter nor violent, but he is plaine and duly round with him; so must we learne to forbear distempered speeches and gestures, but a plaine laying open of the fault before the offender, is necessary to bring him to the sight of his fault, and to a free confession, and at least to an outward reformation. Looke that you carry your selves thus hereafter to your offending brethren, and if they repent not at the first, doe it againe and againe, till you have brought them to an end or proved them incorrigible.

Further, *Abimelech* shews in his words evidently, both that he knew adultery to be a grievous sin, even though a man did not perfectly know the woman to be married with whom he committed it, and also beleeveth that God will severely punish it in the committer, and so he was not a wilfull liver in that sin, nor would have yeelded himselfe wittingly to run into it for the pleasing of lustfull passions. Be you as good as he shewes himselfe, know that adultery is a great sin, that it shall bring guiltinesse and punishment upon you, and therefore terrifie your selves from committing it: Why should wee Christians be of lesse knowledge, and have lesse conscience, lesse feare to offend God, lesse faith in his justice then this Philistian had? Why should we be bold to run into that crime which he was displeased with *Isaac* for ministring occasion of doing unwittingly? Why should we flatter our selves with hope of impunity for such a sin as he did certainly beleve would bring guiltinesse upon the committer? Consider with your selves, whether you have not been so blinded and hardened with the deceitfulnesse of sin, as knowingly, and of purpose to rush into the evill which an Heathen man was fearefull to commit.

Againe,

Ver. 10.

4. He knew adultery to be a sin, and was unwilling to commit it.

Ver. 11.
5. He charged
that none
should wrong
Abraham or
his wife.

Againe, it is well done of *Abimelech*, that he by a first commandment ratified with a threat of death, charged that no man should dare to wrong this man or his wife : He was a King, and had power to make such an edict, and for the securing of *Isaac* against his feares, and preventing any evill, publisheth it to his people. Governours must use their authority to keep their inferiours from sins by threatening, and if that prevaile not by punishing with due severity. They must terrifie them from crimes of death by denouncing the punishment of death, and not suffer them to be more easily drawn to naughtinesse through hope of impunity.

Most men forbear sin for feare of punishment, rather then hatred of wickednesse, wherefore they must have this feare wrought in them by the Governours, that they may be so restrained, and the Magistrate is to shew himselfe such, that if men doe evill they may feare. You Governours have not power to make lawes, but you have the care of executing lawes intrusted to you, see therefore that you be unpartially, and wisely, and righteously severe in putting the lawes in execution which are made to terrifie malefactors, else you bring the guilt of their sins upon your owne soules, and sin at once against God the supream Ruler, the Common-wealth, the sinners themselves, and your own soules too.

A fault in
Isaac to conceive too
hardly of the
Philistims.

But here by the way, I must observe something that was worthy blame in *Isaac*, he had too hard a conceit of these Philistims, and thought them worse then he found them ; for he conceived they would have killed him for his wives sake : Sure this feare did cast an aspersion not on the men of lower rank, but upon the chiefe persons and Rulers ; but loe, the King is far from doing so wickedly, yea, he doth the quite contrary, and useth due care to prevent this wickednesse. We must learne to beware of such rashnesse, and not thinke so hardly of others, that they will wrong us in such and such kindes, till we have just ground for such thoughts. A man is to use discretion, and thinking that such whom he knoweth not may happily wrong him, must take such prudent order, that they may not bee able though they should be willing ; or if he can take no such course, he must leave the matter to Gods providence, but he must not conclude, sure they will wrong me, and so condemne them before he heares them, and turne himselfe to base shifts for escaping the wrong.

Ver. 26.
6. He desireth
to make a co-
venant of
peace and
amity with
Isaac.

Now another thing is also commendable in *Abimelech*, he goeth to *Isaac*, ver. 26. with his friend and chiefe Captaine, and desireth to make a covenant of peace and amity with him, giving also the true reason of his desire, and intimating an acknowledgement of the former unkindnesse in discharging him the country, *For we have seene* (saith he) *that God is with thee, and thou the blessed of the Lord doe it.* It is a part of wisdom and goodnesse too, to be in covenant and peace with good men, and to observe how God doth please to blesse men,
and

and to ascribe their prosperity to Gods favourable blessing, all which things you see in *Abimelech*. He had refused to let *Isaac* dwell in his Countrey, yet he is not so stout hearted, but that he will come to him, and seek his friendship, and that in honourable manner, acknowledging his worth and Gods blessing upon him. Wee must learne to do the same things, but in a better manner, he looketh to *Israels* prosperity, we must look to the goodnesse of men, and in love of their vertues, rather then in hope and feare of earthly things, be at peace with them, and live in amity towards them. It is a good thing to be friends with Gods friends, even on whatsoever considerations; for by so doing a man interests himselfe into that blessing which God saith that he will grant to them that blesse his people. But if love of their religion and piety make us desire the friendship of any, then it is a good signe, that the same piety and vertue is found in him whom it winneth to beare good will unto the professour of it: for vertuous men are seldome loved, and never for vertues sake, but by those that have some vertue. And it giveth us some good hope, that *Abimelech* might be a man that acknowledged the true God whom *Isaac* professed, seeing he took notice of his blessing upon *Isaac*, and called him *the Blessed of the Lord*. And this is *Abimelechs* goodnesse. One thing seemeth to have been faulty in him, of which *Isaac* also telleth him, when he came to make a Covenant, saying, *Ye hate me, and have driven me away from you*. This is likely to be a fault, to drive a man, a good man, so from ones countrey house or familiarity, that he shall have cause to thinke it is done out of hatred. Indeed in the 16. ver. of the 26. Chapter, *Abimelech* would not seem to do it out of hatred, but out of policie, because of *Isaacs* greatnesse: as if he should say, It will not stand with our safety to suffer so great a man to sojourne in our countrey. But *Isaac* saw a piece of malice and ill will in it, as the holy Ghost in the Story doth intimate, saying, *They envied him*, and v. 16. *Then Abimelech bade him depart*, moved like enough by the perswasions of those that did envy him, if not a little leavened with the same leaven himselfe. Beware of committing the like offence, shew not ill will towards any good man, by chasing him from you, refusing to give him leave to be with you, or in generall, by any discourteous carriage towards him. But be rather glad of his society and neighbourhood.

And so we have done with *Abimelech*.

Now something of his Subjects the Philistims, and particularly the men of Gerar. The Philistims envied him, ver. 14. in respect of his greatnesse and prosperity. This sin of envy (*i. e.* being grieved at another mans prosperity, and bearing ill will against him for it, which will surely follow such griefe, for that griefe is an effect springing from uncharitablenesse, and therefore will cause it to grow stronger and worser) I say, this sin is a great offence, blamed in *Cain*, in *Iosephs* brethren, in the Pharisees, and most of all in the devils.

It

Ver. 27.
His fault, he drives *Isaac* so away from him, that he had cause to thinke it done out of hatred.

The Philistims.

1. They envied *Isaac*.

Envy is a great sin.

It is a wrong to God in that we satisfie not our selves in his disposing of things, for may not God shew more or lesse favour to men, as it seemeth good to himselfe? and why, should our eye be evill because his eye is good? It is a wrong to the person envied, in that we do not so behave our selves towards him, as we would that all other should doe to our selves, for men would that others should rejoyce in their welfare, and not repine at it. Secondly, in that it maketh us apt to doe them any injurie, as here is seene in the Example that we speake of, who stopped *Isaacs* Wells out of envy. And it is a wrong to ones selfe, in that he bringeth needlesse vexation upon himselfe, and filleth his heart with gall, when he might have fed on honey as it were; for we should rejoyce with them that rejoyce, and then we should partake of the benefit; because the best fruit of a good thing is to have joy of it.

And this envy springeth from meere selfe-love, and pride, and folly, in not seeing God in things, and submitting to his wisdom. Whosoever findeth a kinde of tangle of this disease in himselfe, must blame himselfe for it heartily, and thinke thus with himselfe, What shall I be an imitator of wicked men, yea of the wicked spirits? What a foolish man am I that will not see Gods wise providence and yeeld to it? What a wretch, that thinke all good things lost which fall besides my selfe? What a foolish man that will make a crosse to my selfe where it need not bee, nor indeed is? And if any thinke, if hee had not this prosperity it might befall mee, and therefore at least I may grieve that he hath it to my damage.

I answer.

That is but a very May-be, for it will not follow that the Philistims would have growne very rich, if *Isaac* had not gotten so much, nor that *Cain* should have been accepted if *Abel* had not; Yea verily, those things that have moved God not to grant them so much prosperity as another, would have caused him to withdraw it from them, even though he had not given it to that other. For God doth not forbear to give to this person, because he gave to that; this kinde of abstaining to give is proper to men, who want sufficient meanes to give to all, but God can replenish all without leaving himselfe destitute: but God with-holds his benefits from those that have them not, because their sins provoke him, or because hee would afflict or chastise them.

The faults of men keep good things from their possessions, and they would not have been lesse faulty, if another had been lesse prosperous. Wherefore I say, confesse this sin, see it, condemne it in your selves, yeeld not to it.

Yea but I am sure that his getting hinders my gaires.

Answer. First, say that it doth, wilt thou be vexed that another hinders thee? Is not this to be vexed at Gods providence?

But

But secondly, I answer, thou canst not be sure of this, for God could and if he purposed to crosse thee, deny thee such benefits, though this man were not.

Now I pray you, hate and abhorre envy, and learne to rejoyce with them that rejoyce, rather then torment your selves at them, and to bee thankfull to God for shewing favour to your neighbours, rather then to fret in your selves. Indeed if we see wicked men prosper, wee must beware of over-grieving, lest it make us fall to imitating: But to grieve at the prosperity of an *Isaac*, is to shew, that one loveth not goodnesse, as a reward of which the Lord vouchsafeth that prosperity.

Now secondly, when they had entertained envy, then they fall to injury; They stopped his Wells, and filled them with dust, *viz.* The Wells his Father had dugge; Loe, a wickednesse; to doe injury to another, by hurting and hindering him, though ones selfe can reape no benefit by it. Indeed to doe a neighbour hurt in body or goods without just cause (*viz.* punishing him for some fault by vertue of authority which God hath put into my hand) is a great sinne, and against the plaine Law that saith, *Doe as you would be done by*, and that Commandement, *Bee innocent as Doves*; but to hurt a man without any profit to himselfe, this is an high degree of wickednesse, and proceeds from nothing else but envy, which is one of the worst kindes of malice. To advantage my selfe by another mans losse is most unjust, but to hinder another without any advantage to my selfe, this is a farre more palpable and wilfull injustice.

O call to minde your owne wayes, haue not you walked as crookedly as these men of the Philistime Nation? Stopped up another mans Wells as it were, that is, put your selves to paines to doe him dammage, to hinder him, though you get nothing by it your selves. This is a plaine prooffe of a man stuffed with envy, and with great wickednesse, whereby he loves to doe evill, even for the pleasure sake he taketh in doing, not for any other fruit of it. This is to be just like the devill, that seeketh to keepe others out of heaven, and to bring them to hell, though it ease not his torments one whit, because it a little satisfieth his stomack. Repent, repent exceedingly, if you have been so devillish.

Another fault of the Philistims you meete with, *Gen. 26. 19, 20, 21.* *Isaac digged a Well in the valley, and found there a fountaine of living water: that is, such as did run with a full and constant streame, And the Shepheards of Gerar contended for it with Isaacs Shepheards, saying, the water is ours. Wherefore Isaac called the name of it Hezek, or strife, because they strove with him. Then they digged another Well, and they strove for that also, and he called the name of it Sitnah, which signifieth hatred or enmity, because he saw that they contended with him now, not for need of the water,*

Cha. 26. 15.
2. They wronged him.

Ver. 19, 20, 21.

3. They contended with him.

but out of meere hatred, because they were enemies and adversaries to him, and were grieved at his welfare.

The fault is (you see) contentiousnesse, and strife, growing out of hatred and ill will. The nature of man is full of this vice, as *S. Paul, Filled with envy, murther, debate. Rom. 1. 9. and Hatred, variance, emulation, strife, sedition*, are reckoned among the fruits of the flesh, *Gal. 5. 19.* *S. Paul* telleth the *Corinths*; *Left that when he commeth unto them, he shall finde amongst them* (with other finnes) *debates, and strife.* This strife hath its originall in pride, which easily breedeth envy, and hatred, and so contention and strife; and *S. James* saith, *That those which have envying and strife among themselves, this wisdom is not from above, but is earthly, sensuall, and devillish, and that where envying and strife is; there is confusion, and every evill worke.* He saith also, *That wars and fightings are amongst them, from their lusts that war in their members.* You see the loathsomenesse of this vice, from the bad causes and effects of it.

Take notice therefore of your owne hearts and lives, and see if none of you bee a quarellous and contentious person; that is, ready upon every occasion to strive with his brother, and to breake forth into brawles and suits, challenging that which is none of his, and disquieting his brethren and himselfe.

A man may use legall meanes to get and keepe that which is rightfully due to him, but he must not doe this in a froward manner, with bitterness and rage against his adversary; but for the things that appertaine not to him in equity, hee must make no striving at all, otherwise he is a contentious man. And because self-love maketh us so blinde, that wee are apt to deceive our selves, and to imagine we have good title to that which indeed belongs not to us, wee must bee content to referre our selves willingly to other mens judgements, and not stand upon our owne opinions; I mean to other indifferent, and uninterested persons, whose judgements are like to bee clearer than our owne, in things wherein themselves be not ingaged.

Let me therefore commend peace and concord, let nothing bee done of strife, in an humour to crosse and oppose another, or to vex and anger him. If covetousnesse or envy rule in a mans heart, hee will boile with contention, and flame forth into debates and strifes; but if he have an heart contented with his estate, and charitably disposed to his brethren, hee will then insue peace, and follow after it. For a just controversie may bee carried in a quiet and peaceable manner, and so ought to be; but be the cause of striving never so equall, if the thing be carried tumultuously with bitter words and behaviour, with railings, swellings, whisperings, back-bitings, mutuall disgracing and upbraiding one another, this is a signe of a naughty heart, in whom the wisdom that is from below doth rule and beare sway.

Resolve

Resolve therefore to follow peace with all men, not striving but upon just cause, and then also in a loving, gentle, and milde manner. And so much for *Isaacs* contemporaries, with whom his occasions gave him cause of intermingling. I proceed now to *Isaacs* heire and successor, that is to say, *Jacob*.

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THE EIGHTEENTH EXAMPLE.

OF IACOB.



THE word *Iacob* signifieth, he holds the heele: the reason of which name you may reade *Gen. 25. 26.* He and *Eſau* were Twins born at one birth, *Eſau* was the firſt borne, and when he was borne, his brother came out after him and held him by the heele, whence this name was given him.

Of *Iacob* we muſt ſhew three things, as in former Examples. His birth, life, and death.

Concerning his birth, the time and parents were the ſame which we noted before of *Eſau*, the manner was as you have heard, as if hee had wreſtled with his brother for the birth-right even in the birth; in which may ſeem to be ſignified the great ſtir that ſhould be betwixt their Succellours as well as themſelves, yea, and betwixt the good and bad in all ages, even thoſe that are heires of the promiſe, and thoſe that be contempters of the promiſe. For the Lord had foretold, that two Nations were in *Rebekkahs* wombe, which ſhould be ſeparated one from the other, and in them the Lord did manifeſt the freedome of his Election, ſeeing he choſe the younger before the elder to inherite the promiſes, and that before they had done good or evill, that the purpoſe of God according to election might remaine (or be firme) not of workes, but of him that calleth: meaning,

Iacob his birth

that Gods intention of saving by his grace, who freely calleth, not of any workes in any person, whether repenting, beleevving, or any other workes, might be stedfast and stable. No workes cause God to call one, or to purpose to call one, or not to call another, but alone his good pleasure, whereof though it be sure that God hath in himselfe just reason (for he is a reasonable agent, and doth all things, and most understandingly) yet he sees it not good to reveale to us any reason, because he would make us see what subjection we owe to him (that is to say) to rest in his will as a sufficient reason to satisfie us. God might have purposed to call, and also have called all without any picking or choosing, or preferring one before another, but his purpose was according to election or choice, he intended not to raise up all out of the miserable estate into which *Adam* brought all, but alone some; and in his choosing he might have left whom he tooke, and contrarily, but he would take some, not all, and these, not those because in his wisdom he saw it fit; and so great is his power and soveraignty; that we ought to be contented with this reason, God would have it so.

What Gods election is.

Gods Election is his purpose to call such and such, leaving the rest: and of this purpose we can give no other cause but this, so it seemed good unto him: though himselfe have such grounds of his choice within himselfe, as it is fit for a wise agent to have for the ground of all his actions. He that will not quiet himselfe thus in the matter of election, shall entangle himselfe so, that he will never be loosed.

And so much of *Jacobs* birth.

His life.

Now for his life, we will consider his vertues, faults, crosses, benefits.

1. His vertues.

Gen. 25. 27.

1. In generall:

1. He was an upright man.

For his vertues, we will speake of them first in generall, and here two things are noted in him, Gen. 25. 27. *Jacob was a plaine man, and did dwell in Tents*, The word translated a plaine man, signifieth a perfect or upright man. It is of larger signification than that phrase of ours, *A plaine man*, for that in common speech noteth one that is simple, and dealeth squarely and evenly without fraud, deceit, guile, or any tricks in his actions, so may one be and have no great goodnesse in him. But this word is used to denote an upright hearted man, a truly and intirely godly man, a perfect man that is good within as well as without, and good in all things, at all times, and in all places one as well as another, one that carefully follows all the Commandments of God, not giving himselfe leave to swerve from any of Gods wayes at any time.

What perfection is.

It is twofold.

Perfection is that property in things, by which they have all which is requisite for their due constitution.

There is a double perfection, one of degrees, unattainable in this life, and it is when a man hath all the parts of obedience in the highest degree that the Law requireth of him, this is a legall perfection, without

without which no man can be justified before God by the Law, and because no man can attain it, therefore, *By the Law shall no flesh be justified*, but beleevers have it in Christ, in whom they are made the righteousness of God, and to whom righteousness without workes (meaning workes of their own working, for they are such as worke not in this sense) is imputed.

Perfection of parts, is when all the parts of goodnesse are found in a man. As a childe of five yeares is a perfect man in respect of parts, he hath a soule, and body, he hath hands, head, heart, legs, &c. and therefore is that way perfect, though stature and strength, and discretion be not found in him in the same degree that after, when he is a growne man.

Now there are two kindes of parts found in every thing first.

First, the parts essentiall, as matter and forme.

Secondly, the parts integrall, *viz.* as the severall members of the matter, heart, head, &c. in a man.

So in the point of goodnesse, goodnesse is perfect when it hath all the parts of goodnesse, *viz.* the matter, which is the act of doing good and leaving evils. 2. The forme, which is the subjection of the will to the will of God; in that a man is therefore carefull to leave evill and doe good, because he acknowledgeth himself to owe, and is willing to performe all obedience unto God his maker and Redeemer, and these are the essentiall parts of goodnesse.

The integrall, are the doing of good in every kinde, and leaving of evill in every kinde, with an endeavour, and striving, and wishing to doe it in every degree, even to leave all evill, the very least degree, and to do all good in the very highest degree. Thus you see what perfection is. It is an endeavour and resolution to doe all things which God commandeth, and to leave all the things which he forbiddeth, perfectly in obedience to his authority; or if you will, in brieft, Perfection of the Gospell is a striving after the perfection of the Law. Now we must be thus perfect, because it is a singular goodnesse of God to accept such an imperfect perfection at our hands. For he might have held us still to the condition of workes, and so rejecting our endeavours, because falling short of what the Law requireth, might have destroyed us notwithstanding such endeavours, but he hath been pleased to make a new Covenant, in which he requireth and accepteth our hearty endeavours, though there be much failing. O should not this move us to labour and strive! As if a debtor owing an hundred pounds, and not able to pay it, should have these conditions propounded to him from his Creditor, well, pay me what you be able, so you bring me good money, not counterfeit, and I will accept it. Should not this make them very carefull to bring him so much as they were able, and that in good silver, not copper and false coine? Againe, we lose both our goodnesse and our selves also, if we be not plaine and perfect; If we have respect to all
Gods

Gods Commandements, and be found in Gods presence, wee shall not be ashamed : but confusion will cover our faces at the end, if we satisfie our selves with hollow and defective goodnesse ; for a lame sacrifice will not be acceptable on Gods Altar.

Now I pray you let each of us consider of himselfe, whether he be such a dissembler, that hath little shew of piety, and is not pious indeed. We must be followers of them that by patience and faith inherit the promises, and be such as they that have gone to heaven, if our selves purpose to goe to heaven. And if you be not so, but openly sinfull, or hollowly and dissemblingly good ; now see your misery, you shall never be heires with *Abraham*, *Isaac*, and *Jacob*, if you labour not to be like unto them in this perfection. And the way to be perfect, is to see our want, and to pray to God to make us such. Wee have him tyed by a just faithfull promise to fill the hungry, and to heare them that call upon him.

2. He was a
skilfull, and
able Shep-
heard.

Further it is said, that *Jacob* dwelt in Tents, not only meaning that he was a man brought up to tend cattell, as they did that dwelt in Tents, (whereas *Esau* was an huntsman first, and a souldier after,) but chiefly that he did not set himselfe to seek great possessions, and faire palaces, and houses in the world, but sojourned in the land of Canaan, as in a strange countrey, dwelling in Tents with his Father *Isaac*, as before him *Abraham* had done: which thing the Apostle taketh notice of, as a profession of their being Pilgrims and Strangers upon earth, and seeking an enduring City.

So here are two things observable, and imitable in *Jacob*; one, that he gave himself to tend cattell, and was a very skilfull and able Shepheard, as appeared after, when he undertooke to tend his Father in lawes flocks.

Every one
must follow
some calling.

It is necessary that a man have some calling, some profitable employment, by which he is able with the common benefit of others to maintain his own selfe and family, and to uphold his estate. It is a promise, *Thou shalt eate the labour of thine hands*. Loe, labour must get our food, else we have not the good mans blessing : *In the sweat of thy brow shalt thou get thy bread*. This is a punishment, so far as it tendeth to infli& disquietment and troublesomenesse upon men in their labours, but so far as it enjoyneth labour, it is not a punishment, but a precept : *He that tilleth his ground shall have bread enough*. Tilling of ones ground, that is, diligent following of ones honest calling is required; and how shall a man follow that which he hath not ? Also nature teacheth this plainly enough : the contrary also is full of danger to the soule, exposing a man to many temptations, and filling the heart with noysome lust, and making it harder to escape, and to walk in a Christian manner of life. Wherefore those that have imitated *Esau* rather than *Jacob*, and have given themselves to sports and vanity, so that they be not able to doe any thing for their maintenance, if need required, have much to answer for before God, and have brought much

much misery on themselves, in regard they are in greater difficulty of being saved than other men, in giving Satan and the flesh an exceeding great advantage against their soules : He that hath no calling is in danger to be a follower of idle companions, and the troupes of such persons leade not in the way to heaven. Therefore I call upon all you that are Parents, and all you children that are come to yeares of discretion, requiring you to be carefull of your childrens education, and to traine them up for some due vocation and calling; and you children to be obsequious to your Parents in this behalfe, yeelding your selves to their directions; and this exhortation I would inforce not only upon the poorer sort, whose belly craveth it of them, as *Solomon* saith, but even on the wealthier sort too, whose soules I am sure doe as much crave it of them. For there is no man of so great birth and blood, but that there is some noble study or other, and some honourable employment, wherein it will be to his honour to be skilfull and conversant. Men of place should not need to be slaves to Dice, and Wine, and Harlots, and Sports, if they would be servants to God in some worthy vocation or other.

But Iacob dwelt in Tents : that is, lived as a Pilgrim or stranger, professing himself an heire of the Promise made to *Abraham*. Though we be not all bound to dwell in Tents, and to be Pilgrims in that sence, yet we else are all bound to have our hearts withdrawne from earthly things, and set on heaven, to count this world and the things of it no better than a Tent or a Tabernacle, weake, fickle, and uncertaine, and so to carry our selves towards it, and to be in it, even as in a strange countrey, not as in an habitation of our owne, in which wee meane to settle our selves. To behave our selves in the world as strangers, and to the world and things thereof, as to a strange place, through which we are travelling to our own country : This is a noble thing, a divine, a celestiall thing. A most remarkable difference betwixt a true & a false hearted Christian, because one hath the right, and the other contents himselfe with counterfeit goodnesse. Thus did our Lord Iesus Christ live; thus *Paul*; thus all the Saints; and thus are we commanded to live, even as Pilgrims and strangers. And it stands in this, that we make no reckoning of earthly things in comparison of heavenly, and that we desire earthly things none other way but in order to heavenly, and use earthly things only so, as to be furtherances to our earthly beeing, and doe not suffer them to steale away our affections from heaven, nor to hinder our diligent and constant practising of all those things that doe directly concerne our heavenly estate. Thus to minde, not the things below, but the things above, is a sure proofe of a man truly enlightened and sanctified, and made conformable to the death and Resurrection of our Lord Iesus Christ. In a word, it stands in esteeming all earthly things as vanity and vexation of spirit, and using them all as furtherances to our spirituall well-being, otherwise making none account of them at all.

For

3. He lived as a Pilgrim, professing himself an heire of the promise made to *Abraham*.

For so doth a stranger use the countrey wherein he travelleth, and all the things and persons that he doth meet withall therein. Now let us make use to our selves of this great vertue, by blaming our owne selves for being so far unlike to *Jacob* in this matter. How farre we are from dwelling in Tents, and from behaving our selves as Pilgrims in the world, is it not more than manifest? O how much esteeme doe we make of worldly things and persons? how are our hearts set upon them? how eagerly doe we follow them? how overmuch doe we rejoyce in them! Certainly this argueth a great deale of folly. For to mistake the worth and prices of things, is a speciall point of folly; we doe for the most part live like men of the world, that are not acquainted with any things more excellent than the vanities of this life: We thinke not of our mortality and uncertainty of earthly things, wee have our consolation in earth, rather than heaven.

This worldly mindednesse is to be observed, confessed, lamented, refused; we must blame our selves for it, as for a great fault, and must oppose it with serious meditations, of earth, and heaven, and of our mortality.

We must earnestly pray to God to divorce us from the world, and to pull our hearts upward, that we may not be glued as it were to this dirt and dung. To see this fault, is a signe of some true grace; for the world will not see it to be a fault, that they are over earnestly bent unto the world; as the Fish findes it not troublesome to live in the waters.

And now let me call upon you, to be heavenly minded hereafter, to use this world as though you did not use it, to set it lower than spirituall graces, and than the hope of heavenly things. A childe is wedded to his gawdes so long as his childishnesse prevaileth, but when he hath gotten more mature understanding, he rejecteth them, and mindes other things; so must we if we will shew our selves to be perfect men in understanding. If a master sets his servant to gather chips, he doth it, and should doe it diligently in obedience to his master; but still he takes not the chips for excellent things, but reckons of them as of chips: so for conscience sake to God must we labour in the world, yet still, that we account the world as a vaine shadow, and must shew that we so esteeme it, by being satisfied even with a small portion, if God see it fit to give us no more; and by being well contented if we have food and raiment; yea, and patient too, if we be put to suffer need, and want them.

And so much now for *Jacobs* vertues in generall, *He was a perfect man, and dwelt in Tents*. Now let us consider them more particularly.

First, let us see his carriage to God ward, then to men ward, both himselfe and others, both those that were neerer to him, and those that were further from him.

First,

First then, *Jacob* had true faith in God, a common grace which is found in all Gods people, and he shewed this faith by many comfortable and worthy fruits of faith; *viz.* these which the Story of the Bible noteth.

First, by his desire to get the birth-right, and to buy it of his brother who despised it; for, if it was a testimony of prophannesse and unbelieve in *Eſau*, to sell and sleight his birth-right; then must it be also a prooſe of holinneſſe and faith in *Jacob*, to deſire it and buy it. Indeed they were both young, and ſo *Jacob* gets it in a childiſh way, by giving his brother a meſſe of broth on that condition, that he would reſigne up to him all intereſt, right, and title unto it that he had, or might have: But yet in the main matter, *Jacob* beleevd Gods promiſes for the ſpirituall benefits annexed to the birth-right, elſe he would not have ſought it in that manner. Graces worke in men according to the age and ability of diſcretion that is found in the party which hath them.

There be certain childiſh and imperfect expreſſions of grace mixed as it were with the weakneſſe of head that is in children; yet be theſe true prooſes of grace, and ſuch as the Lord accepts for the ſubſtance of them; though the weakneſſes mixed with them deſerve no acceptation; and for the love of the good, he paſſeth by thoſe weakneſſes. Sure had not *Jacob* beleevd the promiſes of God concerning the land of Canaan, and the reſt, he would never have tooke any care of the birth-right; but in that he doth long for it, and in ſuch a faſhion as a young man could doe, contracts for it with his brother, it argues his faith, which cauſed him ſo to eſteeme of it. Indeed it was not that bargaine betwixt them that made it his, but Gods promiſe before made to his mother, *The elder ſhall ſerve the younger*: but this affecting of it ſhewed that he had been taught by his mother this his intereſt; and that he was poſſeſſed with an earneſt deſire of getting it, which is the firſt fruit of his faith.

Secondly, he deſired alſo, and highly eſteemed the bleſſing, as is ſeen in his condeſcending to his mothers motion of getting it, according to her advice. Here alſo weakneſſe diſcovered it ſelfe, but the deſire of attaining the bleſſing, ſhewed it ſelfe in this weakneſſe, and the fruit of faith is to be allowed, though the corruption joyned with it be blame-worthy.

Indeed, *Eſau* alſo had a deſire of the bleſſing, as appeareth by his earneſt entreaty, and teares to his Father, but *Jacobs* deſires looked more to ſpirituall things, *Eſaus* to earthly: So, the one was a fruit of faith in Gods promiſes, the other a fruit of mere naturall love to ones ſelfe, by which every man would faine attaine that which hee thinkes would prove beneficiall.

A third note and fruit of *Jacobs* faith, was his gratefull accepting of Gods promiſes, when he appeared to him in a dreame, as hee was going on his way; for he preſently tooke notice that Gods was there,

His ſpeciall
vertues in re-
ſpect of God.
1. Hee had
faith, which
he ſhewed by
many fruits,
Gen 25.30.

1.

2.

3.

Gen 28.16.

there, and began to be reverently affected towards God, and was careful to erect the stone for a Pillar, and to poure oyle upon it, which was nothing else but a thankfull expression of his faith in Gods promises, which also caused him to make the Vow following unto God, as you have it, *Gen. 28. 10.* to the end. A thankfull and comfortable receiving of Gods promises, being cheared with them, as with things most certaine, proveth faith to the promise maker, and to the promises; shewing that a man is perswaded they shall be performed without faile.

4. Further, *Jacob* shewed his faith in making choice of his wayes, when *Laban* would have him to continue looking to his sheepe after the fourteene yeares of service were past for his two daughters; for he desired to have the spotted, speckled, and browne cattell that should fall after, for his wages: Shewing that he looked to God, whose hand alone could dispose of this so abstruse and hidden a thing in the course of nature. Hee was willing to stand to Gods kindnesse and love, rather than to any certain agreement with *Laban*; which hee would not have done, had he not beleaved Gods promises to blesse him and to encrease him, as was told him in his dreame fore-mentioned. And therefore he tels his wives, that the Angell came to him in a dreame, and bad him looke on the Rammes leaping, the Ewes which brought forth the Lambes spotted and grizled, and so it was of God that he used the meanes of laying pilled sticks in the troughes, at the time when the stronger cattell went to the Males.

Let any man make triall of the same course now, and he shall not finde the same successe. Such a sight before the ingendring cattell will hardly cause the yong to be spotted; but that he did in faith, as having been I guesse, guided to it by the Angel, which bid him look and see the cattell bringing forth Lambes and Goats of that colour. And here is a good prooffe, when a man can rest himselfe upon God for his wages, and for his meanes even in this world; and not upon his owne wisdom, or any such like outward thing. A man would have thought this a very uncertaine match, but *Jacob* staving on Gods promise, was desirous of this way rather than any other to receive his reward by it.

5. Lastly, he shewed his faith in blessing the two sons of *Ioseph*, yea, and all his owne, as a sensible declaration to his children that he did not make any doubt of their possessing that Land, according to Gods covenant with *Abraham*, and promise to himselfe often renewed.

Now brethren, I pray you let us labour to give credit unto that which God speaks to us, and rest upon his goodnesse for the gracious performance of his faithfull promises, which is the roote of all graces, and will cause us to live holily, if we once get it confirmed and strengthened in our hearts; and let us labour to shew our faith by the same fruits that are to be seen in *Jacob*, as was before noted.

Let

Let us highly esteeme those signes of his goodnesse, and meanes of attaining his spirituall benefits, as *Jacob* did of his birth-right. Let us make great account of his blessing, especially spirituall blessings in things concerning our salvation, whereof the Land of promise was a figure. Let us receive his promises with reverend joyfulness and thankfulness: Let us trust upon him for our reward of any faithfull service, in any kinde that we performe, labouring to be perswaded that he will see us required abundantly, if men should neglect us.

A good man must trust to Gods blessing on his labours, in things that depend upon his gracious providence, and the disposition of things by it, rather than to any other course wherein his wit may seeme to make matters more certaine. Let us shew our faith by trusting also on God to blesse our children, and by leaving proofes even at our dying, that we be mindfull of heaven, and that we make no doubt but God will performe his promises. If our faith shew it selfe by these good effects, it is true; and wee must more and more see our weaknesse in faith, by the contrary effects, and more and more labour to prove the truth and strength of it too, by its more and more producing those and the like effects.

Jacob also shewed his faith by running to God when *Esau* came against him, and by praying to God to give his sonnes favour in the fight of the man, and by offering to God when his sons sent for him: for to have recourse to God still in our needs, and make his name our refuge, is an excellent proofe of our faith in his promises.

Now secondly, *Jacob* was a religious and devout man, that was carefull to serve the true God, in the true exercises of religion, as appeared in the particular duties of religion which hee performed.

First, he was prayerfull, and ready to call upon Gods name on all occasions; when his brother *Esau* met him, hee presently framed himselfe to call upon the name of God, as you have it, *Gen. 32. 9.* Where is also an excellent forme of prayer; for first, he layes downe the grounds of his boldnesse to come to God in prayer, saying, *God of my Father*, that is, thou art my God in Covenant with me, therefore seeke I helpe of thee, and *Thou saidst unto me, returne*; as if hee should say, I have thy word of Commandement and promise guiding me to this journey, therefore I seeke to thee.

And secondly, hee humbleth and abaseth himselfe before God, as unworthy any benefit, saying, *I am lessethan the least, &c.* Then he makes his request, *Deliver me I pray thee, &c.* and confirms it by the greatnesse of the danger, and his inability to save himselfe, procuring great feare, *Whom I feare, &c.* and next, from the promise made unto him, *Thou saidst*.

Loe here, a sweet patterne for our prayers to God when we feare any crosse.

E c

First,

6.

2. He was religious.

First, remember the Covenant and promise of God, and declare the misery, then humble our selves in acknowledgement of our unworthinesse. So make our suits boldly, and make our moane to God of our dangers, and feares, and helplesnesse; and againe urge him with his promises. Had not *Iacob* been accustomed to pray, hee could not have solicited the Lord after this manner, in this extremity.

Againe, in the end of the same Chapter, when Christ appeared unto him in an humane likenesse, *ver. 24.* He wraisted with him all night for a blessing, and would not give over till he had a promise from him; though he went limping away, the Angel giving him such a crush on the hollow of his thigh in wraisting, as made him draw his legs after him, by the dislocation, or dis-joynting of his hip bone; it may seeme it was through the shrinking of the sinew which had that bone in the socket.

Ah, it is an excellent thing, as it were to wraistle with God, and though hee seeme angry with us, and ready to lame us and maim us, as yet still to minde our selves of his promises, and continue fervent and constant in prayers, till at last hee please to answer us and make us know that wee shall prevaile with him. If *Iacob* had not been a devout man, well skilled in calling upon Gods name, hee could never have maintained in his heart such an invincible resolution as this, *I will not let thee goe till thou blesse me*, even then, when instead of blessing he had such a wrench as might seeme rather to testifie anger against his importunity, then any minde to yeeld unto it.

Again, when he was to send *Benjamin* unto *Aegypt*, *Gen. 43. 14.* He followed him with his prayers, saying, *God Almighty grant you favour before the Man, that he may send away your brother, and Benjamin.* You must not thinke that hee contented himselfe with this short ejaculation, but he made his request to God for this great thing in more words and oftner.

So you see *Iacob* was a prayerfull man; this is one part of religiousnesse.

O that wee could bee prayerfull? O that wee could also make Gods name our refuge at all times? which they that doe not, can hardly take any true comfort in their estate, nor account themselves true *Israelites*; and those that doe, shew themselves to bee guided with the same Spirit that *Israel*: Especially let us learne to wraistle with God, resolving to continue earnest and importunate, and to take no nay in begging for the performance of his promises, and for his blessing, though we seeme to gaine nothing, but that the Lord carries a shew of being angry with us, at length wee shall prevaile if wee continue fervent, and refuse to give over, as our Lord also teacheth by his Parables in the Gospell, of a childe, a friend, and the poore Widdow towards the unjust Iudge.

Again.

Againe, you shall see *Jacob* vowing a vow to God, Chap. 28. 20, 21. verses, the summe of which is this, that if God would provide him necessities, and preserve him safely in his returne home to his Fathers, he would i. make God his God, by adhering to him, and worshipping him alone, and not imbracing any false God, whereof the world was every where full in those dayes.

Jacob vowed a
vow to God.

Secondly, That the Pillar should bee Gods house; that is, a place of publike worshipping God, where hee would openly and solemnly serve him, with prayers, sacrifices, and all fit services.

And lastly, that he would give his tenth to God, of all that God should give him. Loe, you must learne the use of a vow, which is required in the Psalme, *Vow and pay to the Lord.*

A vow is a binding ones selfe in an oath to God, to doe some lawfull thing which is in his power, that he may the better attaine to his suits. And the use of it is, in afflictions to confirme our faith for the attaining of Gods help, or in prosperity to testifie our thankfulness for a benefit. Let us be cautelous what we vow, and let us as need and occasion shall offer, make vowes to God, especially the use of a vow may be to tie our selves from things otherwise lawfull, that have been occasions of sins to us; or to quicken us to such good duties as we finde our selves most slack in: only take heed of vowing rashly, and vowing perpetually any thing, but what we be bound unto by duty: for it is not unfit to binde our selves to needfull and commanded things by a vow, as here *Jacob* voweth that God shall bee his God.

What a vow is

I say therefore, use vowes as just occasion shall serve, but not hastily, nor in passion, for such vowes likely prove mischievous. And especially be carefull to doe the things vowed, that is, to make God your God, sticking close to him, and abhorring all forreine gods. And seeing now the danger is not so great, a running after heathenish false gods, beware of going after those heart-Idols, pleasure, profit, credit, ease. Make not the belly your God, by loving riches, wealth, good fare, &c. more than God, and caring for these things more than for the favour and honour of God.

These bee the most dangerous Idols of our times, many a man that abhorres to worship an Image, a Saint, an Angel, doth yet worship Mammon, and make the world his God; take heed of this Idolatry, labour to know, love, feare, trust in, obey God, to remember him, to choose him, &c. to give him that whole, and inward spirituall, most needfull, most acceptable worship of the heart, which shall not cease to be worship even in heaven.

The other Commandements continue in force during this life, of praying, reading, hearing, Sacraments, no use in heaven of oath, vowes, and such a manner of sanctifying Gods name as now, in heaven there is no use. So in the rest:

But to know, love, feare, delight in, obey, there is alwayes use, and make God your God in this manner.

Againe, prepare God an house, let him have a place of publique service and worship. That you have provided to your hands: I need but request to keep it in handsome and decent fashion, to maintaine it comelily as becometh Gods house, not as if it were a barne or some out-house.

Former times you see built goodly and faire houses for God: will not you keep them fairely, & so, that they shall be sweet, and dry, and sightly, not in such plight that would bring the imputation of baseness upon your selves, if any of your houses should lie so? Can you be at cost to adorne and furnish your owne houses, and not Gods? For assure your selves, these places separated for religious meetings be Gods houses sacred to him, dedicated, assigned, given to him, hee hath interest into them. If an Idols-Temple be an Idols-Temple; that is, such an house as an Idoll hath interest in, and is sacred with a false and unholy kinde of sacrednesse; sure then a Church to God is Gods Church, and such a thing as he is interested into, and is sacred with a true and reall sacrednesse: *Mine house shall be called an house of prayer to all nations.* Loe, an house of prayer, that is, of publique worship (a part for the whole) and this house Gods house, and that among all Nations. Would you wish a clearer proove for the warrant of Churches and their sacrednesse? but what availes it to keep a Church handsome if you frequent it not? O therefore come to Gods house, frequent the publique worship there performed. The meanest service done amongst us, if it be but reading of a Chapter, is more noble (because not so typicall) than the killing of a beast: Come therefore to Gods house constantly; sure *Iacob* did not meane that he would set apart a place for publique worship and not come neare it, but that his care should be there to worship God.

O that you would all come frequently to Gods house for conscience and love? At least, O that the Officers would compell them by feare, whom goodnesse cannot bring? that so they may bee in good way of being bettered by Gods Ordinances.

But *Iacob* vowes to give the tenth of all that God should give him, to God, even to the maintaining his publike worship in that place, for Gods worship will bee costly. Himselfe personally can receive nothing, but by giving it to his worship, and the places, and things, and persons that belong to his worship, it is given to him. If there be any amongst you, that thinkes examples of holy writ to binde him, as it seemes some doe in other things, where the matter is such as will put them to no great cost, let them aske their consciences, Why should not this example binde them as well as any other example? That it should bee a typicall, ceremoniall, and temporall ordinance, to give God tithe of all wee have; I could never yet heare any reason of any force:

Some

Some doe frame their wits to finde out a kinde of shadow in it, and tell what it may signifie; but the Scripture, for ought I know, doth not give any notice of any such thing. You see it was the use afore the Leviticall priesthood, and therefore it is not a thing depending upon the Leviticall priesthood: Nay, the Apostle makes mention of it as a thing due to the eternall priesthood of *Melchisedek*. Therefore why should any man thinke his conscience bound by any other Example, and not by this? But to me it seemes plaine, that *Abraham* and *Jacob* would never have observed this portion in measuring out these payments to God, if they had not conceived it a perpetuall and a naturall duty. It is surely a morall precept to honour God with our goods, and by bringing presents to him. Seeing these holy men thought it fit to grant God so liberall a portion, why should we not thinke him worthy as much? But if you cannot bring your selves to thinke that so much is due to God; yet I hope you will make your selves beleeve, that surely something *must* bee due to God, and that in a liberall quantity. For God is worthy to bee honoured with our goods, I trow, as much now as ever: and doe we honour him if we bring him no present, no gift? will you therefore be somewhat liberall to God? will you binde your selves by vow? or without vow freely dedicate some good part of your substance to God, and as God blesteth you, lay still aside something (if you distrust God so much, as you thinke he will not reward such a quantity as the Tenth, why then with a ninth, or an eighth, or a seventh, or a fifth, with something I say, that shall shew, you are desirous to obey every Commandement, and so to prove your selves sincere to God. Surely to marke how God prospers a mans labour, and then to bee constant in laying aside a good portion for God; this shall be none of mine, it shall be Gods, ready at hand for pious uses, to keep up, and beautifie Gods house, to further Gods worship any way, and to relieve the poore members of Christ, would make you so rich in good workes, and so increase your liberality by exercise, as would undoubtedly pull a rich blessing upon you, and cause you to have interest into the blessing of having your prayers to runne over with increase.

Shew your selves liberall to God, and be good *Jacobs*; else, he that is a niggard to God, and will honour him indeed with his lips, not with his goods, gives others reason to thinke, though himselfe be so full or self-love, that he will not think so of himselfe that he honours him only with his lips.

If any say, his state is so poore that he cannot. I answer.

God hath propounded this as a meanes to get riches; and the poore man hath no reason to thinke that Gods meanes will bee unavaleable.

But a poore necessitous man that is faine to live of the bounty much what of others, must not be a rule for those that have better

estates. I am verily perswaded, that one great cause of many a Christian mans poverty, is this ; he honours not God with his riches, and why should God make him rich ? If we see a man not to honour God with his wit and strength, and then God deprive him of wit and strength ; Doe we not readily impute this crosse to the desert of that sin ? and why are we not induced to conclude, God doth not prosper this man in his estate, because he did not honour God with his estate ? And so much for *Jacobs* devotion in vowing, and the things vowed.

4. He worshipped God also by sacrifice, and performed his vow to God. See Gen. 33. 10.

Now he worshipped God also by sacrifice, and performed his vow to God at last. *Gen. 35. 3. I will make an Altar unto God at Bethel, wh^{ch} answered me in the day of my distresse, and was with me in the way which I went ;* by which it is to be thought, that *Jacob* prayed in his journey, when he was benighted in the way, and that dreame was Gods answer to his prayer : and ver. 7. *He builded an Altar, and called it El Bethel.* Now this Altar was not without sacrifices, and a publike profession of Gods whole worship : He made God a house, and began there to settle the publike worship of God according to his vow. Indeed it was a weaknesse in him to stay so long, till God was faine to put him in minde, both by a sore crosse, and by a Vision of going to *Bethel* for this end ; but he was religious, and kept his Vow at last. O let us keep our vows, let us offer spirituall sacrifices of prayers, praises, contrite hearts, our owne selves, almesdeeds, and so shew our selves right Israelites, or Iacobites.

5. He tooke an oath religiously.

Lastly, his devotion shewes it selfe in his religious taking of an oath him selfe to *Laban*, and ministring it to his son *Ioseph*, as you see *Gen. 31. 53. He swore by the feare of Isaac*, he was carefull to keep him to the true God, and swearing by him, and that seriously, and on a just occasion, not lightly and vainly ; and *Gen. 47. 29.* He did most religiously minister an oath to *Ioseph*, to bury him in the Land of Canaan, (a type of heaven,) as *Abraham* had done to his servant before, making him put his hand under his thigh ; of which I cannot give you a certaine and infallible reason, whether the gesture were to shew subjection to him to whom he swore, or respect to the promised seed that was to come out of those loynes : I cannot assure you, but I pray you learne to reuerence an oath by this Example, and to use it upon due and weighty occasions, and in a due and reverend manner.

We lay our hands often on the booke, and it is our accustomed solemnity, and a very fit one ; by which you may see that it is no fault or sin to use some solemnities in Gods worship, not commanded, nor so much as exemplified ; for an oath is Gods worship, and no man yet questioned the lawfulnessse of that solemnity, in taking an oath. I say we lay our hands often on the book with little consideration of that God by whose name we sweare. But the not fearing of an oath is alleadged as part of the description of an-ungodly man ; see therefore that you take heed of profane swearing.

He

He was also carefull to give thanks to God for benefits received, to praise him, and continue the remembrance of his goodnesse, that had so favoured him in the place where he appeared to him: *He set up the stone for a Pillar, and poured oyle upon it;* (which was nothing else but a solemne thanksgiving) and after, when God appeared to him again at Bethel, *He set up a Pillar, and poured oyle upon it.* This was to perpetuate the remembrance of the thing, at least to bring it to his owne minde and his childrens, which were after to inherite the Land; and to shew his thankfull minde to God, in offering that oyle, and that wine in testimony of his joyfull acknowledgement of Gods goodnesse to him.

6. He gave thanks to God for benefits received.

These kinde of ceremonies we have not cause to use, but a carefull stirring up of Gods benefits in our mindes, and thankfull acknowledgement of his goodnesse we must ever performe. So he called the place *Peniel*, where God appeared to him in his wrastring, and *Mahanaim*, when the Host of God appeared to him; and the like. All these things were proofes of a minde desirous to bee perpetually mindfull of Gods benefits, that by them he might be stirred up to a more carefull obedience of his Commandements.

Lastly, *Jacob* was obedient to God, ready to be ruled by him in the course of his life, as appeareth in two things principally, *viz.* his returne from *Padan Aram* to Canaan; for so soone as God appeared unto him, commanding his returne, by and by he returned, and when *Ioseph* his son had sent for him, he would not leave the Land of Canaan, untill he had consulted with God, and been warned by him in a dreame to goe up, and then went he up: Indeed *Jacobs* whole life was a patterne of dutifull obedience unto God.

7. He was obedient to God.

Let us learne by his example to give our selves obediently unto God in all things, and to be ruled by him in every thing, after the directions of the holy Word, as *Jacob* was in these particulars, by the Dreames in which God appeared unto him.

And so much for *Jacobs* vertues in respect of God. Now in respect of himselfe.

2. *Jacobs* vertues in respect of himselfe.

He was an humble man, as appeareth in his prayer to God before, when he confesseth, that he is *Lesse than the least of all his mercies* meaning, that he is unworthy the smallest of them, and had not deserved even the meanest.

1. He was an humble man.

It is a worthy grace to see ones owne unworthinesse of any good thing, and to be so meane in his owne conceit, that hee challengeth nothing of desert.

Humility is in the Angels and blessed Spirits; when they present themselves before God, they fall downe before him, and account themselves unworthy his benefits: for that which hath its originall from nothing, meerely by the pleasure of another, cannot but bee base and contemptible in comparison of that from whence it came; and so stands the case betwixt God and all creatures: Wherefore, they

Humility is an excellent grace.

they ought to be possessed with the sense of this distance betwixt God and them, so as to esteeme themselves nothing in comparison of him, and as *Iacob* here expresseth it; than which, wee cannot conceive a better expression, *Lesse than the least of all his mercies*. This humility will make one thankfull for mercies, and carefull to use them well, and able meekly to part with them, and so fit to enjoy them. This humility pleaseeth God exceedingly, because it fitteth the creature for that end, to which God did principally looke in creating him, even to glorifie his Creatour. See that you get it, and increase it continually; harbour lowly thoughts of your selves, goe to God for good things, but goe, flying alone to the throne of grace and mercy, not at all trusting in your selves, or in any thing that is in your selves. The more one can disavow his owne worth, and still build his prayers, and hopes on Gods mercies, the more pleasing to God are both himselfe and his services.

2. He was contented with a little.

Secondly, *Iacob* was a man contented with a little, a small portion of outward things would satisfie him: therefore when he vowes to God, he doth not aske great matters, but *Bread to eat, and raiment to put on*. This contentednesse of minde is a worthy and rare grace, it ariseth partly from humility, partly from a right understanding of the nature of these earthly things, and an holy advancement of spirit in the desire of heavenly things, and it helps much to that right tranquillity of minde, in which the greatest of mans happinesse doth consist, and strengthens the soule against all unjust and sinfull meanes of getting riches, and disposeth a man to liberality and mercy to others; to eate to the contentation of his soule, is better than to fare exceeding daintily and plentifully without contentation. To have enough, and know when one hath enough, is better than all abundance that can be attained. Blame your selves, that a little will not give you content, but you are still greedy of more, though you have already food and raiment in abundance.

Follow *S. Pauls* precept, and *Iacobs* example; you must take pains often with you selves, to settle your hearts in this contentation, else it will not be gotten, for mans corrupt nature makes him unsatiable. But he that can place his whole happinesse in God, will soone bee able to stay his desires in a few other things, even in food and raiment.

3. He was a discreet man.

Further, *Iacob* was a prudent, discreet man, and knew how to carry himselfe fitly for the avoiding of danger, as may be seene in his behaviour towards his brother *Esau*, when he came against him full of wrath and fury, to revenge himselfe for his supposed wrong, in getting from him his birth-right, and his blessing.

For first, he divided his family into two parts, saying, *If Esau come and smite the one company, the other shall escape*.

Secondly, He prayed earnestly to God to save him from the hands of his brother, whom he greatly feared.

Thirdly.

Thirdly, he presenteth him with a large present, and set a space betwixt drove and drove, commanding them to answer his brother with all submisnesse; saying when they should be asked, *Whose are these before thee? They be thy brother Jacobs.* It is a present sent to my Lord Esau, and he is behinde us: and so the second and the third, and all that followed the droves, saying, *I will pacifie him with a gift that goeth before me, and afterwards, I will see his face, peradventure he will accept of me,* and then having wraisted with God, Chap. 32. he saw his brother comming, and divided his children to *Leah* and *Rachel*, and the young maidens, and setting the hand maidens first, then *Leah*, then *Rachel*, himself went before them, and fell on the ground seven times, and did obeisance, and so caused the handmaids and his wives to do the like, and so by his submissive carriage he pacified his brothers anger, and God working with his prudence, found him exceeding kinde and loving: and when he would have gone before him, excuseth himselfe by the pace of the young Infants and cattell, he avoided his company, and by pressing caused him to receive the gift, and in very modest manner refused the traine which his brother left with him, and escaped his hands. So he proved that to be true, which after Solomon told, *That a gift in the bosome pacifieth great wrath,* Prov. 21. 14. *And a gift is as a precious stone in the eyes of him that hath it, and it prospereth whether soever it goeth,* Eccles. 10. 4. *Yeelding pacifieth great offences.* Thus *Jacob* carried himselfe prudently, and escaped his brothers fury. Let us learne of *Jacob*, by liberality and submissivenesse to appease the fury of unreasonable men: We must not yeeld so far as to sin, but to yeeld in all meek and lowly gestures even to worthy men, is not a sin but a vertue. So likewise Bribery is naught, that is, to seek to turne a Governour from justice by gifts, and hire him to do wrong; but by gifts to pacifie an angry man, and hire him to forbear sinning, that is a lawfull use of gifts, and to practise liberality in so due a season, to redeeme the life by the goods, and to make them quiet that were intraged, is a very good thing.

Seasonable stooping, and seasonable bounty be fruits of prudence, and by such meanes to save our selves from danger, is a part of wisdom and discretion. The like prudence *Jacob* practised towards the Egyptian Lord whom he thought to be offended, not knowing that it was his son *Ioseph*; for when they were to have *Benjamin* in before him, he wished them to take a present with them, and double money in their hands, that they might prevent all occasion of distaste, in respect of the money that was in his sackes mouth, Gen. 43. 11, 12.

We must pray to God to give us the like wise discretion, that we may carefully use all fit meanes to assuage wrath, and so by Gods blessing upon our discreet care, may free our selves from evill. But stubbornnesse, and niggardlinesse, and a kinde of sower standing upon our right or innocency, that it may carry a shew of courage and resolution, is yet indeed a fruit of folly and self-conceit.

Further,

4. Hee was
painfull and
industrious.

Further, *Jacob* was a painfull and industrious person, for when hee came to *Padan Aram*, and met with the Shepherds, and with *Rachel* comming with her Fathers flocks, he advised them concerning the ordering of their cattell, and himselfe rouled away the stone from the Wells mouth, and watred *Rachels* sheepe. Chap. 29. 8, 9, 10. and afterwards, he abode in *Labans* house for a moneth, hee did not live idly there, but behaved himselfe so painfully and serviceably, that *Laban* himselfe made him offer of wages, saying, *Thou shalt not serve me for nought*: so that *Laban* found him a painful and serviceable man, which made him willing to entertaine him. But especially when he had undertaken the care of his Father in Lawes sheepe, *He served him with all his might*, as he tels his two wives, Chap. 31. 6. Which also he alleadgeth to *Labans* selfe, *In the day the drought consumed me, and the frost by night, and sleep departed from mine eyes*. Chap. 31. 40. You see, that he was not idle, carelesse, and sluggish, but very diligent and laborious.

Diligence and
painfullnesse is
commendable.

Herein we must imitate him, every man in his place, *The diligent hand maketh rich*, saith *Solomon*, *And he that tilleth his ground, shall be satisfied with bread, and the good man shall eat the labour of his hands*. But on the other part, slothfulnesse, idlenesse, loytering, are disgraced in the booke of God, and misery and want is threatned as a punishment against them, *They shall be clothed with rags, and shall have want enough: and The way of the slothfull is like a thornie hedge*; still full of pricking griefes and crosses.

Wherefore now betake your selves to all painfullnesse in your Vocations, and be not weary of wel-doing; This diligence hath the promise of a blessing, and shall have the performance. It helpeth against vices, by name, against pride, and maketh the soule humble, only so, that inordinatenesse and excesse through love of outward things doe not corrupt and putrifie it. How diligent also was *Saint Paul* in his calling? and how are the servants commended for diligent imployment in their Talents? and the good housewife for her labours; and contrarily, the slothfull servant is rated and punished by losing his Talent, and being cast into utter darknesse.

5. *Jacob* was
just in his
dealings with
all.

Lastly, *Jacob* was also just in his dealings with all, for when *Laban* pursued him, as if he had been a theefe, he bids him search among all his goods, if he could find any thing there that was his, and when nothing was found there unjustly gotten, he is bold to chide with *Laban* for pursuing him in that violent manner, *Gen. 31. 37.* and so when the money was returned back in his sons sacks mouthes, he not knowing how it came thither, wisheth them to returne it back, lest it might be an oversight. Loe, he would not make advantage of an oversight, but that which was anothers or might be, he was carefull to returne unto the right owner, and that though it might seem in shew an easie matter to keep it. Let us learne righteousness of him, take not any other mans goods, keep not that which is not your own, but

but give every one his owne, and take to your selves that and only that which is your owne, the contrary whereto is theft before God, though we can conceale it from men.

The Law of nature commandeth us *To doe as we would be done unto*, and every mans heart within tels him, that he expects all just dealing from other men, and therefore cannot but finde fault with those that shall use any unrighteousnesse towards him. Let us not neglect the plaine directions of naturall light; and though a man may suppose that the *Bread of deceit* and other injustice is sweete, yet Solomon saith, *It shall prove but gravell in the mouth*, a thing troublesome and unfavoury. Yea Solomon saith, *The riches gotten by lying, are but vainly tossed to and fro of them that seek death*; and that, *The deceitfull man shall not roast what he tooke in hunting*: and that, *An inheritance may be hastily gotten at the beginning, but the latter end thereof shall not be blessed, for he that getteth goods, and not by right, shall leave them in the midst of his daies, and in his end shall prove a foole*. Wherefore, that we may attaine the blessing of God upon our estates, let us put away all kindes of unrighteousnesse; especially take we heed that we doe not take our advantage upon other mens oversights or imperfections, by misreckonings, false measures, or any kinde of encroaching. If one leave in anothers hand any thing and forget, let not his forgetfulness cause him to take it as his owne. If one lend us, and take no witnesse or security, let not his inability to prove the debt make us bold to detaine it. Let not the love of riches and immoderate desire of gain so blinde our eyes, as to make us unable to perceive the unequalnesse and sinfulness of our course, nor yet so harden our hearts and dull our consciences, that we should be emboldened against our knowledge to enrich our selves by such devices.

So much for *Jacobs* vertues respecting himselfe.

Now see his carriage towards others:

First, those that were neare to him; Then strangers.

And first, of his kindred, his Superiours, Equals, Inferiours; for his Superiours, they be his Parents, *Isaac* and *Rebekkah*, to whom hee was loving and obedient; his obedience he shewed in travailing to *Padan Aram* at his Mothers advice, & Fathers perswasion for a wife. It behooveth children to shew all good subjection, and that particularly in this point of being ruled by their discreet and religious Parents in choice of a wife or husband, so as to make them their guiders and directors in this weighty businesse, and they must not suffer their hearts to be set upon any person in that respect, without the knowledge and consent of their Parents; nor hearken to motions made to them without the good liking of their Parents.

If it be said, how if Parents will crosse their children in their affections? I answer.

The world is full of examples, by which it is manifest, that many come together in great heate of love, and within a few yeares grow so

Quod tibi fieri non vis, alteri ne feceris.

Jacobs vertuous carriage to others.
1. He was obedient to his Parents.
Gen. 29.

so froward, discontented, and carelesse either of other, as none can be more. And againe, others come together with discretion, not in such vehemency of Love, and their hearts afterwards doe cleave each to other in singular love and deernesse. Therefore it would become a childe to crosse his affection, rather than his Parents.

But what if Parents will force their Children either not at all to marry, or else to marry with such as are unfit for them, in regard of Age, Religion, and in respect of evident deformities of Body, or disorders of Life.

I answer:

Parents are bound to provide fit yoake-fellowes for their children.

I know no such unlimited authoritie granted to Parents, as to compell their children upon inconveniences in any of these respects. Parents are bound to tender fit yoake-fellowes to their Children, as God did to *Adam*: else the Children in not following their advice do forbear to be ruled, not by their authority, but by their lusts. For if Parents may not *provoke their Children to wrath, lest they be discouraged*, surely they may not thrust them upon other miseries and distempers.

But what must be done in such a case? I answer:

By patience and long suffering, and intreaty of common friends, and like meanes, the Children must seeke to win their Parents to reason; which if they cannot doe, they must referre themselves to the Governours, Magistrates, or Ministers: and if these will not, or by the Lawes cannot provide for their help, they must even follow the advice of vertuous and wise Friends and Neighbors.

But suppose that in such case the Parents frowardnesse be such that they will not yeeld to reason, and that they will rather drive their Children to an inconvenient match, or yeeld their good liking to none, what must the childe doe then?

I answer:

If God vouchsafe that gift he must forbear Marriage, esteeming himselfe called of God to the single life: But if hee cannot by all good wayes so farre overcome himselfe, but that his minde is conquered by desires of Marriage, hee hath a plaine rule from *S. Paul*: *It is better to marry than to be alone*. Yea, but then the Parents displeasure followes, and losse of such meanes or portion as else he might have had.

I answer:

Every good Christian must resolve to take up his crosse and follow Christ; therefore I require you sonnes that have not troden in *Jacobs* steps for this matter, to be humbled for it with true and hearty repentance. Sinne will hazard a good man to some severity of punishment (I meane that of knowne sinnes, such as a man doth, or would bee carefull might understand to bee sinnes) untill particular repentance come betwixt, to stop or remove that same; but when a man hath and doth conveniently at fit times humble himselfe for

for a fault, it ceaseth to make him liable to temporall evils, further then they be needfull to increafe and make up what would be wanting in his repentance, and he that will at Gods reproofe turne unto him in humiliation and amendment, shall finde the Lord a gracious Father, and such a one as will not proceed to smarting corrections, if loving and earnest admonitions may prevaile.

Againe, all you children to whom God hath vouchsafed such Parents as have dealt wisely and mildly with you in this matter, presenting unto you fit yokefellows, and such against whom no exception might be justly made, or have yeelded you to your owne choice, and that hath so guided you too, that you have pleased your Parents in your matches, and so with good will and approbation on both sides have entred into this estate, be you thankfull to God that hath ordered this affaire so properly for you, and take heed of ascribing this comfort to your owne wit and goodnesse, without giving the whole honour to God, that gave the wit, and the goodnesse, and the successe, without whose favourable providence, neither wit, nor goodnesse would have brought the businesse.

If benefits be perverted to nourish our good conceits of our selves, not to encrease our thanks and praises to God, they be but unsanctified benefits, such as at last will make our state more miserable than the want of them would have done.

But all you young, and yet unmarried folke, looke to your selves, pray to God to subdue your passions to reason, and both to your Parents; take notice it is your duty to give this honour to your Parents, and resolve that by Gods assistance you will performe it.

Hearken to no enticements, let no beauty or other allurements winne ground upon your hearts, but still keepe your selves free and in fit case to continue dutifull observers of the fifth Commandement.

But we have another Superiour with whom *Jacob* had occasion at last to deale, *viſ. Laban*.

First, An Vncle.

Secondly, A Master.

Thirdly, A Father in Law.

See how well *Jacob* carried himselfe to *Laban* in all these respects.

1. As he was an Vncle, before he entred into the other relations, he lived so lovingly and painfully with him in his house for the space of a moneth together, that *Labans* selfe was both willing to give him some due wages and allowance for his service, which of his owne accord he offered himselfe to doe, and also when motion was made of giving him *Rachel*, did willingly accept the motion, yea put the other upon him too against his will, whereby it is evident, that he behaved not himselfe so, as to be a cumber and burden to the family, but was helpfull to it: This was very commendable in him, that he carried

F f

himselfe

2. He was respective to his Vncle *Laban*,

himselfe temperately, and vertuously, and profitably in his Vncles house, where he came to sojourn for a time.

O that all those, whose occasions invite them to visit their kindred and to abide some time with them, would shew themselves so vertuous, and wise, and orderly in their whole behaviour, that their friends might not have occasion to account them burdens, but rather benefits unto themselves and their families, so long as they shall have cause to continue, and not so rudely, wastfully, idly, that the house is discharged as it were of some ill humour, when the time comes that they shall be gone away.

3. He craved his good will to marry his daughter.

Further, *Laban* had two daughters, and *Jacob* loved one intirely, yet we see that he craved the Fathers good will afore he made any suit at all to the maiden. He went not to *Rachel* to get her good will, and to win a promise from her, but takes the fittest occasion that offered it selfe, to let the Father understand his minde, and to make agreement with him. Here also young men have an excellent patterne to imitate, and a sweet direction for their proceedings in marriage; First, to make sure with the Parents and Governours, and after to deale with the young persons themselves, as also *Sampson* did, and the servant of *Abraham*, and as nature it selfe teacheth it should be done; for why should not he that hath right into any thing, bee consulted withall about parting with it, afore we seek to drive away the thing it selfe which appertaineth to him.

O those of you that have done, or are now in doing otherwise, bee you blamed as men that proceed not vertuously in this course, and therefore are either through lucre of portion, or else inordinate affection (which men call love) thrust aside from a right, to a wrong path. Now at last *Jacob* becomes a servant to his Father in Law, and agrees to performe seven yeares service for one daughter, and as many for the other.

For my part I cannot commend *Jacobs* prudence in this matter, he bound himself to a very long apprenticeship. He might have taken order to have sent messengers betwixt *Isaac* and *Laban*, that his portion might have procured this match rather than his service. But herein yet he deales well with *Laban*, whom he was willing to advantage so much for his daughters sake. So far was he from being desirous to steale away *Rachel*, that he chose rather to sue for her: every young man must learne hence not that particular thing which *Jacob* did, to serve for a wife, but that common rule of equity which he followed, to give a man all reasonable and good content in marrying his daughter, in affording such convenient allowance to her as is fit, neither will he be unwilling to this duty; that is, not moved more with base ends, than love of her whom he marieth.

4. Took patiently the wrong that he offered him.

But *Jacob* shewes a singular gentlenesse and respect to him in that, when he had beguiled him, and put *Leah* upon him instead of *Rachel*, yet he did not put her away, and refuse to have her, but was

was rather contented to serve another seven yeres for *Rachael*, than he would make any stir. As for the matter of Polygamy and marrying two sisters, the last was not then a sin, the former was not esteemed to be one; but surely *Jacob* received very hard measure of *Laban* in obtruding another upon him, than was agreed upon to be his wife; yet you see hee devoures the injurie without any great outcry, onely hee tels him of the wrong in words, nothing favouring of bitterness.

O that wee also could learne to reprove a wrong-doer, specially a superiour doing us wrong, with milde and good language, without railing, without clamorousnesse and disgracefull speeches. It were a sweet thing to have so much government over our passions and tongues, that they might not carry us to set out wrongs with too many and large aggravations, and with invective and contumelious speeches against him that hath done us the wrong. It is never tryed to the purpose what humility, what true discretion the soule is endowed withall, untill it receive the triall of injuries. He that in such case can keepe himselfe within compasse, that his words be neither many nor violent, shewes that he hath some command of himselfe, and some feeling acknowledgement of Gods provident government, and his own worthinesse of far greater evils.

But he that hath never done amplifying such a wrong, and is furious and bitter against the offendor, shewes that hee hath a great heart that can make the wrong so great, and doth not looke to the hand, but to the rod, against which hee gives himselfe to shew so much distemper.

Againe you see, that *Jacob* is even ready patiently to sit downe by the wrong, and is content now to make himselfe an Apprentice for another seven yeares, rather than he will make a great stir, and contend with *Laban*. We cannot thinke so hardly of any times, that there were no Lawes or Governours that would and should have righted this wrong, if *Jacob* would have made his complaints: but *Jacob* was from his Fathers house, and a stranger, and friendlesse, and therefore thought it more wisdom to sit downe and be content with somewhat hard conditions, than to make a greater quarrell and contention.

O that we could get our hearts stored with a proportion of wisdom and meeknesse, futable to that of *Jacob*, even to make us able to devoure wrongs with somewhat ill and harsh consequences, rather than to make a great brawle, specially if we be inferiours also, and finde our selves likely to mend our selves little by contending, such a submissive and peaceable disposition will make us capable of a larger blessing from God than any wee could get by striving and brawling; and not onely so, but would give us more quietnesse and content in our selves, than the either revenging or redressing of a wrong another way.

Follow *Jacob* therefore in this his carriage towards his Father in Law.

And now we finde *Jacob* a servant, and that for fourteen yeares: hee married the two daughters within a few moneths after his comming thither, as may be demonstrated by the ages of the children, by name of *Ioseph* the youngest, who was seventeene when hee was sold into *Ægypt*, and thirty when he stood before *Pharaoh* first, and lived after, seven yeares of plenty, and then two yeares of scarcity; that is, thirty nine in all, and then was *Jacob* one hundred and thirty. So that *Jacob* was ninty and one yeares of age when he begate him, and that was in the last of the fourteene yeares agreed upon, for by and by upon his birth, *Jacob* would have laboured for his owne house, and *Laban* agrees upon wages. Therefore hee was seventy and seven yeares or thereabouts, when he came to *Laban*, and being of that age, it was not likely that he would live so long unmarried afore hee tooke a wife.

Againe, betwixt *Jacobs* going to *Padan*, and returning, were but two yeares at the most, and then was *Ioseph* seven yeares old, for hee was borne toward the end of the fourteenth yeare; and if *Jacob* had not married *Leah* till seven yeares were ended, the eldest of *Jacobs* sonnes could be but seven yeares at most elder than hee; that is, fourteene yeares, and *Ioseph* was thirty and nine yeares when *Jacob* came to him, or thereabouts; Therefore, the eldest of *Jacobs* sonnes at that time was but forty and six, and *Judah* was the fourth of the same mother; so he must be but forty and two, or thereabouts, and yet had he three sonnes marriageable before he begate *Pharez*, and *Pharez* had two sonnes when they went downe to *Ægypt*. Allow *Judah* to marry at fifteene, *Er* at fifteene, and let *Thamar* waite but two yeares for the third sonne, now *Judah* was thirty and two: Let *Pharez* marry at fifteene, and have two sonnes in two yeares, that is seventeene, so have we forty and nine yeares: and therefore seeing greater haste could not be made, at least so many yeares did passe betwixt, and that will come to just seven yeares more than the time will amount too, if *Jacob* married at the end of seven yeares; therefore he married the first yeare.

But whensoever he married, in making himselfe a son in Law, he made himselfe an hired servant too; now how did he carry himselfe as a servant.

First, with all diligence.

Secondly, faithfulness.

For he followed his masters businesse painfully, and constantly, and ordered himselfe towards them most innocently, and so made his little, much, through the blessing of God upon his labour and fidelity.

Now these duties appertaine to all servants, and are required of *S. Paul*, saying, doing service with good will, and not with eye service,

5. He was diligent and faithfull in his service to *Laban*.

as men-pleasers, but with singlenesse of heart, fearing God, and shewing all good faithfulness, that the name of God be not evill spoken of. And seeing God would have families maintained, and a distinction of Master, and Servants in the families, it was requisite that he should oblige servants to these duties, for upon the prosperity of families depends the welfare of Townes and Countries, and so of the whole World.

An house in which good servants live, prospers; but idle and untrusty servants quickly bring it to nought; God therefore that made all things for good, welfare, and prosperity, must needs, according to the rules of his own wisdom, fit the means to the end, and require servants in this manner to governe themselves to their Governours.

Now you that have been servants formerly, which hath beene the state and condition of the greater number amongst you; Consider what servants you have been, let not your younger dayes be passed over forgetfully.

It is a principall part of an aged mans duty to looke backe upon his former times, and to finde out the mistakes of his youth, that by humbling himselfe for them, he may attaine pardon from God.

Loe this duty now, and if you can remember your selves to have been slothfull, wastfull, undutifull servants, as far unlike to *Jacob*, as blacke and white are unlike each to other; then take time to present your selves before God, and judging your selves for such injuriousnesse, beg pardon and remission, and resolve against the like corruptions of your present places.

And you who finde that God did inable you in that estate to shew your selves diligent and trusty, give God the glory, and rejoyce in his great goodnesse, that gave you not over to the unbridlednesse of your evill natures.

An aged man, whose youth hath been indifferently well ordered, hath great cause to blesse Gods name that gave him not over to the licentiousnesse of that age. And all you that be servants, must pray to God that he would make you good and conscionable servants, that not alone out of love to your owne reputation, and a desire to thrive in the world, that you may be painfull and trusty, but out of a desire and intention to please God in your places and callings; for *S. Paul* would have servants to remember, that *They serve the Lord Christ*, and *To looke unto the immortall inheritance*, with which he will reward them, as well as those that serve him in higher callings.

Again, He discovered a great deale of patience, and gentlenesse towards him, for *Laban* was fickle and inconstant, and changed his wages many times, he saith ten times I suppose, using by a wonted figure, a certaine number for an uncertaine. But *Jacob* devoures this wrong patiently, doth not expostulate with him, nor shew himselfe sharp or bitter, but puts it over without words, and goes not from him through discontent, till God by an Angel bid him goe to his Fathers house againe.

6. He was patient and gentle to *Laban*, though hee changed his wages.

So should servants shew themselves gentle to their ungentle masters that are unkinde and injurious to them, and doe not use them so well as equity requireth, and not be clamorous and violent against them. But most servants, though they receive no hard measure, but alone are justly reprov'd and corrected for their faults, are so impatient that they cannot beare it, but make false and harsh complaints, and are so imbittered and discontented, that they straight resolve to run away, and cannot bring themselves to stoope: these are of a contrary spirit to *Jacob*.

7 In the conclusion, when he parted from him, he shewed moderation of his Passions.

Now lastly, in the cloze of all, when *Jacob* went from his Father in Law, he shewed himselfe a man, that though hee were sensible of injuries, could yet moderate his passions, and keep anger within due limits; for hee chid with him indeed, and was angry against him, which any man may lawfully doe against him that seekes to doe him hurt; but he doth not raile at him, nor give him foule language, only he telleth him before their common friends, of his former and evill usage; acknowledging Gods goodnesse in preserving him from his rage.

O that we could learne of him to be so farre masters of our selves, that when just occasion of anger doth offer it selfe, wee might then command our selves to forbear bitter and reviling speeches, and not be so transported beyond our selves, as to raile, sweare, curse, threaten, and it may be worse than all this. Most men, when anger begins to boile, forget almost that they be men, altogether that they be Christian men, and are so madded, that they care not what vile language proceeds out of their mouthes, and what sharpnesse of a razor they discover in their tongues; verifying that of *S. James*, *That the tongue is set on fire of hell*, and it selfe sets on fire the whole course of nature; and that though our Saviour have so manifestly adjudged to hell, him that doth raile at his brother with the name of Foole.

See your folly and pride in this venting of distempered anger, and bewaile it, and now learne of Gods faithfull servant *Jacob* (so honorable a Patriarch, that by him the whole Church is called *Jacob* and *Israel*) to be so angry, as not to sin by being driven forth into bitterness of carriage.

He was quickly pacified with his Father in Law.

But last of all, he was so quickly pacified, that when his Father did alone intimate (and not plainly make) a confession of his fault, by requesting a Covenant of peace betwixt them, quickly without any words he condescended, and makes a feast for *Laban* and the rest, and confirms the Covenant by an oath, as you may reade it in *Gen.* 31. 45. to the end.

Here is a man of a quiet spirit indeed! His Father in Law had wronged him formerly, and presently, by pursuing him, and by charging him to have stolne his Idols, which he foolishly calleth gods, yet he had so soon forgotten all this, as at the first word to imbrace an offer of reconciliation, and to enter into a Covenant with him of peaceable

peaceable carriage to himselfe and his daughters. It is a most excellent grace to be quickly and easily pacified, and to blot out the remembrance of wrongs, and to carry himselfe lovingly to such a man as hath offered him hard measure, and that also many times, even as if he had received no such injury from him.

This is to imitate God and our Lord Iesus Christ, who doth so forgive us, and a surer proofe of an humble and discreet spirit wee cannot have any other.

O you that finde your selves of a bitter revengesfull spirit, that if you have been wrongfully entreated know not how to forget it, know not how to forbear taking all advantages of requiting like for like: See how contrary you be to this godly man, and entertaine even anger and detestation against your selves for such maliciousnesse, and labour now so to presse upon your selves the Commandement of God, and example both of God and good men withall, beseeching the Lord by his Spirit to worke the like gentlenesse, long-suffering, and meeknesse in you, that you also may bee easily pacified, and so soone able to quench the apprehension of injuries. Let us profit by good examples, and frame to the discharge of these duties, which the precept of God telleth us that we ought to doe, and the practise of godly men assureth us they may be done. If a thing be required, and possible, why should we not addresse our selves unto it?

So much of *Jacobs* vertuous behaviour to his Superiours:

Now consider of his demeanour to his brother *Esau*.

He useth all submissive gesture and loving carriage to pacifie his anger, as we have shewed you before: then we commended him for his prudence and discretion to save himselfe; here we are to commend him for his exceeding submissive and winning carriage to his brother.

Jacob was not destitute of meanes to have hired as many souldiers as *Esau* brought with him, or some meanes he might have bethought himselfe of whereby to resist him; but he chooseth rather to stoop and pacifie him by the fairest wayes he could. God commandeth his people to offer termes of peace before they besieged a City.

Surely, submissive and melting carriage is the best way to pacifie wrath, and we must seek to that course first, not alone, when wee bee over-matched with an enemy, but even then when we have power in our hands to save our selves by force, as wee see in *Iephta* towards the King of Ammon. But so sturdy of nature be some, yea many, that they would rather expose themselves to the rage of an *Esau*, than have so bowed, they count it a basenesse of minde to stoop and fall downe before another, having such a blinde eye that they cannot distinguish betwixt humility and abjectnes. He that yeelds submissive and pacifying words and gestures, is humble: he that stoops so low as to please another, he is abased.

And so much for *Jacobs* vertues to *Esau*.

Now

9 He useth all submissive gestures and loving carriage to pacifie his Brother *Esaus* anger.

10 He is care-
full to provide
for his owne
Family.

Now towards his owne Family :

First, in generall considered, He is carefull to provide for it.

Secondly, to pray for it.

Thirdly, to purge it from sin.

First, to provide for it, for you shall see him returning this answer to his Father in Law after the end of his two apprenticeships, *When shall I provide for mine owne house*, Gen. 30. 30. When shall I doe or work also for mine owne house. *Jacob* had a rich Father in Law, *Laban*, and a rich Father, *Isaac*, and yet will not he cast himselfe upon them to provide for his wife and children, but himselfe will worke for that end : This is a thing required of all men by the light of nature, as well as by the Lawes of God, to make provision of things needfull for their families.

All those beasts and birds which live by couples, and are not sold over to promiscuous generation, doe provide holes and nests for their young, and joyne to maintaine them when they be young : See you not the poore Rookes now in the height of the trees preaching to you this duty with so loud croakings ? that you can scarce passe by a Grove, but that inarticulate language will admonish you ; how quiet be they all the Winter, and other seasons ? But when the Spring comes, and that now nature prompts them to procreate young, they are so diligent to build nests, and to hatch the young, and to feed them till they can shift for themselves, that no houre sees them idle, or ceasing from that duty ; you may see the same in the poore Starlings : Seeing they be here, I will commend them to you for masters of this duty, early and late they be close at this worke (taking indeed a little time morning and evening to sit and chirp out their merry tune, as if they would teach you to take time for the praising of God, however urgent your businesse may seeme to be) but else all day long, flying too and fro with food to put into the mouthes of their gaping young.

Can you see these things and not be instructed to good husbandry ? *S. Paul* calls him worse than an Infidell, that doth not labour for his family, to provide it necessaries. He might have gone a little further, and called him worse than the feathered fowle, and the brute beasts ; for even Foxes, Wolves, Beares, and Lions have this care ingrafted in them by nature.

Now therefore, you unnaturall, slothfull, wastfull Fathers and Mothers that are so wickedly given over to idlenesse, and drunkenesse, or gaming, or other loosnesse, that you either will not worke at all, or else will not work for your Families, but your lusts to spend it on them. I pray you at length be ashamed of such worse than brutish distemper of minde, and more than beast-like misdemeanour ; what account can you give to God when he shall call you to an account ?

Where was your naturall affection to your owne bodies and bowels ?

bowels? where was your dutifull obedience to the Law of God and Nature, and the Lawes of well ordered Common wealths? where were your wits and your consciences? and where be they that you live more sinfully and scandalously than the ignorant. Goe home I beseech you with shame and sorrow in your hearts and countenances, be not hardened against this reproofe, after so many former reproofes; but fall downe before God, condemning your selves to the pit of Hell for such your unthriftinesse, and confessing your owne extreme slavery to sinne, and unfitnessse to mend that or any other fault, beseech the living God to reforme you by his Spirit, and to pardon you by the bloud of his Sonne, and even beleve his promise that he will grant your prayers, and heale your Soules, and forgive your sinnes for his Sonnes sake; and so in Faith to his promises, and Obedience to his Commandements, set about the reformation of this and other faults; and cease not praying, repenting, striving, and you shall prevaile: unthriftinesse will prove a disease of exceeding difficult cure, but not incurable: and you whom God hath pleased to make good and provident, and thrifty husbands, blesse him for it indeed; and withall pray him to order you so in labouring for your families, that it may shew it selfe to be a good Floure, growing up as a Fruit of Gods Spirit; not as a Weed springing up from a corrupt, though restrained Nature, by going into excesse, making you so eager in providing for your houses, as that you become niggardly unjust, or otherwise excessive. For the worldly minded man, though hee live in better reputation on Earth, hath no better reputation in Heaven than the waste-good: nor shall have lesse torment in Hell, seeing the worldly minded are enemies to God, as well as the sensuall minded. So *Jacob* provided for his family.

Now hee prayes for them, as you see hee did when *Isaac* came against him: *Save me, for I feare lest he come and strike the Mother with the Children.* Parents must blesse their children; and in this sence also the whole families, and cry to God for prosperity and peace. If the Apostles bee bidden to pronounce peace, surely then wee must pray for it. If *S. Paul* prayed for the household of *Onesiphorus*, were it not a wonder that *Onesiphorus* should not pray for his owne household? You Governours, shew your selves religious as well as thrifty: call upon God for the people committed to your charge: If publike supplications must be made for all men, surely then even man must privatly pray for them that are his owne. Be not prophane, content not your selves alone to labour and toyle for your families; but visit the Throne of Grace in their behalfe, and call earnestly upon God to save them chiefly from sinne and wickednesse.

Further, *Jacob* purged his family, as you have it, *Gen 35.2.* to the requiring them to put away the false gods, and to bee cleane, and

11. Hee prayes for his family.

12 He purged his family.

and change their garments, and then having received of them all their idolatrous and superstitious trinkets, hee buried them under the Oake mentioned there.

O that all Parents would be carefull to cense all vices out of their houses, as well as Idolatry, and this as well as other vices.

But Parents are most times too too carelesse of their families, and see and winke at their sinnes, their undecent behaviour, ryot, idlenesse, disguised attire, and any naughtinesse that doth not bring forth great discredit in the World. Purifie your houses, and so see the faults, as to chase them out, and call your people to amendment, to cleanness, to changing their garments; if they be proud, vaine, foolish, as well as if they be superstitious.

13. He instructed his family, & brought them to the Worship of God.

Lastly, *Jacob* instructed his people here, and called them to the worship of the true God, telling them that he would goe to *Bethel*, and make an Altar to God that had fulfilled his vow, and met him when he fled from *Esau*. Wee should all call upon our families, and bring them to Gods Worship, and labour to instruct them therein, that they may be able to performe it holily and fruitfully: Surely, had not *Jacob* taught his people what Duty they did owe to God in these sacrifices, and how to performe them in spirituall manner, he must have endeavoured onely to make them hypocriticall abusers of Gods service.

So much for *Jacobs* regard to his whole family.

Now see how he shewed himselfe in particular to his Wives and Children.

14. *Jacob* was a very kinde Husband to all his Wives.

To his Wives. Hee was undoubtedly a very kinde Husband to them all; for we read of no jarres or brawles.

O that Husbands would live void of contention with their Wives! O that their houses might be peaceable! It is a forerunner of ruine, when an house is divided against it selfe. But specially towards *Rachael* it is noted how hee loved her, *Gen. 29. 30.* that is, very much more than the rest. Indeed he had cause, she was his true Wife for whom hee first agreed, *Leah* was forced upon him, he might lawfully have refused her; yea, and had not the custome of the times tolerated polygamy, hee must have refused her and taken *Rachael*, for whom hee made his agreement, and so in a sort contracted himselfe too.

Now the light that hath shewed it selfe amongst us, causeth that polygamy is banished; therefore every one amongst us is bound to love his Wife as *Jacob* did *Rachael*, which is also the speciall commandment. Woe unto those Husbands therefore that what shew of love soever they make unto their Wives at first; yet within a while are so sowre and churlish unto them, that they shew an extinguishment of love to have befallen them. So farre as any man faileth of loving his Wife, he must also faile of loving God: It is possible to love the Wife and not God, but
to

to love God and not the wife is impossible. Therefore now you husbands strive to love your wives: and you Wives carry your selves so respectfully and humbly, as to win love at your husbands hands. Nothing but this can make you live happily together: all riches, honours, pleasures, be no farther soundly comfortable, than the husband and wife are loving each to other.

Now God can give love to them that aske, as well as wisdom, and let him that would love his wife, pray for it, and withall withdraw his heart from strange women. But againe, *Jacob* could be duly angry with his wife, and reprove her for her fault, for when she in a great rage calls to him for children, and would die if she had none. He is angry at her, but with such moderation, that he gives her a due reproofe, but no distempered language, saying, *Am I in Gods stead, that hath withholden from thee the fruit of the wombe.* As *Jacob* tempered his anger towards his Father in Law; so towards his wife, he is indeed moved with some passion, but it doth not carry him to any violence, or to inordinate sharpnesse. Here husbands must learne to follow this vertuous man, if there be just cause of being angry at the wife in regard of some great over-shooting her selfe towards themselves or others, they may be angry, but their anger must be so kept downe by love, that they may not be bitter, which the Apostle doth precisely forbid to husbands; they must blame the fault, but not admixe words, to shew alienation of heart for the faults sake.

Two things husbands must looke to in respect of this anger towards their wives:

First, that it arise not but from some plaine and evident fault, such as you see here in the Text; she began to fall out with him for want of children, as if it had been his fault that shee conceived not as her sister did.

Secondly, that it produce not tartnesse and reproachfull speeches, and a constant sowrenesse, but alone a due and fit reproofe, as here also. Happy men that can so guide anger, and their tongues in anger.

So hath *Jacob* done the office of a good householder in generall, and of a good husband. See now what a kinde Father he was, and what good he performed towards his children.

1. To all of them; then to some.

He did two things to them all;

First, he brought them up in a calling, to be *Graiers*, as we call them, to breed Cattell, Sheep, Oxen, Camels, Goats, and the like, wherein himselfe abounded.

This he might the more easily doe, because himselfe living in the quality of a servant to *Laban* his Father in Law, and having them borne to him in the time of his service, he had fit opportunity to acquaint them with that businesse in which himselfe was so totally imployed. Herein all good Parents are to imitate him, for the duty is necessary

Jacob was duly angry with his wife.
Gen. 30. 13.

Husbands must look to two things in respect of their anger to their wives.

Gen. 46. 34. & Chap. 47. 3.

16. He brought up his children in a calling.

Parents should bring up their children in some calling, and why.

Prov. 22.6.

necessary for the childrens sake, and for the Common-wealth, and for the Parents owne sake too. *Train up a childe in the way he should goe*; He doth not meane it alone, Catechize him in matters of religion, and good conversation, but also in affaires of this world too, because it is a part of his way to live in the world, as well as to know the things that belong to his soules health. Wee need not the authority of Scripture for that, for which nature it selfe is sufficient; If God command men to walke orderly, and to eate the labour of their hands, their Parents must inure their children to such a walking, and see that they observe that Commandement of God. If they must provide for them food and raiment for the present, much more the things that are needfull for their well-being for ever.

Now a calling (an ability to doe some profitable thing by which they may maintaine themselves with the publique advantage) is necessary for their well-being in the whole course of their lives.

1.

But this duty is requisite (as I said) First, for the Fathers owne sake, who shall finde them so much more dutifull to himselfe, by how much they have been trained up more painfully, and been more serviceable, and under command; even beasts if they be much in hand, and have a kinde of acquaintance with the master, so that hee come neare to them, and accustome to doe something about them, and to have them doe and suffer for him, are much more tame and gentle than those that are never handled, never approached unto; So it must needs be also with men, they grow rude and barbarous if they be left to themselves, but more affable and orderly when they are held in, and accustomed to walke by rule, as they be when they are trained up in a calling. Indeed some kinde of creatures are so fierce, that no use of handling will quite tame them; but even those are far lesse fierce than if they were never medled withall: So some children are very masterfull, and disobedient, even though they be set under government, and brought up in service and labour, but how much more violent would they have proved if such care had not a little tempered them? It concernes the Parent to have his children subject and apt to be ruled; bringing them up in a calling conduceth much this way, wherefore it is his part not to be wanting to his owne welfare and theirs.

2.

Secondly, this is exceeding commodious to the Commonwealth, promoting the publique good very much: for far fewer persons degenerate to scandalous courses, and such as trouble the peace of the Common-wealth of those that have been brought up to take paines in some vocation, than of those that have been loosely and idly brought up; and if any of those that were accustomed to some vocation doe degenerate, they are far more easily reclaimed, seeing the Magistrate hath some foundation to work upon. The person so educated can doe something if he will for his maintenance, so that here is a possibility of redressing his disorders, finde him employment, and

and over-rule his will, and he is amended ; But those that have lived over loosely, and are not able to doe any thing, are almost desperate, the Magistrate knowes not which way to turne himselfe to the procuring of his reformation, but by using great extremities ; for how shall he be compelled to doe any thing, that can doe nothing ? and to make him learne some faculty when he is old, how extreemly difficult is that ? So now nothing remaineth but an house of Correction, or Gallies, or the like, whereby to force men, which should goe much against the hearts of Governours, if any other course may suffice. Wherefore it concernes Parents as they love the Commonwealth, not to deliver over into the Magistrates, such crosse and crooked pieces as cannot be made fit for any use without so much hewing.

And for the benefit of the childe selfe, it helpeth much to his comfortable living in respect of outward abundance, and not being burdensome to others, and to his civill and orderly living in vertuous manner, and to his religious living when God shall call him to true piety ; for if he be skilfull in some way of maintaining himselfe, and will apply himselfe to his calling, he shall finde the accomplishment of Gods promises, *He that tilleth his ground, shall be satisfied with bread,* and againe, *In all labour there is abundance ;* but being destitute of this ability, how shall he but want, unlesse a very great portion of goods or lands be given him ? Yea, he that having lands and goods, hath not skill to imploy them, growes far sooner wastfull and unthrifty, and consumeth his great estate, and then is put many times to base, many times to sinfull shifts, which had he a good calling he might escape. Besides, labour in a calling subdues vice, and he that hath a calling, may be painfull in it, he that hath none, cannot : Yea, if God call any person that hath been unprofitably brought up, to the knowledge of himselfe, such a one shall be much more to seeke how to live religiously, than another that hath some imployment ; for in not knowing what course to take, he is made to stand distracted, and doubtfull of his course, and so full of vexation and unquietnesse. Now all you Parents, that have neglected your children very much, and suffered them to trifle out all that golden season of youth, in which they should have fitted themselves for a profitable and comfortable life in elder dayes, be ashamed ; you have been so foolish, as not alone to transgresse the duty of Christians, but even that which the heathens have done : You have been causes of your childrens misery, and the Commonwealth too, and if it proceed not from some other cause then from wisdom, your children must be but burdens and diseases to themselves, and the world. Rich Parents are sometimes guilty of this fault, for they thinke they shall leave them sufficient to maintaine them though they doe nothing, and therefore intend them not to any vocation, not considering how soon the Lord can empty a full Vessell, and make the River Iordan, yea, the

3.

Prov. 28. 19, &
22, 23.

red Sea dry as dry ground, and then what will become of their children? Yea, as not considering that to leave children much wealth, and not some sufficiency for good imployment of themselves, is to leave them furnished to doe themselves hurt and others, and to bring all to nought quickly. But many of the poorer ranke are guilty of this fault too, who give themselves so to unthriftinesse, that they cannot bestow so much as reading and writing on them, much lesse some higher calling to which these should fit them. If any mans unpreventable poverty disable him, we blame him not for that to which necessity compels him, only so that he pull not that necessity on himselfe: but he that in a poore estate hath not some care to bring up his children to worke, and if he cannot effect it himselfe, doth not herein seeke help of the publique and able persons, is not so good a Parent as nature will teach him that he should; therefore now I commend *Jacobs* patterne to your eyes, and pray you to cut out your lives according to his scantling: Be not wanting to your childrens welfare, the common prosperity, and your owne comfort. Let not others have cause to bestow upon you the reproofe of *Solomon*. *A childe left to himselfe, maketh his Mother ashamed*; and what is hee but left to himselfe and the devill, that is not acquainted with any profitable employment in a calling? And let me speake something to children in this behalfe: If Parents take never so due care, and children will cast off the yoke, what can the Parents doe? Therefore you must learne you selves to practise subjection to your Parents; as in all other things, so in this.

Prov. 29. 15.

Be carefull in the callings wherein your Parents have thought fit to place you, that you may get ability in them to doe good to your selves and others. The inconveniences that else will presse you hereafter shall prove more burdensome unto your consciences, when you shall be upbraided with these thoughts, ah, I might have done well but for mine owne wilfulnesse; had I answered my Parents care and cost, it would not have been thus evill with me.

17. He blessed
all his chil-
dren.
Gen. 49. 28.

But now to a second duty performed to them all: Hee blessed them all according to their severall blessings, as is noted of him, that is, he pronounced in Gods name, and by way of promise from him, what good things God would doe for each of them in his posterity that was to come after him. For a mans selfe is blessed, when hee is assured that benefits shall be granted to his childrens children in future generations.

We must blef-
our children,
though not as
he did.

Now in this way of blessing we cannot imitate him, because wee want the Spirit of prophesie to foretell future events; but there is a way of blessing which lyeth upon each of us; we must pray for a blessing to our children, and to our posterity after us, and must carry our selves forelignously, and righteously, that we may procure a blessing to them by vertue of Gods promise to the seed of the righteous.

Prov 20. 7.

A good man walketh in his integrity, and his children shall be blessed after him:

him : and *Blessed is the man that feareth the Lord, his children shall be like Oliveplants.* Loe how you must blesse your children, feare God, walke uprightly, and then shall you conveigh a blessing to them.

Phil. 2. 1.

And so it is said, *He is ever mercifull, and lendeth, and his seed is blessed.* There cannot be a better Counsellor than Gods Spirit; see the way of blessing your children, and you that have cursed your children, (as many a Father hath done both with bitter curses in word, and also by walking in a way of cursednesse) abhorre your selves that have walked into a way quite contrary to that wherein *Jacob* did walk. The Lord hath appointed, that the *Son which curseth the Father should die the death.* Although the Parent owe not so much respect, reverence, and gratitude to the childe as on the other side, yet sure hee doth owe as much love (and this cursing contradicteth love, because to love is to wish well, and to curse, is to wish ill) therefore God will punish him severely also, that curseth his children : I doe not meane, him that in Gods name doth pronounce a curse against them, but him that in his fury doth make some ill wish against them.

Eccl. 37. 26.

O how unnaturall is that man, who doth worse than ever it was heard that any brut beast hath done yet ! that is, in a rage tear-eth his owne children in pieces. If it be a prooffe of an unsanctified man, that *His mouth is full of cursing and bitterness;* then sure he is extremely unsanctified, that curseth his owne children; for that mouth is full of cursing to the very brim, that will dash over against the fruit of ones owne body. But you that have not yet cast off all, so much as likenesse to Christianity, I pray you learne of so holy a man; Blesse your children in your kinde, as he did in his : live not in so wicked courses, as may curse your seed and root them out to destruction. If you desire that God should grant prosperity to your off-spring, walke in the wayes of his Commandements.

Interest your selves into his promises, by being upright and mercifull, and following every good way.

But I proceed to let you see what *Jacob* did to some of his children in particular.

First, *Simeon* and *Levi* that had committed a great murder, hee reproved them, although indeed I thinke with too much lenity, saying, *Ye have troubled me, &c.* In which words he aggravates the fault from the mischief it was like to bring upon himselfe, not mentioning the sinfulness against God, perhaps because he saw their temper to be such, that they would little regard the sin, but would be somewhat moved with the danger; but on his death-bed he is justly severe, saying, *Cursed be their rage, for it was fierce; and their fury, for it was cruell:* as in the former verse he had said, *O my soule, come not thou into their secret;* therefore also doth he disinherit them, saying, *I will divide them, &c.*

13. He reproved *Simeon* and *Levi* for their murder. Gen. 34. 30.

Gen. 49. 7.

And Reuben
for his incest.
Gen. 49-3, 4.

They shall be but a poore and despised Tribe, and not inherit an intire portion.

So likewise for *Reuben*, who had defiled his bed; we reade of nothing he said to him before, yet on his deathbed he deprives and disinherits him for it, *Thou shalt not excell*; meaning, shall not have the double portion, and preheminance that belongeth to the firstborne, because thou wentest up to thy Fathers bed. Doe you not thinke that it did put *Simeon*, *Levi*, and *Reuben*, the three eldest sons unto sorrow and shame? when they heard these words from their now dying Fathers mouth; you have been incestuously lewd *Reuben*, therefore you shall not be mine heire; and you *Simeon* and *Levi* were furiously revengefull, therefore neither shall the blessing bee yours.

All Parents must learne to admonish and reprove their children for their faults, and to chastise them also, and shew their dislike of their faults, though for some necessary circumstances wee bee not bound to follow *Jacob*, yet for the matter of the duty wee must follow him.

If our children give themselves to sinfull courses, wee must call them to us, chide them, shew our displeasure against them, diminish the testimonies of our love, which else wee should shew, and by that meanes helpe forward their repentance so much as may be.

Especially, when a man lies on his death-bed, hee should not forget then to leave some such words sticking in his childrens mindes, as may cause them more seriously to bee humbled, that if they have not yet been duly sorrowfull, they may then begin to be humbled at the consideration of a Parents dying words; if they have, yet they may make their humiliation more deep and piercing.

He greatly loved
Ioseph and
Benjamin, and
why.

But for *Ioseph* and *Benjamin*, he loved them both exceedingly more than any of their brethren: Partly, because they were the sons of his best beloved wife; partly because they were his youngest children, dillings as we call them; and chiefly, because they were the best of his children, at least, *Ioseph* was, and for *Benjamin* he was the least evill, if he did not shew any great vertue. What affection grew towards these, in those two former respects, is but a thing naturall. It is naturall to love the youngest, because when they bee young, no expectation of more is left; and because the elder being growne up, have not so much present occasion of being still in hand, and of receiving of those kinde of testimonies of love, and because the youngest being least able to helpe themselves, doe call the Parents heart more towards them. It is also naturall to love the children of them very well, whose owne selves one hath so loved.

If therefore one doe follow nature in these particulars, he is not to bee blamed. Onely this you must observe, that *Jacobs* love

to *Rachels* children made him not neglect *Leahs* quite, or be careless of doing for them what became him to doe.

Take heed you Parents that have had, or may have more wives successively, though not together, that the present wife (who if her ill carriage hinder not, must needs be best beloved, because she is present to receive love, and to requite it) I say, that the present wife make you not neglect or wrong the dead wives children; If it doe, God may crosse you in the children of the living. God hath expressly taken order for this case, and given this Commandement in the Law, *If a man have two wives, one beloved, the other hated; that is, comparatively hated, lesse loved, and children by them both; he shall not give the birth right from the sonne of the lesse loved, if he be first borne, to the sonne of the more loved, but shall acknowledge him for the heire, which is so, though his mother finde lesse favour in his eyes.*

Deut 21 15,
16, 17.

It is a great fault, and shewes a man is led by passion, not by reason, when he suffers his affections to be misguided by such respects, as in true judgement should not over-rule them. But to love the childe the better for the mothers sake, is no way unwarrantable, so that it be not with such an excessive love as produceth injury or neglect against the rest: Only one thing common now amongst us, I must not let passe without a kinde of wondring how it should come to passe that many with us hate the Mother, yet dote of the childe, or hate the Father, yet be fond of the Son.

Surely either the bad carriage of the Parent quenbeth affection, or else to loath the roote, and love the fruit, is a thing no way conformable to right reason.

But *Jacob* is much to bee commended for that he loved *Ioseph* most for his goodnesse; Hee was his best sonne, and hee amongst all that were come to any growth, did shew forth the feare of God early. That should rule the love of Parents to their children most of all, where they see most holinesse and feare of God, there should they beare most affection.

For as any thing is most lovely, so with due reservation of other respects, most love should bee shewed: as if I have five children, all being children, and one having most grace, should be most loved, because grace makes most lovely, seeing it proves a man to bee loved of God, therefore must that childe be loved more than any of the rest, and so in other like respects; The most gracious kinsman, the most gracious neighbour, the most gracious poore man.

They therefore are even rotten in naughtinesse, that love the most godly children least, yea, that hate such; and they are but weake in goodnesse sure, whose loves are drawne more by base attractives, than by grace.

Surely, the liker we be to God in our love and hatred, the better we be, and the more unlike the worse.

Therefore *Jacob* gave the double portion of Land to *Iosephs* stock, which was one of the dignities attending the first borne; and the preheminance of government he gave to *Judah*, because he knew that Christ, the Ruler of the Church was to come of him, and so was led by due reason in both his bequests.

And of *Jacobs* vertues to his Domesticks you have heard: now how he is to strangers.

18. He curteously saluteth men of his own profession.
Gen. 29 4.

We have but two passages of his carriage that way, which come to my minde; First, those that he met withall at *Padan Aram* when he came thither; They were Shepherds, men of his owne profession, and he curteously saluteth them, and carrieth himselfe with a kinde of familiarnesse towards them, for he calleth them brethren, demands where they dwell, enquires of them about his Vncles welfare, and gives them husbandly counsell about their cattell: and so should every man stand disposed to men, as they be men, though dwelling many miles distant from him, he should shew himselfe amiable, meeke, loving, ready to salute them with good words, and titles, and to speake lovingly to them, to give them good advice, and to doe any other good office, as occasion may offer it selfe. We are commanded to *shew all meeknesse to all men*, and to *keepe peace with all men*, and besides brotherly love, *To be charitable to all*, and to account a stranger a neighbour, in loving him as our selves. For God hath made all mankinde of one blood, and knit them together in divers common bands. All be of one kinde, all of one Parent, matter, form, all redeemed with one blood, wherefore all must be loved, and kindly dealt with.

They therefore who are churlish, sowre, crabbed to strangers, and can scarce speake to them in any curteous accent, yea, that are apt if they meet with such, to give them flouts and taunts, rather than any good words, and to offer them injury, rather than to help them with any good advice, are worthy to be called Swine, rather than Men. For even beasts themselves shew some respect unto them of the same kinde, more than those of another, unlesse it be some most fierce beasts, and when occasion of quarrell falleth out betwixt them.

And let me now commend the vertue of humanity unto you, that is, of being ready to shew love to man, as he is man, and because he is a man, one made after Gods owne image, and proceeding out of the same common roote. We all met in *Adams* loynes, and in *Noahs*; let us therefore doe good even to strangers. This good will which is communicated to such, favours least of self-love, and of self-respect, and is therefore the more to be commended. It tends to the uniting of the common body of the world together, and to make all mankinde happy.

And brethren, are not all (as they are men) equally deare to God? why therefore should not all be in some measure deare to each other, I meane equally deare in respect of the common work of Creation.

Bur

But *Jacob* here shewed specially love to *Rachel*, for he salutes her; and takes paines to water her Sheepe. Surely a neare kinswoman may challenge and must have a larger portion of love than a meere stranger, and he that is not somewhat moved by the title of Vncle, Cousin, and so forth, will scarce be moved by that of a man: they be therefore in some degree destitute of naturall affection, who are led nothing by kindred, unlesse there be some riches found with a kinsman, by which he may doe them some credit or advantage.

Let none of you be so, but shew due respect to a kinsman or kinswoman, rich or poore; for maist not thou need their kindnesse hereafter, as they thine for the present?

And so much for *Jacobs* vertues to these strangers.

Now to *Pharaoh* he was a stranger too, but he was a King, and a King that had advanced his son *Ioseph*: Wherefore comming and going he blessed him, that is, thanked him for his extraordinary kindnesse to *Ioseph*, and all his for *Iosephs* sake; praying God to blesse him for it.

19. He shewed speciall love to *Rachel* his kinswoman.

20. He thanked *Pharaoh* for his kindnesse shewed to *Ioseph*.

So he was a thankfull man, and ready to give thanks for a benefit. So must we be to all that have pleased us, though they be far lesse persons, and have pleased us in far lesser things. And thus of *Jacobs* vertues.

Now of his faults, which are neither many nor great, but some they were, as there was never any man (except our Lord Iesus Christ) in whom some sin was not found:

His faults.

First then, he was somewhat faulty towards God, in that he did shew himself a little forgetfull of his Vow made to God in his trouble, and deferred the performance of it somewhat too long, even till the Lord did force him unto it by a sore chastisement, and that chastisement would not serve to revive his memory, till in a Vision the Lord spake unto him, and wished him to goe to *Bethel*, and there to reare an Altar unto him, that had appeared to him when hee fled from the face of his brother. It was twenty yeares space betwixt the Vow, and *Jacobs* returne, so that it may seeme that *Jacob* had well neare forgotten the Vow. A good man may grow forgetfull of a Vow in twenty yeares, and indeed omissions through forgetfulness and commissions through inconsideratenesse, are not unwonted in good men. I pray you looke that none of you offend through the same example of forgetfulness; indeed there are greater faults, but a good man must shew his uprightness by forsaking all faults, great as well as small, and small as well as great.

1. He was a little forgetfull of his Vow made to God. Gen. 35. 1.

Now let me put you in minde of your former forgetfulness: Is there none of you that hath formerly bound himselfe to God by a Vow, and hath either deferred wittingly, or put off through forgetfulness the accomplishment of it? If so, let him now be induced to remember himselfe, and to make all convenient hast to make good his Vow, for feare the Lord send some heavy crosse upon him, and waken

waken his conscience by terrours. *Jacob* should have considered his promise to God so soone as the Lord had brought him safely home to his Fathers house, but it seemeth he deferred it, for that was the time prescribed in his Vow.

Ecclesi. 5. 3.

Deut. 33. 22.

I pray you doe as *Jacob* should have done, not as he did, in a thing wherein it is evident that he did amisse, and call to minde often the words of *Solomon*, *When thou vowest a Vow unto the Lord, defer not to pay it, for he hath no pleasure in foolcs; pay what thou owest*: and before him *Moses* in the Law saith, *Be not slack to performe thy Vowes*. If you have tyed your soules in an oath to God, defer not from day to day, bee not forgetfull.

It is a great carelesnesse to forget a great bond, and to let the payment be put off from time to time; yet if any man have committed such a sin, he must not be discouraged: the sin is not to be unduly extenuated, nor yet aggravated above measure. It is such a fault as calleth for unfained repentance, and that done, shall bee pardoned; yea, the most wilfull breach of a Vow is pardonable to the penitent.

Gen. 27. tot.
2. He abused
his old Father
with lies and
dissembling.
Gen. 27. 12.

But other faults he is to be blamed for in respect of his Parents: First, he abused his old Father with lies and dissembling; the lie it selfe and dissimulation we meddle not with in it selfe, but that hee bare so little respect unto aged *Isaac*, as to goe about to mocke him with tricks and tales. Indeed before his doing of it his conscience told him, that this was a sin, and yet he was induced by his Mother to doe it. So he sinned in this against his conscience.

Have any of you done the like offence, but in a worse manner, and to a worse end towards your Fathers, to hide your faults, or to wrest money from them to serve the turne of your inordinate lusts, flapped them in the mouth, as our proverbe is, with leasings, and abased the weaknesse of their senses, memory or discretion, with cheating tricks. This is a villany, God punished it severely in *Jacob*, though he did it at his Mothers instigation, and that to keep his Father from giving away the blessing. How much more must God punish in you, that perhaps have done it oftner, and that without any such motive, and to far worse purposes?

Come, as you have sinned with *Jacob*, repent with him, for though the Scripture doth not rehearse his repentance in particular, yet because he is commended for faith, wee are sure that he could not but repent for so knowne a sin, and so I beseech you doe you all that are guilty, and you also shall be pardoned.

And now doe not embolden your selves to sin any of you by the abuse of his example, for you see into how great misery this fault cast him; but rather learne by him to shun that which cost him so deare. *Jacob* had not a former example to terrifie him, as you have his; *Jacob* had not the Scripture (as you have) to terrifie him: Let our hearts resolve to hate a sin, and strive against it the more, because in others we may see our aptnesse to it. And let us beware that we passe not

over-

over-batty censures upon them that have so offended, yea, though they have herein neglected the checks of their owne consciences: We must not judge any man as an hypocrite, for any fault that is common to him, with *Jacob*.

Further, *Jacob* offended in regard of his mother, with an excessse of obedience, for he was ruled by her against Gods Commandement; she bade him dissemble and lie, and by her faire words and perswasions he was drawne to commit that great sin of lying. It is an easie matter for Inferiours to obey their Governours carnally, not in the Lord, not with reservation of their duty to God, but a little too unlimitedly, which is a fault that must needs be very offensive to God.

But take heed of this sin I beseech you, it is a preferring of man before God, and an act that doth exceeding highly dishonour God; now strive to worke in your hearts such an high esteeme of God, that you may be resolute not to sin against him for the sake of any man, though never so much your Superiour, though never so much beloved.

But if you have done otherwise, be not disheartned, but returne unto God with confessions and humble petitions, renewing your former purposes, and you shall be pardoned. For the Lord is at this time as abundant in mercy to all that call upon him, as formerly hee was: Neither let any man suffer himselfe to entertaine too hard a conceit against another whom he shall see to have been either over-intreated, or by threatenings over-borne, to doe some evill thing at a Superiours motion; but consider thine owne weaknesse, and remember, that even *Jacob* did so too, and that when he was now past a childe, for he was at least sixty yeares when he did this, so that no part of the blame can fall on the weaknesse of youth or childhood.

But in respect of his children some faults he was guilty of.

First, he did excessively love *Ioseph*, and indiscreetly manifest his love unto him, so that his brethren discerning it, were enviously disposed to him, and procured him much misery.

This is a weaknesse of Parents, not alone to overlove some childe above the rest, but also to shew it too apparently, to the breeding of envy in the hearts of the rest, and sometimes pride and self-conceit in him that findes himselfe over-loved, and so doth mischief both wayes.

Be instructed you Parents to moderate your affections to your children, and to each childe, and to moderate the demonstrations of your affections; let them not be too vehement, too frequent, too fondling.

I know it is in vaine to give this direction to Parents, for they will not see out of the blindness that love worketh, what is too vehement love, and what be too vehement expressions of it, and rules to discern it can hardly be given. For those of not sparing them in any sin, and the like, doe discover rather the unsanctity of love in other respects, than

Gen. 27. 1. etc.
3. He obeyed
his mother
against Gods
Commande-
ment.

Gen. 37. 3.
4. He loved
Ioseph exces-
sively.

than the excesse. It is alone a fleshly, not a spirituall love, when it will suffer them to sin, but it may be excessive, though it be not extremely carnall. Pray to God to discover it to you, and to reforme it in you; It is better to love too much than too little, *But it is better to shew love too little, than to shew it too much, especially if it be with partiality.*

And Benjamin
also.
Gen 42.38.

To his family.
1. In generall.
Gen. 38.
1. How came
false gods into
your family.
Gen. 42. 6. and
42.36.

Jacob he was
so carelesse a
Governour,
that they
might commit
this great fault
without his
knowledge.

2. He hated
Leah, i.e. com-
paratively, yet
she was the
honestest, and
more meeke,
and vertuous
wife.

3. His benefits.

1. Spirituall.

Againe, *Jacob* was somewhat tyed towards *Benjamin*, and would not suffer him to goe out of his sight, for feare lest evill should be-tide him by the way, and rather endured to be almost starved, than to hazzard him in a journey. This was a little too immoderate love, and feare too; but he had lost one son in a journey, and he is to bee somewhat more pittied in this feare, because of that former losse; yet at last he suffered himselfe to be over-perswaded by *Indah*. Indeed at first he was over-peremptory, *My son shall not goe downe*: Take heed of these faults, take heed of being so fond and over-feare-full of your children, so that you cannot suffer them to take necessa-ry journies lest they may miscarry: and be not over-resolute in any thing, this I will not doe, that I will not doe; God may have pur-posed that that shall be done which thou resolvest shall not; be not over-setled in a purpose about things of this nature, for against sin-ful deeds a man must be resolute, and it is better to faile of keeping ones resolution, than not to have it, and that also strong.

Further, *Jacob* was a little too wayward with his sonnes, when he blamed them for telling the Ruler of *Ægypt*, that he had yet ano-ther son: we must beware of growing pettish, because we be crossed in any thing so as to accuse the faultlesse, but in such case rather looke up to Gods hand, and condemne not those that are guiltlesse, saying, it was long of you, and why did you so? when the thing fol-lowed alone accidentally, and as we call it, by meere chance, so that no foresight could discern or prevent what would follow.

But *Jacob* over-lamented *Ioseph* too, and so becomes an example of excessivenesse of griefe, which likely will attend upon excessive love. One affection put out of tune, brings another into the same distem-per: O take heed of suffering this passion of over-grieving at a chilles death, though sudden and violent, or any other crosse to pre-vaile over you so, that you shall even set your selves to grieve, and re-fuse to take heart to your selves, and use your owne reason to com-fort your selves.

The three last things concerning *Jacob*, are his benefits, crosses, and death.

Now we must speake of the great benefits which God gave to *Ja-cob*, which are of two sorts.

First, Spirituall. Secondly, Temporall.

The spirituall benefits are of two sorts.

1. The chiefe and principall.
2. Those that followed hereupon.

The

The chiefe spirituall blessing was this, that he made him a godly man, giving him true faith, so that he did unfainedly beleeeve in God, and was a right godly and religious man. For it is noted of him, that he beleeeved in God, and was an heire with *Abraham* of the same promises, both concerning the land of Canaan, as a Type, and heaven it selfe, the thing figured by the land of Canaan; So *Jacob* was a true servant of God, and member of Christ, and inheritour of heaven, and from him the Church is many times called by the name of *Jacob* and *Israel*. And this is the greatest good that can be found in this life, in comparison of which, all other benefits are of no value, and without which, other things are not sufficient to make a man happy, though he should possesse them in never so great abundance; for what will it advantage a man to win the whole world, and lose his owne soule.

1. He was a godly man.

Now therefore we must learne most earnestly to seeke this benefit which God is ready to give to us, as well as to him. For *Jacob* was not godly by nature, nor by any power of his owne, but by the free grace of God, and the mighty and saving worke of his owne blessed Spirit, which Spirit he hath promised to all that aske, even as undoubtedly as any tender hearted Father will give food unto his hungry childe that shall crave it at his hands.

Let no man be discouraged because of the corruption and naughtinesse of his nature, for the same bad and depraved nature was found in *Jacob* that in himselfe, seeing *Jacob* also was a son of *Adam*, by corrupt nature a childe of wrath, and heire of death as well as any other; but God did circumsise his heart as well as his flesh, and made him partaker of the divine nature, by which he prevailed against the corruptions that are in the world through lust. Wherefore let each of us take notice of his owne wickednesse, and inability to make himselfe good, and of his manifold sins, and inability to procure pardon of them to himselfe; and let him earnestly call upon God to worke true repentance, and unfained faith in him, and the Lord will graciously worke these things in him, as well as in *Jacob*, and will pardon his sins, and sanctifie his soule, and make him an inheritour of his heavenly Kingdome.

I beseech you therefore, bury not your selves in the world, and in the study of earthly things, but Seeke first the Kingdome of God, and his righteousness, and labour to come into the state of grace by meditating on the Gospell, seeing your misery in your selves, and endeavouring to turne unto the Lord.

For in the Church no man is left destitute of grace, but through his own default in neglecting the great salvation that is there offered unto him.

Againe, those to whom the Lord hath pleased to shew the same goodnesse, working in them true faith, inabling them to beleeeve in his mercy through Christ, and to walke in his wayes with truth and uprightnesse

uprightnesse of heart, must learne to shew themselves exceeding thankfull to God for this mercy, and strive to take comfort in it, and to walke worthy of it. Blesse God with constant and daily blessings, that hath blessed thee with spirituall blessings in Christ, and rejoyce in the riches of that inheritance to which thou art interessed and shalt possesse, whatsoever wants, afflictions, crosses thou maist bee exercised withall; yet be glad in the Lord, and count thy selfe an happy man, because the Lord hath granted thee that which may abundantly satisfie thy soule in the want of all outward things, and support thee in all afflictions and miseries, and countervaille, and more then overweigh all manner of calamities. *Let not the rich man rejoyce in his riches, nor the wise man in his wisdom, nor the strong man in his strength, nor any man in any terrene thing he hath, but Let him that rejoyceth, rejoyce in this, that he knoweth me saith the Lord.* It is our duty to raise up our hearts so, that no earthly adversity may coole or damp our prayers, and dismay our hearts, and fill us with anguish and grief, and that no outward benefits may glut and satt our hearts, and turne us away from taking comfort in this true and everlasting mercy.

God hath made us his owne, given us faith, sanctified us by his Spirit, united us to his Son, and caused us to see, beleieve, and embrace his promises. What though we want wealth, honour, pleasure, and these sensuall benefits? He hath given us Wheate. What though he feed us not with huskes? He hath given us Gold. What though he lade us not with dirt? Hee hath given us himselfe, and his Son. What though he give us not the vanities of this life? It is a sin for a godly man to be out of heart and comfortlesse, because of any other want, and any other crosse. If God have granted you this chiefe benefit, glory in it, and thinke that you have gotten a good portion, though your estate in the world be never so low and poore; only be sure that your faith bee true, by causing you to abound in those fruits of it which we shewed you before, that it brought forth in *Jacob*.

Now I come to some lesse principall mercies flowing from this.

First, he gave him the priviledge of the first-borne, that Christ should come of him, and that the visible Church should continue in his posterity: That part of the dignity of the primogeniture, to have Christ the blessed seed come of him, cannot be bestowed upon any of us: neither that, to have a great Nation flow from our loines: that shall be also the Church of God, and a Nation, in which true religion and piety shall be continued. But to have our children godly, and become members of the Church, that we must earnestly desire and seeke for, and that we may hope for and attaine, if we pray earnestly for it, and make our children as good as we can, by bringing them up in the true knowledge and worshipping of God.

Further, *Jacob* had the blessing given him;

First, by his Fathers mistake, when he tooke him for his eldest son

Esau,

2. He had the
priviledge of
the first-borne.

3. He had the
blessing given
him.

Eſau, to whom he intended the bleſſing ; then after by his Fathers witting and deliberate pronouncing it upon him, by the direction of Gods Spirit.

The former you may ſee pronounced upon him in *Genesis*, where he ſaith; *God give thee of the dew of heaven*, and after, *God Almighty bleſſe thee, and give thee the bleſſing of Abraham*. This bleſſing is the bettowing upon him all temporall benefits, ſo far as they are ſubordinate to his ſpirituall : and then ſpirituall benefits, *viz.* all ſorts of graces by which he may be happily guided to the poſſeſſion of life eternall.

Gen. 27. 28, 29.
& 29. 34.

This is an excellent mercy, to be freed from the curſe of the Law, and to be made partaker of the bleſſing of *Abraham* ; even that God ſhall love one, take care of him, and proſper him in all things hee takes in hand, and conduct him ſafe to heaven at the length : Seeke this bleſſing of God ; If you feare God and walke in his wayes, hee will bleſſe you, if you faithfully beleewe in Chriſt, and reſt upon him alone, you ſhall be bleſſed, for Chriſt hath freed us from the curſe, and prepared the bleſſing for us, if we be under the workes of the Law, we are under the curſe, but if we be of the faith of *Abraham*, we ſhall be bleſſed with faithfull *Abraham*, as *S. Paul* tels us. Labour to beleewe, labour to goe out of your ſelves, and to ſtay alone upon the righteousneſſe of Chriſt by faith made yours, and then you ſhall inherite the bleſſing, and then you ſhall inherite the bleſſing, and then you ſhall receive the promiſe of the Spirit through faith, then God will keep his Covenant of grace with you, pardon your ſins, give you his Spirit, and make all worke together for good. *Through faith and patience you muſt inherite the promiſes* ; and the bleſſing which *Eſau* was excluded from, (though he would have inherited it,) becauſe he ſought it not of God, but of *Iſaac* his Father.

Gal 3. 9, 10.

And you that have right unto Gods bleſſing, becauſe you are faithfull, take comfort in it, and be thankfull for it. Gods bleſſing is a rich thing, it is more than all honours, it is fruitfull of all comforts ; he that is bleſſed of God ſhall want no good thing, ſhall have earth and heaven, and all things that his heart can deſire.

If any ſay, but we ſee that ſuch men meete with evill enough in the world ?

The answer is, that if we looke with the eye of fleſh alone, wee thinke that we ſee it ſo, but we thinke falſly ; for if wee would look with the eye of faith, we ſhould ſee it otherwiſe, for the bleſſing of God cauſeth croſſes to worke for our ſpirituall good, for our increaſe of holineſſe and happineſſe, and it is the efficacy of Gods bleſſing, that it turneth evill things unto good for them to whom it is granted : as it is the efficacy of Gods curſe, that it turneth all good things to hurt in them that lie under it. You may therefore be aſſured you are under the bleſſing, whereof you may be aſſured, if by a firme faith you cleave unto God.

H h

But

4. God did
often appeare
to *Jacob*, to
confirm and
establiſh his
faith.

Gen. 28. 13, 14

1.

But further, the Lord did often appeare to *Jacob* to confirme and establiſh his faith, and to comfort his ſoule, and fill him full of ſpirituall joy and peace.

First, he appeared unto him when he was benighted in a desolate and solitary place, when hee fled from his brother, and gave him large and comfortable promises, that he would be his God, give that land to him and his seed, multiply his seed as the dust, and in his seed blesse all Nations, and would keep him, and bring him againe, and never leave till he had fulfilled his good word. Doe but thinke what a chearing this was to *Jacobs* heart in this exigent; that God himſelfe tooke care of him, and came to him in such an excellent vision to comfort him.

2.

Gen. 31. 31.

Secondly, God appeared to him againe when he lived in *Labans* house, and received very hard measure from *Laban* about his wages, and gave him gracious promises to sustaine his drooping spirit, bidding him looke on the Rammes leaping on the cattel ring-streaked, and bade him returne home to his Fathers house, promising him that he would be with him: no doubt but though the grumbling of *Laban*, and the discourteous carriage of his sonnes, as well as himſelfe, did make the ſoule of *Jacob* sad and pensive, yet the visions of God cleared up his sad countenance, and enlivened his drooping spirit againe, and made him able to take comfort, notwithstanding all those injuries.

3.

Gen. 32. 1.

Thirdly, God appeared againe unto him, after *Laban* was departed from him, causing an whole host and army of Angels to attend him, making him know that he should be safe enough in his Church, how weakly soever he seemed to goe provided: for these two hosts of immortall spirits would serve him against any rage of man.

4.

Gen. 32. 24.

And againe, God himſelfe appeared to him a little before his brother *Eſau* met him, after he was informed of his comming, and though he wraſtled with him, to try his faith, yet at last he blessed him, and called him *Israel*, and told him, that *He had power with God as a Prince, and with man too, and should prevaile*: How did this chase away all his feares, and fill his ſoule with confidence and joy?

5.

Gen. 35. 9.

A fifth time God appeared unto him, and blessed him, and renewed the name of *Israel* to him, and promised to multiply him, and give the land of *Canaan* to his seed after him. This also was a great consolation to him, and confirmed him against the feares he conceived, lest the men of the Countrey might be incensed against him for the wickednesse of his sons.

6.

Gen. 46. 1.

Yet a sixth time God appeared unto him when he was about to goe downe to *Aegypt* at his son *Iosephs* sending for him, and told him he was his God, bid him not feare, told him he would make him a great Nation, &c. as you may there reade, which was a most joyfull and comfortable thing unto the old mans ſoule.

Here now is a great favour, which God afforded to this good man,

man, he appeared to him oftner than ever he had done to any of his Forefathers, that ever we reade of.

If any say, what is that to us, to whom God useth not now to appeare in dreames and visions, and like kindes of apparitions?

I answer. It is much to us, and we must consider whether God vouchsafe to appeare to us also. For now he appeareth more spirituallly, but not lesse comfortably to his servants; when we come to his Word and finde him there, in his Ordinances, confirming our faith, strengthening our soules; now he appeareth to us. So when we come to his Sacrament, and by it feele an increase of faith, and inward joyes, now we see God. So in meditations, and soliloquies. O labour to carry your selves so, that you may see God in his Sanctuary, as *David* saith in the Psalme, and that your hearts may be filled with spirituall joy. These spirituall visions are the comfortablest things in the world, when we labour to walke humbly with God, then will hee come to us, and shew himselfe to us, as our Lord promiseth, and suppe with us, even make us to feele his favour in sensible manner.

And if God doe appeare to us so, you are to esteeme highly of his favour, and to study to requite his mercy by a more carefull endeavour to walke holily before, and with him.

Lastly, a great spirituall blessing it was, that God heard his prayers, when he prayed to him in his severall necessities, and that hee was able to prevaile with God, as you have heard before that he did. That a poore meane worme should have accessse unto the Throne of grace with confidence, and should no sooner aske any thing of God, but that the Lord opens his eare and grants it; what a singular priviledge is it, and this is a mercy promised to all Saints. For so saith our Saviour, *If my words abide in you, and you abide in me, aske what you will and you shall have it.* And againe, *S. Iohn* telleth us, *This is our confidence, that whatsoever we aske according to his will, he heareth us:* Therefore let us keepe our interest into this mercy, by not having respect to sinne in our hearts, and by constant endeavour to walke holily before the Lord. And if we have found, and doe finde God favourable to us in this kinde, so that we lose not our prayers which wee make unto him, let us then comfort our selves in this benefit, and be carefull to yeeld as obedient an eare to his word, as hee doth yeeld a patient eare to our supplications.

And now of *Jacobs* temporall benefits.

First, he was blessed with a large estate in the world, according to his profession, being a Shepheard, his flocks did thrive, he had cattell and servants in abundance. God blessed him in *Labans* house, and made all the stronger cattell to bring forth just such kinde of young as *Laban* had consented to give him for his wages; so that he could not but see a Divine hand, taking *Labans* goods, and giving them to him, as himselfe noteth.

5. God heard his prayers.

Iohn 15.17.
1 *Iohn* 5.14.

2. His temporall benefits.
1. He had a large estate.

Gen. 31.9.

Riches are no great matter, but when God giveth them as tokens of his love and tender respect, they are desirable. Let those that enjoy them, be sure that they come to them from God as fruits of his goodness, or else the worst men may be wealthier than the best. And let those that are upright with *Jacob*, learne to trust God with their estate, and to know that what shall be good for them, shall be seasonably provided for them.

Secondly, *God delivered him out of all adversity*, as himselfe saith on his death-bed; *The Angel that redeemed me from all evill.*

His three greatest dangers were first from *Esau*, both when hee went unto *Padan Aram*, and when hee returned; at the former time God brought him safe to *Padan*, and restrained the minde of *Esau*, that then hee put off the thought of killing him, to his Fathers death; and at the later time God so melted him, that hee shewed himselfe exceeding kinde, and fell upon his neck and kissed him, instead of killing him, which hee had intended; and therefore hee tels *Esau*, that hee had seene his face as the face of *G O D*.

Laban pursued him too with a purpose to strip him of all, and to send him empty home, and he had power in his hand to doe it, as himselfe saith; but God appeared to him, and rebuked him, that he durst not handle him amisse.

The Inhabitants of the Countrey were much insenced against him in respect of that outrageous murder and rapine committed upon the Schemites, and by his Sons; in so much that *Jacob* feared much that they would pursue him, and cut him off: but God cast a feare into their hearts, so that they did not offer any violence unto him, as is noted by the Story.

These three great deliverances God vouchsafed *Jacob*. O let us learne to turne to God, and to walke before him in truth, and then we shall have God ready to help us in all our necessities, and at that time, and in those exigents to provide for us meanes of escape by his providence, when our owne wit and strength faileth; as we finde him dealing with *Jacob*: What could he doe against *Esau*, *Laban*, or the Inhabitants of the Countrey? Let us cleave to God, that hee may be our Buckler also, and our strong Tower, and Rocke of defence; and if we have found so much favour with God, as to rescue us out of such dangers as seemed unpreventable, let not us attribute the deliverances to any other secondary causes, but even see God in them, ascribe them to him, and learne thence to feare, honour, and praise him. Those deliverances are indeed profitable, that are cords of kindnesse to tie us nearer to God.

Hee that improveth not such benefits to that end, loseth the most desirable fruit of them.

Further, *Jacob* had a large off-spring of children, twelve sons and one daughter; this is a favour to give a man store of children; of these

2. God delivered him out of all adversity. Gen. 48. 16. Vouchsafed him three great deliverances.
1. From *Esau*.

2. *Laban*. Gen. 33. 10. Gen. 31. 42.

3. The Inhabitants of the Countrey. Gen. 35. 5.

3. *Jacob* had a large off-spring.

these

these sons all had wealth enough, *Ioseph* was very religious in his youth; and *Benjamin* civill and orderly at least, and at the end all of them turned home and became godly men. O happinesse, to have so many children, some good betime, all holy at last ! all prosperous in outward things, and one much advanced.

Another mercy of God, was the providing of *Ioseph* as a man before to maintaine him and his family in Ægypt, and bringing him to see *Ioseph*, and enjoy his preferment for seventeen yeares together, where he lived in as great a fulnesse of prosperity, and concluded his dayes as happily as ever man did, living in *Iosephs* bosome as it were, seeing all his children godly and prosperous, and feeling no considerable adversiti, having *Iosephs* oath also to bury him in Canaan. This is a singular favour of God, to make ones old age prosperous, and to cause his eyes to see so much happinesse as he can wish, when now he is ready to leave the world. Marke the righteous man in the Psalme, it is said, *The end of that man is peace*. Study righteousness, that you may inherite this blessing, and never threaten your selves how miserable you shall be hereafter : God can provide wayes that you know not, to make you safe and comfortable beyond your thoughts. O be faithfull with him, and trust in him, and feare nothing. So much for *Jacobs* life.

Now for his death.

It was a most seasonable death, after a large time of life, a most peaceable death in the midst of his Sonnes, a most religious death, blessing them, and confirming their faith with his last words ; a most comfortable death, so soone as he had ended his blessing, he pulled up his legs and gave up the Ghost ; and then he had also an honourable embalming and buriall, as at large is set downe in the Story. Who would not wish such a death ?

And yet more, after death he hath an honourable name on earth, and liveth in eternall glory in heaven.

Now let us imitate *Jacobs* vertues, and labour to be upright, and then notwithstanding many sins, we shall have at last eternall happinesse, and so much happinesse in this world also as is needfull for us.

Now we will shew you what calamities he suffered, for the people of God must looke to suffer much tribulation in this world, as it is foretold them, both because their owne need requireth it, to make, and keep them good, and cause them to grow in goodnesse ; as also because the Lord sees it fit thus to magnifie his power, justice, wisdom, and goodnesse, in sustaining and delivering them. His chastisements then were these.

First, that his Father did not love him so well as his brother, but did manifestly prefer hunting *Eſau* before him in his affections, and afforded him no great signes of love ; but this was somewhat mitigated, because God inclined his mothers heart to him, who at least in this matter was better than her husband.

4. *Ioseph* maintained him and his in the famine.

His death was seasonable, peaceable, religious, and comfortable.

After death he had an honourable name.

4. His crosses.

1. His Father loved him not so well as his brother.

Gen. 27, 25, 26.

Now if it be the lot of any childe to be neglected of his Parents, and to have irreligious brethren preferred before him, let him beare it patiently, it was *Jacobs* lot, and let him not be discouraged from good wayes, for at last God may change his Parents hearts unto him. It could not but grieve *Jacob*, that his Father should so disaffect him, as to give away the blessing from him. But let children to whom it befallerh, beare the crosse quietly, for it is easie with God to make all end well.

2. His brother *Esaue* hated him, and resolved to kill him.

Another crosse that befell him in his Fathers house, was this, his brother *Esaue* was bitter against him, and resolved to kill him. A miserable calamity to be hated of his owne brother, and to have his own brother, yea a twin, borne at the same time, to hate him so sharply, as to intend his death. You must looke for such a crosse, and beare it if it come, and blesse God if he have pleased to keep you from suffering it; so that your brothers and kindred agree well with you, and rather shew you kindnesse.

3. He fled in to *Padan Aram*.
Gen. 28. fin.

A third crosse, was his flight into *Padan Aram*, and being benighted in the way, in a solitary and desert place all alone, which yet was mitigated by the goodnesse of God appearing to him in a dreame. To be driven out of one Countrey, and forced to hard and solitary travell, and to meet with such kinde of accidents, as benighting, and the like, be calamities; we must even prepare for them, that we may beare them without discouragement, as seeing God in them, and considering that he is with us, when we want other company.

4. *Laban* his Father in Law deceived him in his wife.
Gen. 29.

Now in *Labans* house he met with great crosses.

1. His Father deceived him in his wife, substituting *Leah* in *Rachels* stead, then which, how could a man more beguile another, for by that meanes hee was compelled to adde seven yeares service more.

2. In his wages

Againe, he sought to deceive him in his wages, and changed it many times, being angry that God gave him so large and plentifull a recompence; then he grumbled at him, and looked discourteously upon him, as also did his sons.

3. Pursued him with an intention to take all from him.

And last of all he pursued him with an intention to take all from him, and there falsly accuseth him of stealing his gods. See here from his Father in Law, and Vncle, most unjust and discourteous usage: you that have found at least with your nearest friends just and kinde dealing, acknowledge Gods goodnesse in it. The contrary would tast very sowre, let this drive you to most hearty and humble thanksgiving. It should be confessed a very great mercy to escape very great crosses; and if you perhaps meet with the same crosses, be quiet, for did not *Jacob* beare them, and why not you? Wee must not thinke, never man was so used as I am, and by that counterfeit aggravation flatter our selves in our impatiency, and make our selves beleieve wee have cause to be disturbed; but rather informe our selues of that which fell to other of Gods Saints, and so bring our passions to a reasonable calmnesse.

But

But in his journey he was like to fall into a great danger, for his brother *Eſau* came againſt him with foure hundred ſouldiers, intending to kill him, and that affrighted him exceeding much; but you ſee what end God made. Learne to ſtand alwaies ready for death, and yet alwaies confident in God, though you ſee not how to eſcape the ſame; but now ſee his croſſes in his children.

Fiſt, *Reuben* deſlowred his Concubine; *Dinah* his daughter was deſlowred; His ſonnes uſed fraud and deceit to couzen the *Sichemites*, and then moſt barbarous cruelty in killing all the men, and ſpoiling the women, children, and goods, and when he reprov'd them for it, they made him a ſurly answer. *Shall they abuſe our ſiſter as a Whore?* Then *Rachel* dyed in childbed, or travell; then *Joſeph* was ſold into *Ægypt*, but as he thought, ſlaine, even *Joſeph* his moſt beloved and towardly ſon. After *Judah* went from him, and his two ſons were naught, and himſelfe defiled his daughter in Law, and had two ſons by her.

A great griefe and diſgrace to *Jacob*; Then *Simeon* was detained in *Ægypt*, and *Benjamin* muſt needs travell downe, to the great feare and doubt of the old man: and this was the laſt of his croſſes; ſave that he lived in a grievous famine for two yeares, till he came downe to *Ægypt*.

So have I briefly run over *Jacobs* miſeries, but they lay hard and heavy upon him. Of all which you muſt make theſe uſes,

Fiſt, be thankfull for eſcaping the like, prepare for them hereafter, beare thoſe that doe come, patiently. And take heed of provoking God, for he is not a fond Father, but *Will ſcourge every ſon whom he receiveth*.

For the fiſt, you have heard how many miſeries this godly man was exerciſed withall: Let me propound one queſtion unto you. Thinke you that your ſelves have more wit than he had, or more goodneſſe, or more of both? I preſume I may make answer for you, that you will not be ſo over-conceited of your ſelves, as to affirme either of theſe things.

Now if you be neither wiſer, nor godlier than he; how commeth it that you have ſo long lived in the world, and yet have not met with divers of thoſe croſſes that followed him? No, nor any in all your lives ſo pinching or grievous. Sure if it be not to be attributed to your underſtanding, and piety (as it is not, if you doe indeed acknowledge your ſelves to be not ſuperiour, or rather not equall unto *Jacob* therein, who yet did meete with them) then muſt you aſcribe the ſame to the wiſdome and goodneſſe of God, that hath diſpoſed of things ſo by his wakefull providence, as that ſuch miſeries have not way-laid you, and ſeized upon you. Therefore you muſt learne to be humbly thankfull to him, and praife his holy name, acknowledge his bountifulneſſe, graciousneſſe, and tenderneſſe, that hath ſpared you from ſuch ſmarting ſtroakes, as theſe that fetched blood
and

5. *Eſau* came againſt him with an army intending to kill him.
Gen. 25. 22.
and Ch p. 34.

6. He was croſſed in his children:

Gen. 35. 16.

7. He lived in a grievous famine for two yeares.

and teares as it were from good *Iacob*, so holy a man. If we be preserved from crosses that other men fee, wee begin to lift up our selves, to commend and prefer our selves above them that are heavier laden, and to flatter our selves, as if we were more loved of God than they; then our ease is our bane, and it shewes that we have not grace to make a good use of ease; but if we confesse that we have deserved as much and more, and had as little ability to shun them, only God tendering our weaknesse, hath used us with more clemency, and so make this clemency an argument of praising him, and of being more carefull to please him, who would not strike us, though he had both provocation from us, and ability in himselfe, this is an holy use of the absence of the crosse.

Say then, wast thou ever driven out of thine owne habitation, to serve in a strange place, and an hard master that wronged thee, and used thee discourteously? Wast thou ever in danger to have all thy goods taken from thee by an enraged man, stronger than thy selfe, and pursuing thee with a revengefull minde? nor wast thou never in perill of thy life by a revengefull person armed with foure hundred souldiers? nor wast thou never tormented with seeing thy sonnes murderers, couzeners, and robbers? nor hast thou never lost a deare childe, and thought him slaine by a violent death? nor did never no son of thine commit incest with his mother in law? if not, see how favourable God hath been to thee above *Iacob*, and praise, love, an honour him, and make his gentlenesse an argument of turning and obeying; for if thou compare thy sins with *Iacobs*, there need be no doubt, but that thine have been as great as his, and thy repentance as little. But it is our good, not our sins that God lookes to in correcting, as a Father corrects not a little childe for as great a fault, so much as he doth a stronger.

Againe, learne to beare the crosses thou hast, with more patience and quietnesse of minde, by comparing them with *Iacobs* crosses, which have been more in number, and more weighty, and grievous.

Why doth any of you my Brethren take the matter so heavily, that some childe of his is somewhat stubborne and ill disposed? When none of them have committed murder, incest, rapine, and such sins as *Iacobs* sons did commit. Why doe you make such a stir at wrongs? When none of you were ever so pursued by any foe, as *Iacob* was by his brother and Father in Law; Why doe you take on so for the ordinary and naturall death of a childe? seeing none of you hath had such a childe torne by wilde beasts, or some other like violence, as *Iacob* conceived *Ioseph* to have miscarried. Why doe you complaine of famine, and of want? When none of you hath suffered such a famine as compelled him to send so far as *Iacob* sent to *Aegypt* for Corne, which is thought to be not much lesse than two hundred miles: We complaine of ease. If our so much lamented afflictions were laid in the ballance with *Iacobs*, we should finde them very

very light and trifling businesses in comparison. Want of looking about, and observing the burdens that are fastened unto other mens shoulders, causeth us to aggravate our owne so much in our owne conceits, as that by making them seeme extraordinarily heavy, wee even wilfully cast our selves into excessive sorrow for them.

But againe, you that are yet at ease, and have not tasted any so bitter a cup as *Jacob* did many, must bee perswaded to take some paines with your owne hearts, to make your selves thinke that some such crosses may befall you, and therefore to prepare for them by resolving to beare them, and praying God to fit you for them, and sanctifie them to you.

Mans self-loving minde is willing to flatter it selfe with good hopes, rather then to forewarne it selfe with wise warnings : O I hope I shall never see my children, my wife so naught, I shall never finde such ill usage, I hope. Come hither vaine man, and either give a good reason of thine hopes, or else confesse them to be fruits of thine extreame folly, and doring self-love.

Hath God ever promised thee, that no such thing should befall thee ? I am sure thou canst shew no such promise. Hast not thou deserved as much as *Jacob*, to be severely chastened of God ? I am sure thou oughtest to say yes. Doth not thy body, soule, name, children, lie abroad in as open a Sea, and as tempestuous ? Here also thou oughtest to say yes, and therefore shouldest also condemne these silken soft hopes of thine, and say, Well, God may make me as afflicted as *Jacob*, and therefore I will even expect the same, or as bad ; and if they come I will beare them all, seeing God and my ill deservings in them. Yonder is a very towardly boy, I love him dearely : what if I should heare he were torne of beasts ? Lord if it be thy will, let it not be so, but if it be, make me to beare it with quietnesse : and why should I not so stoope to thy will in every thing ; yea I will doe it by thy grace. If thou say, I see many escape such crosses.

I answer, and thou seest many afflicted with them, and why maist not thou be amongst the number of those that suffer them, as well as of those that escape them.

But lastly, take heed of making over-bold with Gods favour, as a wanton childe, that presumes he shall not be whipt, and therefore cares not almost what wanton and evill pranks he playes. Doe you not see here that the Lord of heaven knowes how to whip his owne children throughly and to purpose ? You have not to deale with a foolishly pittifull Father, that cannot finde in his heart to heare his children cry, and see them smart and bleed. No, he can strike, he can lay it on soundly, he can make you roare, and cry, and bleed, hee can doe it ; yea, and he will doe it too, if he finde that your conceit of his love and gentlenesse brings forth no better fruit in you than this, that by presuming of it, you are made more wicked.

Wherefore say to thy selfe, if such abominable fancies arise ;
foolish

foolish man that I am, doe I so requite the Lords kindnesse ? Doe I put his clemency to this use ? Did he not cut and wound *Jacobs* soule ? Did he not handle him roughly ? even though we never read that he did entertaine such presumptuous conceits. How then will hee deale with me, if I doe so exceedingly provoke him, by so exceedingly abusing his goodnesse ? And so frame to condemne and blame thy wickednesse in having such motions, and pray to God to worke in thine heart a reverend awe of his Majestie, by making his justice and anger so terrible to thee, as to make sin abominable, that would insence that wrath and justice against thee.

THE



THE TWENTIETH EXAMPLE.

OF IACOBS Wives,

From the Story of *Iacob*, I proceed to his Wives and Children, and so to other his contemporaries. *Iacob* had foure Wives. It was not his own seeking, that his Wives grew to such a number, for he was painfull and laborious, and a chaste man, that would very contentedly have satisfied himselfe with one woman. But he was drawne in to this way of Polygamy by severall occasions.

Now of his Wives, the true and lawfull Wife was *Rachel*, for her he agreed, with her he espoused himselfe (as it is like, for we cannot thinke but that after his Father had promised to give her to him upon seven yeares service, he would acquaint her with it, and desire her good will, and unlesse he had attained it, the marriage would not have proceeded, and been as it was, solemnly celebrated) to her hee bare singular affection, and her alone he looked for.

Now for *Rachel*, you know whose daughter she was, viz. *Labans*, the brother of *Rebekkah*; here Cousin-germans married without scruple; but no marvell, for they made no question of nearer matches. A man might marry his Fathers daughter, his sister, as *Abraham* did *Sarah*. A man might marry with two sisters, as *Iacob* did *Rachel* and *Leah*.

Rachel her
birth.

Leah. The Lord had not yet abridged the liberty of contracting marriage, as with any more remote, so with them that were nearest in blood and alliance. Therefore their examples must be no president for us in this matter.

But of *Rachel* let us consider after her Parentage, her life and death, and in her life : 1. Her faults. 2. Her vertues. 3. Her crosses. 4. Her benefits, and so to her death.

1. Her faults.

First then, her faults ; She was a woman of great imperfections : these are plainly noted in her.

1. She was en-
vious toward
her sister.
Envy is a
great vice.

First, she was envious towards her sister, as you see *Gen.* 30. 1. It vexed her not alone that she had no children, but that her sister had : Envy is a sin much to be blamed, you may see in this Example what it is ; such a vexing at anothers having what I have not, as doth estrange my minde, and work a degree of hatred towards the person that hath it.

Mark. 7. 22.

The first, and most remarkable example of this vice is found in *Cain*, it shewes it selfe here againe in *Rachel*. Let us consider what a loathsome vice it is, that we may the better shun it. The Word of God hath given us frequent warning of it in blaming it so often, it shewes how apt we are to it, and how diligently we should oppose it, and preserve our selves from it ; our Saviour is pleased to reckon it among the evill things that come out of the heart, and doe defile the man, and giveth it the name of an evill eye, because it shewes it selfe presently in the eye and countenance, and causeth a dejected countenance, and a vile looke towards the party envied, as it is seen in *Cain* and *Saul*. It is a passion that will not be kept in, but will bewray it selfe in odde looks and casts of the eye. *S. Paul* reckons it up among those sins wherewith the Gentiles were full, viz. of *Envy*, *murder*, &c. and you see with what companions he joynes it, murder, debate, for these indeed be the fruits that follow from it, as in *Saul*, *Cain*, and the Pharisees is evident. *S. Paul* also reckons it amongst the number of the things which are fruits of the flesh, and which he that doth, shall not inherite the kingdome of heaven, *envyings*, *murders*, where you see likewise how he fellows it with murders, as he had done before. In the same Epistle he forbids it, saying, *Let us not bee covetous of vain-glory, provoking one another, envying one another.* Saint *James* saith, that *Where envying and strife is, there is confusion, and all manner of evill workes.* It is thought to have been one of the first sins of the devill. For what could move him to seeke the overthrow of our first Parents *Adam* and *Eve* ; but together with an hatred of God from whom himselfe had fallen, an evill affection towards them that stood entire in that good estate, which himselfe had lost, viz. the favour of God, and true happinesse ? Now this vice is injurious to God, to the party envied, to the enviers selfe, and to the societies of mankind.

Rom. 1. 29.

Gal. 5. 21.

First to God, to whom it will not grant the freedome of disposing his

his owne gifts according to his owne good pleasure. Envy against him that excels us, carries with it by way of implication at least, and sometimes expressly, blaming, condemning, muttering against him that hath granted to another what he hath denied unto me. They murmured against the householder in the parable, that were troubled to see those of the eleventh houre to have equall wages with them at the first.

Now what an audaciousnesse is this in the creatures, to set rules to the Creator ? and to binde him, that he shall not shew himselfe more bountifull to another than to ones selfe. Are not we discontented, if one childe grudge because another hath a bigger or better thing than himselfe ? We cannot endure that our inferiours should set lawes to us, and appoint us what to give to others, what to them : We must know our selves to forget our selves much if we will prescribe to God, and it is nothing else but a very prescribing to God, when we take occasion from his bounty to repine. For if it be well done, why are we vexed ? If not, upon whom is the blame laid ?

Further, it is a wrong to the party envyed, for it is to measure such measure to him, as we would not have measured to our selves by another. Who doth not blame another for vexing at his prosperity, and for having a grudge against him because God hath done him good ? Would we not that all should rather love us, respect us more, and rejoyce with us ? Therefore we doe injury to our neighbour, in doing what we would not have done to our selves : The envious wrongeth himselfe both because he doth vexe and eat out his owne heart to no purpose (for neither shall another prosper lesse, nor he more, because of such his inordinate distempers) as also because he makes himselfe lie open to most grievous sins of detraacting, flandering, and practising all injuries, yea, and murder at the last. He is in the high way that will lead him to many sins, yea, to the shedding of innocent blood, that entertaineth this diabolicall humour of envy. And he wrongeth the whole society, because he is distempered at that which maketh for the common good, even the distribution of Gods gifts differently as himselfe sees fit, and in that he is broody of quarrels, which all hinder the common welfare of the places where they be. Besides, this is a fruit of pride and uncharitablenesse, and must needs be hatefull to God, who loves only the humble and charitable. Envy is a vice, unto the making of which many vices concur: Ignorance, folly, pride, uncharitablenesse, self-love, and the like : It is a vice which bringeth forth many other vices, contention, strife, swellings, tumults, whisperings, back-bitings, murders and all evill deeds. Therefore let us finde it out, and chase it away : You shall easily perceive that it is a weed which growes in our corrupt nature. How soon doe children begin to shew it ? how doth it grow stronger by continuance, increasing in strength as the body increaseth ? yea, how doth it live in old men too, and vexe them also that should have

more understanding ? as experience sheweth. Indeed the elder can use more craft to hide it, but many times they have no more wisdom to subdue it than the younger.

I pray you finde it out each one in himselfe, and fight against it, as one of the most loathsome fruits of the flesh. And strive you to get such a measure of humility and charity, as may not alone preserve you from this vice, but make you rejoyce with them that rejoyce, and turne the prosperity of others into matter of gladnesse, even then when your selves want it : Happy is he that partakes in every mans happinesse. It is in a mans power to taste some of the sweete of every mans estate, and to heale his wounds by a medicine made of comfortable rejoycing in their soundnesse. Why should we not make our selves merry at things, rather than sad and discontented ? If we were so wise and godly as to seeke and desire Gods glory as our maine end, then we should rejoyce at all those things which conduced to that end, and so doe the benefits bestowed upon our brethren, as well as those that our selves enjoy. If wee could bee lovers of the common good, and desirers of the publike welfare, why the benefits of others further that, and therefore should also glad us. Mankind was encreased, the power of God in furnishing the world demonstrated by *Leahs* offspring, as well as if *Rachel* had conceived two, and shee two ; be we therefore lovers of Gods glory, and lovers of the common good, and we shall not be envious. This vice sometimes seekes a reason to hide its unreasonableesse, by conceiting that anothers having such things hinders himselfe, and so it may fall out in some cases ; as when two stand in competition for the same thing : but this is no wrong though it be a damage, and therefore should not produce any grudge. For seeing but one can have the thing, and he hath it ; is it just to bee offended with him, that hath done no more to my self, than I would have done to him ? even preferred himselfe before me : Wherefore see that you give not place to this wicked vice, but learne so to love your neighbours as your selves, that you may rejoyce in their prosperity as in your owne : But let us every man prepare himselfe to meete with this fell monster of envy, that if it encounter us, yet we may not be thrust into distempers by it. It is not in any mans power to hinder the malicious and malignant natures of other men from shewing it selfe ; but to be quiet, milde, and patient towards him that envies a man, that his wisdom and charity should inable him to performe ; for is it not common to all good things, to come attended with envy ? Was not Christ envied ? Was not *Paul* ? Have not the best been ? Yea, wee must endure envy even from our nearest kindred. The brother must bee prepared to suffer the envy of the brother, the sister of the sister, and must bee able to hold their spirits in such order, that they may not lesse love one that envies them, which yet is hard to love those that use us ill. For by how much

much envy proveth more implacable than other kindes of grudges, by so much carnall reason will bid us to bee more apt unto it; but Gods Spirit frames men to a gentle carriage. Pray God to make you of such a temper, that you may bee able to shew kindnesse even to him that envies you.

I come to another fault of *Rachels*, shee was passionate and snappish towards her husband *Jacob*, and in a fume shee quarrels with him for not having children, as if it were his fault that her selfe was barren.

2. She was passionate toward her husband *Jacob*.

It is a great fault in a wife to bee angry and finde fault with the husband without due cause, and to lay blame upon him when hee deserveth it not, as did *Sarah* upon *Abraham*. It is contrary to the reverence, obedience, and love which they owe to their husbands: it is a meanes of estranging the husbands heart, by putting him into frequent fits of anger.

You wives bee sorrowfull if you have in such a case over-shot your selves, and now labour for so much discretion and meeknesse of wisdome that may preserve your tongues from speaking passionately and unadvisedly to those whom the Lord commands you to feare. What a fond speech was *Rachels*? *Give me children*. Beware that anger doe not fill your mouthes with foolish words. And if this bee a fault in your Wives, good men, know it is a great fault in your selves, in whom more wisdome is required. Nourish peace betwixt your selves, your yoake-fellows, and shunne angry and brawling words, that breede such a koare of unkindnesse as sometimes runs forth into alienation, and perpetuall jarring.

But *Rachel* was discontented, so that shee would die if shee had no children: shee doth not meane that shee would kill her selfe.

Wee must not put the worst sence, no not upon cholericke speeches; but she meaneth that shee thought her selfe no better than dead, that shee should not enjoy her life, that it would doe her no good, that shee wished her selfe rather dead than alive. This shee meaneth, and this is bad enough. O what a mixture of pride and folly is it, to wish ones selfe dead for so small crosses as this, that one hath continued a little while barren?

Good men have beene over-taken with such cloudes of discontent as have made them desire death, but to bee weary of life because one hath not a childe, I meete not with such impatiency any where, but in *Rachel*.

Take heed to your selves, that no crosses, no not the greatest, draw such distempers into your mindes, as to make you weary of life; but be much more ashamed if a small thing hath thus put you out. It is true, that many times this lavish talke of *Would I were dead*, is

from the teeth alone. If death should offer it selfe at that instant, they would finde some other imployment for him, than to take them out of the world; but to be so full of discontent and vexation as to give vent to such words, whether they seriously meane them or not, is a prooffe of a man that doth not weigh things rightly in his minde. *Rachel* had a good husband, she had likelihood of a good estate, and now lived abundantly, shee had the love of her husband, shee had health. What, and was not the fruition of all these able to make life sweet to her, but she must die if she had not a childe? Did wee not forget or disesteem the favours God hath shewed us, wee could never be put so far out of taste as it were, that want of one benefite should imbitter it selfe. But envy doth so rot the bones, that no ease can be felt of him that hath suffered that sicknesse to breed and grow strong in him; Yea, see how all *Hamans* honour contented him nothing, so long as *Mordecai* was an eye-sore to him. Pray God to keep you from such disordered passions, and greatly bewaile them when you meet with them.

3. She brought her servant to her husband to be his wife.

But see another folly of *Rachels*. Shee brings her maid servant to her husband, and he must take her for his Concubine, to see if shee might be made a kinde of foster-mother by her.

Fond *Rachel*! was not *Leah* nearer to thee than *Bilhah*? Couldst thou not have esteemed thy sisters children thine owne, as well as thy bondmaids? Here were two faults.

First, she pressed her husband to Polygamy; but that was a fault of meere ignorance, let it be passed by.

The next was, that she would feed her selfe with a fancy, that they should be her children which *Bilhah* should beare, and not that *Leah* had borne.

Nature made *Leah* deare to her, the bondwoman was of no such kindred; but she forgets nature, and lets fancy over-rule, shee had taken such a conceit against her sister, that she was desirous any woman should have children by their common husband, rather than she. Let us see such follies in our selves, that fancy rules us against all reason, and that we sometimes take such a sturch and spleene against those whom nature hath tyed to us, that of all other we are lesse pleased with their prosperity, and most estranged from them. And let us beware that we doe not discover such fencelesse and absurd impressions of minde.

4. She makes God a partner with her fond passions.

And see her folly yet further, when *Bilhah* had *Dan*, then shee will needs make God an approver of their folly, *God hath judged*: as if she had great wrong before, and now God had righted it in giving her a son: Why, she might have accounted that God had given her a son when *Reuben* or *Judah* was borne, as well as *Dan*? But shee will needs make God partner with her fond passions. Wee are apt to wrong God in misinterpreting the acts of his providence, as if hee shewed his love unto us in that wherein his Majesty intended no such

such matter. What is it to judge? that she should say, God had judged her. For my part I can see no sence in her words, why this should bee counted an act of Gods judging. No man had wronged her before, she was never a whit better now than before, no whit lesse barren. But such is our foolish self-love, that wee will needs threape kindnesse upon God sometimes beyond his liking; take heed of this fault, it is a fruit of an overmeane conceit of God, when we will cause him to be a servant to our lusts, and unreasonable fancies.

But after the second childe she is more foolish, and then she triumphs, *With wrastlings of God have I wrestled with my sister, and I have prevailed*: And so the boyes name must needs be *Nephthali*. She insults over her sister, as for a notable victory, because she had won her husband so far, as to beget children of her handmaide. Why saith she that she had wrestled with her sister? Did *Leah* hinder her from children? Was it because of *Jacobs* doting on *Leah*, that *Rachel* conceived not? Sure the Holy Ghost tels us that his over-loving of her, and despising of her sister caused God to humble her with barrennesse.

So foolish is a man, that he often triumphs in a thing as a great matter, which is nothing at all, and thinkes he hath gotten a victory, when he hath rather gotten a blot, as we see here in *Rachel*. Let us moderate our joyes, and take heed of insulting in a thing that hath shewed our folly, and else nothing advantaged us.

Now another weaknesse is, that she was so earnestly desirous of *Reubens* Mandrakes. I consent to them that thinke these Mandrakes to have been nothing else but goodly flowers, which *Reuben*, who was now some six or seven yeares old, had gathered in the fields, or whether they were some pleasant fruit or not, I cannot tell; the word signifies *Lovelinesses*, such things as were lovely. But that *Rachel* had such an appetite to them, as she must needs have some of them, it shews that she was a woman given too much to her fancy and appetite. If in case of breeding children, and weaknesse of body, some distempers follow, it is a misery, but it wants not a spice of sinne too, when by yeelding overmuch to the eye, a man is so enslaved to his eye, that he must have every fine thing he sees. *Rachel* is the copy of a fond woman; all you good women see her follies to avoid them.

But the worst and last fault is, she stole her Fathers Idols and concealed them with dissembling and false excuses. Shee had beene wife to *Jacob* for twenty yeares space, she had called upon God for a childe, and he had given her a son, she had shewed some faith in him, by calling the son *Ioseph*, professing her hope of having yet another son. Either we must throw an imputation of great carelesnesse upon *Jacob* if hee taught her not the true God, and his true worship, or else upon her, that after so long time of

5. She insults over her sister because shee won her husband to beget children of her handmaide.

6. She was over earnestly desirous of *Reubens* Mandrakes.

7. She stole away her Fathers Idols, and dissembled with him afterward.

teaching had not gotten her out of those Idolatrous fancies, but must even steale away with her her Fathers Idols, it was not done out of detestation of Idolatry, to free her Fathers house from them, that she might have done without the trouble of carrying them so far, she might have burnt them, or otherwise destroyed them sure enough: but I conceive she did it out of a superstitious conceit of some goodnesse in the gods, or in those pictures of gods. The word signifies *Images of men*, and they were belike little Images, else shee could not have conveighed them so quickly, and so secretly, but that they would have been knowne. It is much adoe to weare superstition out of the heart of one that hath been superstitiously brought up.

This is the first place that I remember in which these Idols are mentioned, but *Rachel* had so drunke in the opinion of their being sacred, that she could not lay it aside. It is no easie matter to leave such falshoods in points of religion, as have prevailed in the places, and among the persons with whom ones selfe was trained up. Wee should blesse God that hath granted us education in the true religion.

And secondly, we must even pittie them, that have been superstitiously educated. They may have some good thing in them, though they cannot shake off those misconceits, but hanker too much after their Images. I would be loath to say, and I thinke so would any of you, that *Rachel* had no true piety in her, because she stood so affected to the Idols of her Father. But let us rather thinke that *Jacob* had brought her to some knowledge of the true God, though the old smell of that falshood wherewith she was first seasoned, would not forsake the vessell: and let us strive to bring our children rather into a detestation of such graven Images, for sure the Lord can speake of nothing more contemptibly. And Images made now to represent the true God, must needs be as loathsome as *Aarons* and *Ieroboams* Calves, which were intended to represent the true God, and not a false. But she used dissembling, and cosenage to cover her fact, as the Story tells, hiding them in the Camels litter, and then sitting upon them, and craving pardon of her Father for not rising up to him, pretending, that the custome of women was upon her; whether this were true or not, yet she dissembled, for that was not the cause of her not rising, but alone the care she had to keepe the Idols secret, else she would have risen well enough. You see that committing of evill drawes men on to more sin, to hide and conceale that which they have already committed, as it did *Jacob*, and *David*, and others, because feare of shame or danger disturbeth the minde, and turneth away the thoughts from considering the mischief of sinning. Therefore let us all take heed of entring into the path of evill, for if we be once in, no man can tell what lying, dissembling, and other evils the devill will draw us into by meanes of that sin. He intangles himselfe as a sheepe in the bryers, that run into any grosse or shamefull

full sin, and he can hardly come off with one wound alone. And if you have thus covered sin with sin, bewaile it as a great fault, but yet take heart to repent, and turne to God for favour, for it is no new thing with God to forgive such trespasses, only doe not embolden your selves of purpose to sin, because you know how to conceale it, and hope to keepe it close, for then shall the same become a presumptuous sin, and so much more hardly pardoned.

I have shewed you *Rachels* faults. Her good deeds be but few, yet some :

First, she was one of her Fathers sheep-keepers, and did not disdain to drive them to the water, at least when the Shepheards were otherwise imployed. So it is a commendable thing in a young maide, to be ready to take paines, and doe service in domesticall businesses, such as accord to her Fathers state. But an idle, coy, finissh maide is so much the more disdained of wise persons, by how much she doth more disdain labour in any profitable businesse for which God did make men.

Further, *Rachel* at last saw God in her barrennesse, and fell to prayer; for it is said, *God hearkened to her, and opened her wombe*. This gives us some hope that she was humbled, and sought God, which is good in our wants of any good thing, by it to be drawne to God in fervent prayers. Then be they graciously supplied, when our need of them makes us supplicate to his bounty : *Rachel* got nothing by chafing, envying, or giving her maide to her husband, all that time the womb is not opened; but when she remembred God, God remembred her; and when she prayed, he hearkened and gave her a son. Let us in all our necessities make all the hast we can to this remedy, comfort and deliverance will never come halfe so happily by other meanes without this. They be our prayers that must sanctifie other meanes, and procure Gods co-operation with them for our good successe. *Jacob* was *Rachels* husband before, but prayer had not made her fruitfull till now. God is the ruler of all things, learne to call upon him and trust in him; He can remove any crosse, as well as barrennesse.

Againe, it was a good thing in her to desire children, and when she had one, to see God, and blesse him, and say, *God hath taken away my reproach*. When we have gotten things by prayer, we must also see God in them, and give him thanks; yea she saith, *God will give me yet another son*; the thankfull receiving of one benefit, may assure us of another, God will adde to mercies, if we take notice of his goodness after we have called upon him in hearing our request. Every benefit gotten by prayer, may and should be called a *Ioseph*.

Another good thing was, that her envy to her sister did not so prevaile with her, but that she would aske her for her sons Mandrakes.

Though the humour of envy was sharpe in her, yet it may seeme to have waxed a little milder after a while, and she could both request a kindnesse from her, and returne a kindnesse to her. Let us
looke

Her vertues.

1. She was one of her Fathers sheep-keepers.

2. Shee saw God in her barrennesse at last, and fell to prayer.

3. She desired children, and when she had one, blessed God for him,

4. She requested a kindnesse from her sister (for all her envy) and returned a kindnesse to her.

looke that envy doe not continuē in its height, so as sometimes it doth, to make us grow bitter enemies. And she did well in granting to *Jacobs* motion to returne into Canaan, for a wife is to forsake Father, and Mother, and cleave to her husband. Shee shall doe farre amisse that prefers not her husband before her Parents, and goes not with him rather than carries with them.

5. She preferred her husband before her Parents.
3. Her crosses.
1. She was barren.

So you have what is good and bad in her; now looke upon her crosses; we can finde but few, and one which at last too was removed, she was barren: This barrenness God sent of purpose to keepe her downe, because she should not too much sleight her sister; but she made this a great crosse, though it be no great one in it selfe; you see that barrenness is a crosse, and to some people a great crosse, because of their earnest desire of issue on some or other consideration. But it is needfull that God tame and humble us with some or other crosses, and either make them great, or make use of our folly to our further humbling, by giving us over to our selves, to make them great that else would not be so. Wee must pray God to sanctifie crosses, and then we shall never repent of them when they be past: many a man hath repented for other things, but sanctified crosses were never yet bewailed afterwards. Perhaps one may esteeme it a crosse that she was faine to leave her Fathers house, but indeed that was a benefit, for by that meanes she was quite (we hope) freed from the Idolatry of her Fathers house, from which, so long as she lived there, she was not quite purged.

2. Her childrens carriage was ill.

But her crosses that she felt with her husband in respect of her childrens ill carriage were heavy; for a good woman cannot bee sencelesse of her husbands sorrows, only death shut up her eyes from beholding that crosse which in likelihood would have killed her quite, seeing it went so neare to *Jacob*; she was dead afore *Ioseph* was taken away from them.

Her benefits, health, strength, maintenance, beauty, and her husbands love, her prayers were heard, her fault hidden, Her death, she dyed in childbed.
Objected,

But her benefits were common benefits of health, strength, maintenance, and the like, and she had beauty, and her husbands love, and after her prayers were heard, and a son given her, and it pleased God to hide her fault which she committed in stealing her Fathers Idols, which if it had come to light, would have much provoked her Fathers anger, and her husbands. We must observe even such mercies, to be thankfull to God that hath not dealt with us after our sins. And wee hope that shee was a godly woman too, because shee prayed to God; and it is said, God remembred her and heard her: but her death was an heavy death, she dyed in childbed, or in travell, and tooke it heavily, calling her son, *The son of her sorrows*, whom after *Jacob* called *The son of his right hand*; Women with childe should even prepare for death, they passe through the danger of it. And me thinkes, notwithstanding whatsoever hath been to the contrary, delivering out of childbed-perils is a mercy that may well be acknowledged with a publique and solemne giving of thanks, and a feast.

The

The equity of lewish ceremonies remaining, though the ceremonies be abolished, and though there be no legall uncleannesse, yet there is a reall danger escaped, and a reall benefit attained, and that should (me thinks) crave an acknowledgement.

If you would learne, that all things are pure unto the pure, you would not bee hindred from so good a service by any scruple or abuse.

But I am afraid niggardlinesse hath as great a hand in breaking of such feasts, as any thing else. Whether you feast or not, be it at your choise; but mee thinks, againe I repeat it, safe escaping the danger that tooke away *Rachel*, may well call for even a publicke and thankfull acknowledgement.

So much of *Rachel*, whom we leave by her husband solemnly interred unner a monument erected upon her grave, which kept her name up long, and occasioned the calling of all the mothers dwelling thereabouts by her name, When it is said, *Rachel weeping for her children, because they were not.*

Now of *Leah*, she was a wife of *Jacobs*, the first he had given, though not promised.

Of her vertues we have not much noted; but she shewed her selfe patient and loving to her husband, somewhat quiet to her envious sister, and thankfull to God for her children; though her husband loved her lesse than was meet, yet we read of no brawles either with him or her sister. She entertained him very lovingly when he came home from field, and she had hired him of her sister. She consented also to goe with him into Canaan, she was desirous of children, and had many; but a fault or two she slipped in.

First, she went to bed to her sisters husband at her fathers perswasion, which she ought not to have done. In him that thought she was *Rachel*, there was no sinne; in her that knew she was not *Rachel*, it was a great fault, but excused by the fathers authority; but she wronged *Jacob* much, and made her owne life full of affliction.

Another little fault she had, shee seemed a little too unkind to her sister, in not being willing to impart some of her sonnes mandrakes; but often unkindnesses and wrongs breed such an estrangement betwixt them, who are otherwise neerly joyned, as that they sticke at small curtesies. We must take heed it doe not so with us; but *Leah* had a little anger with her, she could upbraid her sister with an injury, when she came for a curtesie.

O that she had not too many followers in this weaknesse!

Her benefits were these, she had a good husband and many children, and was matcht into the Church, and we hope went to Heaven, for her carriage in respect of her children shews some goodnesse. Indeed she was faulty in imitating her sister, and giving *Zilpah* to *Jacob*; much more faulty in thinking that God gave her the next sonne for a reward of that fault. But so weak we are, and ignorant of sin sometimes,

Leah her vertues, she was patient and loving to her husband, and thankfull to God.

Her faults.
1. She went to bed to her sisters husband, at her Fathers perswasion.

2. She was a little too unkinde to her sister.

Her benefits.
She had a good husband, many children, and was matcht into the Church, and went to heaven.

3. Her crosses,
want of her
husbands love
and cohabitati-
on with her,
and the mis-
eries she suff-
red with her
husband and
the unkindnes
of her Father,
she was also
bleare-eyed,
Zilpah, Bilhah,
guilty of in-
cest.

times, that we verily thinke God is pleased with our sins, and recompenceth them with benefits.

And for her crosses, they were, want of her husbands love and comfortable cohabitation, and all the miseries shee underwent with her husband besides, her Father was something unkinde, as it may seeme, for the saith, *He counted them strangers*; and she also had an imperfection in her visage, for she was bleare-eyed. I hope you will all learne to imitate her vertues, flie her sins, be thankfull for the like mercies, and patient under the like crosses, and then you shall not be losers of time by hearing her story.

Now the two handmaidens, *Zilpah* and *Bilhah*.

Zilpah hath nothing said of her, but that *Shee bare Iacob two children, Gad and Asher*, so called of *Leah*, that would needs imitate her sisters weaknesse, and call them hers.

Bilhah is taxed of a grievous sin, she suffered her selfe to be polluted with incest by *Iacobs* first borne. If he offered her violence, or surprized her by any device, it was his fault, not hers; but it is not likely to have been so, because God doth not report it so. For God would not wrong any in reporting their acts to the worst, but if there had been any excuse of her fault, the Lord would have done her right in rehearsing it, he should not else doe the office of a good writer of a Story. O let all women take heed of adultery, and chiefly of incestuous adulteries with their husbands son in law, or brothers, or a like neare of blood, where the offence is made much more heinous by that aggravation: and if any have committed any such crime, let the mentioning of it in this woman bring it to their remembrance, and provoke them to repentance, that they may not have so fearefull a crime to answer for upon their sick-bed in the houre of death. Likely such grosse crimes will cry out then, if they have been smothered before, but a conscience purged from them by sincere repentance performed in health, may enjoy quiet and peace in death, notwithstanding the remembrance of them. For a sin repented of shall be pardoned, and a pardoned debt cannot hurt at all, not so much as terrifie, if the pardon of it be knowne. But something there was in it, that God saw it fit to have his Church stored with the seed of bond-women, (for two of *Iacobs* wives were such) because he would have us know, that hee doth not much stand upon nobility, and being free borne, and the like. One third part of his people *Israel* were seed of bond-women. Though he would not let *Hagars* seed inherite, yet that was not because he did looke to her condition, but that he might figuratively set forth his aversnesse from them, that will needs be in bondage under the Law, when the Gospell brings them liberty, and therefore now he doth equally take into the Church, *Dan* and *Nephthali*, *Gad* and *Asher*; as well as *Reuben*, and *Levi*, *Simeon*, and *Judah*. These earthly considerations vary nothing with God, nor is the one any more acceptable with him than the other. Let not those which en-
joy

joy the priviledges of this world in these matters, sleight or despise such as want them; and let not those that are meanlier borne, trouble themselves at that depression. Spirituall priviledges may belong to those that are of no reckoning in the world, and those that are of high esteeme in it may be deprived of them. The Tribes that came of the bond-woman were admitted into the possession of Canaan, and to the fellowship of the Tabernacle as well as the rest. It

were a misery indeed to be outwardly mean, if that would

impeach our spirituall estate; but seeing no such

thing will follow, let us shew our high

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THE
ONE AND TWENTIETH
EXAMPLE.

OF LABAN.



WE have spoken of *Jacobs* selfe, and of his Wives; now I will goe on to speake of his Vncle, and so of his Children. His Vncle and Father in law was one *Laban* of *Padan Aram*, of whose birth and death the Scripture takes no notice at all: and indeed it is scarce worth the while to mention the birth and death of wicked men. It is no great matter, when they were borne, or when they died, seeing both their coming into the world, and their departure out of it do perish, for they come to nothing, and both come in and go out as it were in an evill time.

But we have something to say of his parentage and life. For his Parentage, we learne, *Gen.* 22. 26. and 24. 29. that he was the sonne of one *Bethuel*, who was the sonne of *Nachor* the brother of *Abraham*, who did not leave his Countrey and Fathers house with *Abraham*, when he travelled at Gods Commandement into the land of *Canaan*, but abode still in *Padan Aram*, the land of his Nativity, and there continued to follow strange gods, and commit Idolatry;

Kk

of

Laban.

The Scripture saith nothing of his birth or death.

His Parentage

His life.

His civill vertues.

1. He vouchsafed courteous entertainment unto *Eliczer*.

of which all the world, and by name the countrey was then full. So hee was the Idolatrous son of an Idolatrous Father, and Grandfather, which did as most men doe, take up the religion of his forefathers without more adoe, not looking whether hee served God aright, but counted it sufficient to serve God as his Progenitors had done before, not at all considering whether it were the true God or the false whom they served, or whether it were true or false worship which they performed.

Now in his life wee must consider his deeds, good and bad, and the things that befell him good and bad.

First then, for his good deeds, for even a bad man may have some civill vertues found in his life, out of a common worke of Gods Spirit, who will not suffer men to be so farre over-runne with vices, but that for the preservation of humane societies, they shall have some shadows of vertues seene in them.

These good deeds of his looke partly to men, and partly to God.

His good deeds to men-ward, are first, to *Abrahams* servant.

Secondly, to *Rebekkah* his sister.

Thirdly, to *Iacob* his kinsman.

Fourthly, to his Daughters and Grandchildren.

First, let us consider his carriage to *Abrahams* servant *Eliczer* of *Damascus*, who was sent by his master *Abraham*, to fetch a wife for his son *Isaac* out of *Padan Aram*, because he would not match him with the cursed seed of the *Canaanites*.

The first thing commendable in him is, that hee vouchsafeth courteous entertainment unto him; for when the servant meeting with *Rebekkah* had found great kindnesse from her in watering his Camels, as well as giving himselfe drinke out of her pitcher, and that hee had rewarded her with precious gifts, *Gen. 24. 22. viz.* with a golden eare-ring of halfe a shekel weight, and two golden bracelets of ten shekels weight for her hands; and that shee had invited him to her Fathers house, and comming home had told *Laban* her brother of the man, who hee was, and what hee had bestowed upon her: presently *Laban* goes forth to the man, *ver. 31.* and invites him to the house with very kinde words, saying, *Come in thou blessed of the Lord, wherefore standest thou without? for I have prepared the house and roome for thy Camels: and so bringing him home, they ungirded the Camels, and hee gave him straw and provender for them, and water to wash his feete, and the feete of those that were with him, and then set meate before him, that hee might eat.*

Loe here, an example of courteous hospitality, hee gave him good and loving words, and provided and ministred to him all things necessary for his cattell, and companions, and himselfe.

Thus should men use kinde and liberall hospitality towards such friends as upon occasion doe repaire unto their houses, and this

this is a kinde of vertue which may bee found in men that are destitute of all true grace and piety. For even nature it selfe teacheth men to shew love and humanity to men that are of the same nature with themselves, because they looke to finde the like gentlenesse themselves from others upon like occasions.

Here is one thing in *Laban* worthy praise and imitation: another is, that hee gives him an honest and good answer when hee had declared unto them his errand. For the man refusing to eate till hee had related his businesse unto them, being very faithfull to his master, and diligent in the matter committed to his trust, up and told them all that had fallen out, why hee came thither, and how hee had by a speciall providence of God met with *Rebekkah* at the fountaine of water, requested to know their minde, and what hee must trust unto in this matter: and from *Bethuel* the maides Father, and *Laban* of whom wee are speaking, her Brother, hee received this just and discrete answer, *That the thing proceeded from God, and they were able to say neither good nor bad unto him*: that is, not to crosse his motion by any allegation one way or other; concluding, that *Rebekkah* was before him, and that hee might with their good consent take her and goe, that shee might bee his Masters sons wife, as God had spoken, *ver. 50, 51. of the same Chapter.*

2. He gave him an honest and good answer.

Neither by faire meanes nor by force.

In this passage you see a great deale of honest plainnesse; seeing God had directed him by his speciall hand to this maiden, they would bee no hinderance unto him, but would give their willing consent to the marriage.

It is a good thing for men to consent unto honest and good motions, chiefly when they see God himselfe by his good providence going before them, and as it were, leading the way unto them.

A third good thing in *Laban* was, that hee doth speedily dismiss the man, and hindered not his present returne unto his Master, with a wife for his son. For so it is written *ver. 59.* that when hee rising betimes in the morning was earnest to returne that very day, and that they at first required ten dayes stay for *Rebekkah*, but hee requesting them not to hinder his expedition, seeing God had prospered him; they called the Damsell and asked her consent, *viz.* Whether shee was willing to goe with the man? and finding her very forward, they sent her away without further lingring.

3. He speedily dismissed him.

It is a good thing, when wee have entertained any one in our house, and his desire is as his occasions shall require to make haste home, to further him by all meanes, and not to stop his proceedings with delayes. For many times such deferring proves very displeasing, and sometimes dangerous to the party to whom wee would seeme to shew love and good will, as wee see it did in case of the Levite, whose Father in Laws importunity caused him to stay a day or two beyond his desire, in the later end of the Story of *Judges.*

Thus hath *Labans* carriage beene good to this servant of *Abrahams*. We must follow the goodnesse of all men, even Idolaters and Heathens.

4. Was loving
to his sister,
made a feast
to his neigh-
bours and
friends.
Gen. 29. 21, 22.

Now consider how hee behaved himselfe to his sister, to whom he discovers good affection, and love by a curteous dismissing of her, *ver. 60. They blessed her and said, thou art our sister, bee thou the mother of thousands, of millions, and let thy seed possesse the gates of them which hate them*: that is, prevaile mightily against all their enemies, and conquer them if they have just cause to contend with them. Brethren should wish all prosperity and welfare to their sisters and brethren, and to their children after them, even that they may grow strong and mighty in the world, for carnall men having but a carnall minde and affection, can wish no better but carnall benefits unto their friends and kindred, and these they ought to wish heartily, and to procure also, so far as opportunity shall be offered.

But now it is time that we shew *Labans* good carriage to *Jacob*, the son of this his sister a long time after.

5. He loving-
ly entertained
Jacob when he
came unto
him.

First, hee doth lovingly entertaine him also when hee came unto him but even in a poore and naked fashon, nothing so richly provided nor attended as the forenamed servant was in the former narration. *Jacob* came all alone, and with nothing almost but his staffe in his hand, but yet when hee had faithfully reported to him both who hee was, and what occasion drove him in such manner out of his Fathers house, hee receiveth him with all curtesie. For it is noted, *Gen. 29. 12, 13, 14. That when Rachel had heard of Jacobs mouth who he was, and had acquainted her Father with his comming, hee hearing this tidings of his sisters sonne, ranne to meete him, and embraced him, and kissed him, and brought him to his house, and when Jacob had certified him of his matters, hee answered him lovingly, saying, Surely thou art my bone and my flesh; that is, bee not troubled for these things, I acknowledge thee to bee my kinsman, and I will carry my selfe towards thee accordingly.*

Loe, how a man voide of true religion, may yet have good naturall affection to his kinsman, and that though he finde him in somewhat a poore case, and destitute of things needfull. And doubtlesse it is a vertue, and deserveth praise, to stand so disposed unto ones kinsmen or kinswomen, that are as *Laban* could say, *Our bone and flesh.*

Nearenesse of blood requires some speciall love and respect to those to whom nature hath so nearely united to us. Every man promiseth himselfe kindnesse from such persons, and therefore the common phrase of the world hath entituled them friends by a kinde of excellency, because they should be forward to performe all loving and friendly offices.

Another

Another vertue in *Laban* is, that of his owne accord hee doth offer wages or recompence unto him for his worke, for perceiving him to be of an industrious disposition, that knew not how to passe his time idly, though in a strange place, and withall, skilfull and understanding in matters of such nature as *Labans* calling stood upon, viz. in Cattell, hee sayes thus unto him, ver. 15. *Because thou art my brother*, that is, kinsman, *Shouldest thou serve mee for nothing?* that is, that were an unreasonable thing indeed, and therefore tell me, what shall thy wages be.

Loe, he would not deale so unjustly with his kinsman, as to take his labour and service for nothing, but is willing to give him such convenient satisfaction as he should demand.

This is such a point of righteousness and equity, as even nature it selfe doth teach, and a meere naturall man, not too much over run with worldlinesse of minde, may practise towards others. For seeing every man must make himselfe the measure of his dealing with his neighbour, and that it cannot but seeme unrighteous to any man, if he bee driven to worke for nothing, surely he cannot but conclude, that himselfe also is bound to recompence the labour and service of another. And this justice was so well knowne to *Laban*, and hee had so much goodnesse remaining in him afterwards too, that hee continues to exercise it after *Iacob* had finished his fourteene yeares service, and was now to make a new bargaine, as you shall reade *Chap. 30. ver. 25. and 35.* For when *Iacob* requested his good will to returne home, because hee knew how faithfully hee had served, hee acknowledges his painfulnessse, and trustinesse, and his good successe too, and therefore requests him to tarry with him, and makes him this offer, saying, *Appoint mee thy wages and I will give it;* and when *Iacob* made a reasonable motion, (that for the clearing of his innocency, and preventing of all mistakings, hee might have for his wages the speckled and spotted amongst the Goates, and the browne amongst the Sheepe, that should after bee yeaned hee meaneth) he agrees to the condition, and so *Iacob* was willing to serve him on these termes. Here you see justice in *Laban*, hee is willing to give his servant due wages for his worke. This point of equity is written in nature, and little goodnesse is left in him that doth not know and follow it.

So you have *Labans* just dealing with *Iacob*.

Now looke into a third thing commendable in him, and that is, when *Iacob* offers to serve him seven yeares for his younger daughter *Rachel*, *Chap. 29. ver. 18, 19.* He consents to the motion, saying, *It is better that I give her to thee than to another man, and so bids him abide with him:* that is, I will give her thee on this condition, and not only so, but hee puts upon him the elder daughter, and so makes him his son in Law in both of them.

6. Of his own accord he offered *Iacob* wages for his worke.

7. He was willing to bestow his daughters upon him.

That which was faulty in this passage, we shall speake of anon, when we come to mention his faults; but this was a good thing in him, that he liked so well of *Iacobs* carriage, that he was willing to bestow his daughters upon him.

It is a matter both of prudence and honesty too, to like so well of the vertue and good qualities of an honest and good man, as to be willing for these things sake (other matters not too too much gain-saying) to make choice of him for a son in Law.

The qualities of a man are principally to bee regarded in the choice of a sonne in Law, and yet hee is not truly discrete and wise, that doth not looke unto this thing in the choice of an husband for his daughter. A person painfull, diligent, thrifty, and of good carriage, and sufficiencies is rather to bee taken, than one destitute of these qualities, though hee bee faire more high and rich.

It is the husbands selfe that will make the Wives life either most miserable or most happy: and *Laban* did well in making such a choice, and never shall he repent the match that findeth these things in him with whom hee matcheth; but without these things in the person, the state and quality of the man in other respects cannot hinder, but that a little time will make both Father and daughter too, unwish the bargaine they have made.

8. He quickly laid downe his anger, and made a covenant with him.

Now let us see what was good in *Laban*, in the very cloze of all with *Iacob*, as you have it *Chap. 31. 44. ad finem*. He layes by all anger and discontent, and considering the nearenesse that was betwixt them, hee made the motion of entring into covenant with *Iacob*, and so they solemnly ratifie the covenant, by setting up an heape of stones, and feasting upon the heape, and eating and drinking lovingly and chearefully together, and by a solemne oath each to other.

It is a good thing to swallow downe all jarres and differences that fall out betwixt ones selfe and his friends and neighbours, and to part lovingly and curteously each from other in peace and concord, not in discontents and heart-burnings. Surely quarrels would not bee held up long betwixt kinsmen and allies specially, but though they have met in a kinde of heate, and anger, and jealousie one of another, yet they should cause all these things to depart from them, and bee friends before they depart one from another.

Peace is a comfortable thing, and it is a praise-worthy thing to speake the first word of agreement.

And so much for *Labans* carriage to *Iacob*.

9. He sheweth himselfe loving and kind to his daughters and grandchildren

Now to his daughters and grandchildren hee shewes himselfe also loving and kinde, both taking care for them, and even binding *Iacob* by covenant to use them well; *ver. 49. Chap. 31. and also*

also kissing them, and blessing them at the time of parting. A Father should bee carefull of his childrens welfare, even when hee hath placed them forth into other families, and should shew all curtesie and love unto them when hee parts with them, hee should get good husbands for his daughters, so farre as hee can, and use all good meanes to make them live lovingly together. *Laban* did both these offices to his daughters, and every Parent should attaine at least so much goodnesse as a *Laban*.

But one thing more wee note in *Laban*, and that is, hee invited the neighbours, and made a feast at the marriage of his daughters. *Chap. 29. ver. 22.* A wedding feast is not indeed absolutely necessary, but it is of commendable use, so that excessse and disorders bee avoided, and unlesse just cause bee to the contrary, it hath a smacke of niggardlinesse to neglect it. A man should doe well to shew love to his neighbours, and to be willing to embrace fit opportunities of inviting and feasting them; only still so, that immoderatenesse of all sorts be avoided, and that a man keepe himselfe within the compasse of his place and meanes, and affect not vaine-glorious superfluity in feasting.

And so much for *Labans* goodnesse to man-ward, now to God-ward something is good in him.

First, that hee tooke notice of Gods blessing to bee the cause of his prosperity by *Jacobs* labours, as you reade *Gen. 30. 27.* *I have learned by experience, that God hath blessed mee for thy sake.* Surely it is a good thing to put ones selfe in minde that Gods blessing makes rich; yea, and to observe how his blessing attends his faithfull people too in the labours of their hands. *Laban* ascribes his riches to the blessing of God following *Iacob*.

It is a good thing to have ones eyes so farre opened towards God, and to marke by experience his favourable proceeding towards his faithfull servants, as it seemes also *Iosephs* master did, and it is sure *Pharaoh* did when he was his servant, and *Nebuchadnezzar* towards *Daniel* and the three children, as also *Darius* in his time.

Againe, when God met *Laban* by the way and commanded him to speake to *Iacob* neither good nor bad (that is, not to hinder his journey either by faire meanes or foule) hee both acknowledgeth it, *ver. 29.* and accordingly obeyes it, for hee dismisseth him peaceably, and stops him not in his course home-wards, though as hee saith, it was in his power to have done otherwise.

This is to bee praised in him, that what God forbad him, hee forbears, though hee saw otherwise no danger in it. Certainly the duty of a man is to abstaine from what God prohibiteth, though hee have never so much both power, provocation, and

10. He made a feast at the marriage of his daughter.

11. He tooke notice of Gods blessing as the cause of his prosperity.

12. He forbore what God forbad.

and opportunity to doe it. Wee ought so to feare God, as not to provoke him, so to love God as not to offend him, and so to acknowledge our absolute dependance upon him, as not to crosse him. Hee knowes not neither how much hee owes to God, nor yet how obnoxious hee stands unto him, that doth not so farre submit himselfe unto him.

Wee noted the like yeelding to God in *Abimelech* before, what though he doth not now appeare to us in dreames and visions, Yet have wee a more sure word of Prophecy, to whom wee should doe well to take heed: as *S. Peter* adviseth us.

And this is all the good I have noted in *Laban*.

Let us make some use of this to our selves.

First, what shall a man thinke of himselfe if hee bee not found equall to *Laban* in goodnesse? Nay, if the quite contrary vices bee apparent in him, to those vertues which were in so meane a man, I meane in goodnesse. And yet so it is, that many who terme themselves brethren and Christians, are farre short of *Laban* in these shewes of vertues. *Laban* was courteous, they are churlish. *Laban* entertained *Abrahams* servant well, niggardlinesse will scarce suffer them to entertaine any well. Hee found *Laban* ready to gratifie him and dismisse him, they doe neither; many care not for kindred or any the like bonds, many care not how they serve themselves of others labours, specially servants, and every way are farre worse masters than *Laban*. No bounty, no justice, no shew of seeing God in things. No shew of peaceablenesse, no regard of Gods prohibiting them any thing, but what they will doe, they will doe, though the God of heaven himselfe forbid them, and though they know as much.

Hee is very unlikely to bee of the seed of *Jacob*, that hath not come so farre as *Laban*.

Againe, there is little cause that a man should applaud himselfe in so short and defective a goodnesse as this of *Labans*, yet this is all that some have to please themselves and to glory in. They deale courteously with their kindred, they bee willing to shew kindnesse to their neighbours. They love well their children, and can give good hospitality to such friends as come about them. And they desire to live peaceably with their neighbours, and are ready to compose quarrels, and some things they are willing to leave or forbear that God forbids.

Alas, these be poore evidences for heaven, these are poore proofes of their being good men, and in Gods favour. A man must not thinke that such a measure of goodnesse will prove him a good Christian, that may shew well enough a tolerable Heathen. I pray you therefore that all these things may
bee

bee found in you in a better manner, and a larger measure, upon better grounds, for better ends, more constantly, and more sincerely. Bee curteous, bountifull, and peaceable, and so in the rest with reference to God, inobedience to his commandement, in love to him, and with a desire to please him, and abstaine from all that hee forbids, and let your peaceablenesse and curtesie extend it selfe even to enemies.

That vertue is but a seeming vertue which doth not spring from a roote of piety, and is not watered with an heavenly dew, and made to grow up with godly considerations taken from the divine Majesty.

Wee must walke with God, live to him, seeke him, please him, or else some bare naked good deeds will not suffice to prove us his children and his heires.

So much for the good of *Laban*; now his evill must be observed too.

First, to God-ward, though hee had *Iacob* living in his house, and had observed by experience, that God did blesse him for his sake, yet hee would not leave his false gods, his Idols, his Teraphim, but keepe them still, and made such store of them, that hee tooke it very ill that *Iacob* should steale them away, as hee conceived hee had done, though falsly, and therefore also hee sware by the gods of *Nahor*, and the gods of their Fathers.

Hee was brought up an Idolater, and continued an Idolater, living and dying in the worship of false and imaginary gods; which they that doe, shall not inherite the kingdome of God, hee had Images of these false gods, Images of men it may seeme they were by their name.

O how naturall it is to man to erre in the conceit of a multiplicity of gods, and in setting up pictures, and representations of God to himselfe? Great darknesse possesseth the mindes of men in the matter of Gods nature, hee will take upon trust any fable in this kinde, and will scarce use his own reason to examine religion, but for the worshipping God in an Image, though it bee a point of the greatest foppery in the world, hee will count it singular wisdom, and count himselfe so much devouter, by how much hee is liker the blocke or picture before which hee doth his false devotions.

Let us blesse God that hath delivered us from conceit of fantasticall gods, and from the love and liking of Images and pictures, which the Lord may seeme to have in detestation; because in likelihood they were occasions of inducing the damnable opinion of multitude of gods into the world. And let us pray to God to bring the poore ignorant persons (that run after other gods, or else dote upon pictures) out of such their miserable

His faults.

1. Hee was an Idolater.

miserable condition, and to set up the truth in so great power, that men may no longer cast themselves headlong by that which themselves account religion, and the right way to please God.

But *Laban* dealt very ill with *Jacob*.

2. He loved
Jacob in a
worldly man-
ner.

First, the love hee bare him was a meere worldly self-respecting love, hee found hee gate well by him, therefore hee desired his company. But for *Jacob's* piety and true religion, he regarded him not a jot the better.

So most times, yea, evermore the love of worldlings doth grow from the roote of worldlinesse.

If by some good *Jacob* they have attained, or hope to attaine profit and advantage, they are loath to part with him; but unlesse such things doe commend a man to them, hee may sit without doores long enough, and his goodnesse with him, before they will take him into house.

Such a carnall love to good men is none other thing than may bee scene in as bad a man as hee of whom wee entreate. You must therefore learne to love a *Jacob* as a *Jacob*, and in the name of a *Jacob*, that love will demonstrate some piety to your selves. And when wee perceive the kindnesse of any man to have its originall in such base ends, wee must esteeme it a point of discretion not to trust at all in their loves, they will soone turne enemies for gaine, whom gaine maketh friends.

3. He coun-
sed *Jacob*.

Further, *Laban* did palpably deceive and cousin *Jacob* in a matter wherein deceit should least of all bee used, even in point of Matrimony.

Jacob intended to live contentedly with his owne wife, as his Father *Isaac* had done before him, and therefore setting his affections on the younger daughter *Rachel*, agrees to serve *Laban* for her seven yeares, instead of dowrie which hee had not to give. *Laban* agrees to it, as I shewed you before, and assembling his neighbours, celebrates the marriage with a feast.

It must not bee doubted, but that they were all made to understand which of the maides was the Bride, as well as which young man was the Bridegroom. But at night it may seeme the Bride was brought into the Bridegroomes Chamber veiled for modesty sake.

Laban perswades his eldest daughter *Leah* to possesse the place of her younger sister, whether with or without her consent it is not expressed; but most likely without, and so is *Jacob* in the morning greatly discontented, to see a stranger bedded with him in stead of his owne Spouse. Wherefore complaining of the wrong to his Father in Law, hee is answered with a shift, that the custome of that place is not to bestow the younger before the elder; but if hee would serve seven yeares

yeares more for *Rachel*, hee should have her too : for Polygamy was not then reputed a sinne. *Jacob* must needs bee content with that which hee could not helpe, and is compelled to make his apprenticeship longer by halfe than hee intended, here was flat coufenage. To winde in *Jacob* for seven yeares more than hee meant at first, and to bestow both his daughters upon so thriving a man, and so advantage himselfe more wayes than one at once; this fellow feares not to breake Covenant, and to beguile and defraud a man in his wife. And when hee was told of it hee pretends a contrary custome; If there were no such custome, hee playes the lying fellow, in saying wittingly that which was not for the excusing of his fault: If there were such a custome, hee playes the coufening companion in concealing it before, and not acquainting *Jacob* with it when hee made the motion. He should have said, I would willingly give her thee, but that the custome of the countrey hinders: but if thou wilt have them both, first the elder, then the younger, I am content. This had beene plaine dealing; but to leade *Jacob* on with words, and then at last pull him on in this fashion to seven yeares bondage more, was flat dishonesty.

And such is the disposition of a worldling for advantage sake, that hee cares not with trickes to out-reach and beguile any with whom hee deales; but wee have a better direction from Gods Word, saying, *Let none of you defraud or over-reach another in any matter, for God is an avenger of all that doe such things.*

Hee used the like guilefull dealing after, in changing his wages so many times, and all proceeded from the same evill humour of covetousnesse.

But now see another sinne, whereof *Jacob* makes mention to his Wives in way of perswading them to depart with him; *Jacob beheld Labans countenance, that it was not to him as before:*

Loe, hee lookes doggedly upon him, and hath a kinde of envious grudge against him: not for any fault of his, but alone because hee hindered his wealth, in that God gave his riches to *Jacob*, by causing most of the Ewes and shee Goates to bring forth still young of such colour as was agreed upon for *Jacobs* wages. *ver. 8. If hee said the speckled shall bee thy wages, all the cattell bare speckled; and now this caused the falling out.*

See here the guise of a carnall and earthly minded man, hee will become an enemy and beare a grudge to any that hinders him in his gaine, though it bee without any wrong or injustice.

It was not any injury, though it were a damage to *Laban*, that still the greater number, and better cattell were *Jacobs*, but

4. He looked doggedly upon him because he hindered his wealth, though without any wrong.

but because hee sees it so, therefore hee beares an ill-affection to *Iacob*; as *Saul* hated *David* because hee saw that God had intended to turne the kingdome unto him.

Nature will shew that this is a fault: for why should I hate a man because God prospers him? but desire of gain will so blinde the eyes, that hee which is led with it, will not avoide this fault, nor will take notice likely that it is a fault: you must observe it in *Laban*, and informe your selves how unreasonable a thing it is; and the sonnes of *Laban* too did joyne with him in the same fault, for they also muttered against him in this respect.

5. He pursued
Iacob with an
hostile minde.

And now I proceed to his next fault, hee pursued *Iacob* with an hostile minde, intending either to bring him backe againe, and then hee must have served him on poore and hard termes, or else to have sent him empty enough away, and accordingly provided himselfe of company, in so much that himselfe saith, *It was in his power to have done Iacob hurt*; but that God forbade him, and *Iacob* upbraides him with it.

Indeed God needed not to have appeared to him for the forbidding of such a thing, if hee had not seene what would else have beene the issue.

A very great sinne this was in his purpose, though God hindered the execution: wee must marke his sinne, hee followed *Iacob* in anger, meaning to have stript him of all. A wicked thing it is, upon occasion of something that looketh like a fault, to attempt such a businesse; for the worst that hee could alleadge, was *Iacobs* stealing away without giving him warning or leave, and this in *Iacob* was no fault at all, because God commanded him so to doe, neither had it beene a fault, though God had not bidden it; for it seemes their agreement was but from yeare to yeare, or for a lesse space of time, in that *Laban* changed the wages so oft, and therefore the time prefixed being fulfilled, *Iacob* was at his liberty, and might goe without asking his leave, or making him privy to his purpose. But *Laban* is glad to have an advantage of such a pretence, and resolves, Is hee gone without my liking and knowledge? Well, I will teach him better manners towards his Master and Father in Law; I will fetch him backe with a witnesse: and so strengthening himselfe with company, hee makes after him with a revengefull meaning, and overtaking him begins to quarrell, chargeth him to have done foolishly in conveynging himselfe away, with his two daughters, and their children so privately. This is a wickednesse, to intend to hurt a man, to spoile him of his estate, and to send him empty away, taking the advantage of something

thing by him done, which may seeme to have beene done somewhat indiscreetly and faultily, onely or chiefly out of envy and covetousnesse to get ones goods, and to bee revenged of him. No man is so blinde but hee would blame this in another, and therefore must needs sinne against his knowledge, if he doe it himselfe.

The last fault of *Laban* is, that hee falsly chargeth *Jacob* with stealing his Idols, and meerely upon surmises; they were gone at that time when *Jacob* went, and therefore his conclusion was, *Jacob* must needs have them; yea, hee was so peremptory, that *Jacobs* deniall would not satisfie, though hee denied so strongly, as to offer the offender to death if hee could finde them: but hee rifles and searcheth all his goods for them, imagining perhaps that some body else might have stollen them without *Jacobs* privity, which was true indeed. But here by the way, I must taxe *Jacob* for a little too much confidence in his offer, had *Laban* found the Idols, hee would not have consented to the death of *Rachel*, nor to the taking of her from him.

6 He falsly
chargeth *Jac-*
cob with steal-
ing his Idols.

It is good to bee moderate in our speeches, and not over-confident; but *Laban* is the subject of our speech now: hee did falsly charge *Jacob* with theft, upon a surmise of his owne.

This is a sinne which no man can brooke from another, without blaming him for it; therefore hee hath light enough if hee could use the light to discover it in himselfe. Too easily to beleve, and too earnestly to affirme against another, that hee hath committed such a sinne, because wee have some probabilities to alleadge against him, is a sinne against our brother, and an injurious defiling of his name, against whom wee ought not to raise up an ill report: Neither without just or sure prooffe, nor yet in publike manner, as *Laban* did, if wee might reforme it privately.

So *Laban* failed both in the matter and manner of his accusation; the matter, it was false; the manner, it was over-publike, when it should and might have beene private, though it had beene true.

Now I pray you let us search our selves, to see if wee bee not guilty of the same faults with *Laban*, and learne with griefe and shame to confesse, that our selves who have farre more and better meanes, have yet beene as palpably faulty as this Idolater, as unjust, as worldly, as envious, as apt to follow surmises, and so in the rest; and let us greatly abhorre our selves, that better helps have prevailed no more with us; and now let us resolve to put away these faults: and seeing we have given our names to Christ, and enjoy the Word, Name, and Sacraments of Christ, let us abhorre to runne into those

evils which being blame-worthy enough in an Heathen, are ten times more loathsome in a Christian.

So much of his deedes, good and bad; Now the things that befell him are some good, and some bad, at least as hee accounted it.

3. His benefits
1. He had a good son in law.

Good, hee had a good sonne in law for his daughters, through Gods disposing more then his owne seeking, who married them on termes easie enough for him. Indeed hee liked him for his good husbandry, a thing within his element; but hee was a godly husband too, which wee should learne to prize as a great mercy, and should bee able to discern it: an happinesse it is to have daughters bestowed on thriving and godly yoakefellowes; Pray for it, use meanes for it, be thankfull for it.

2. He was rich

Also hee had a state rich enough, hee was a wealthy man in the place where hee lived: Surely God that casts these things on such persons accounts them not excellent, and if he deny them to his servants, doth it not out of unwillingnesse or want of meanes, but alone because hee knowes it better for their soules to bee destitute of them than to abound; wherefore they must learne contentment in their absence. And those that have them must take heed they over-prize them not, and suffer not themselves by having them to be made as *Laban* was, worldly minded.

4. His crosses,
1. His daughters and grand children went far from him.

Now for crosses: Wee reade little of *Labans* affliction; it may bee it was a grieve to him that his daughters and grandchildren went so farre from him, but such a crosse even a naturall wise man may make easie to himselfe, by considerations of reason, that the good of their children so requires, and that their comfort in their children stands not so much in seeing them, as in their well-doing: Onely *Laban* did make *Jacobs* prosperity a crosse to himselfe, in suffering his minde to bee alienated from *Jacob*, because *Jacob* did thrive a great deale faster than himselfe, and to his hinderance, which cannot bee done without a great deale of vexation.

2. He was troubled at *Jacobs* prosperity.

It is an ill disease to bee sicke of another mans prosperity; take heed you suffer not covetousnesse, or other distempers to bring such sicknesse upon you.

With farre lesse vexation may a man lose halfe hee hath, than beare the torment which such estrangement of heart will bring with it.

His death.

And now for *Labans* death, we heare nothing of it, onely hee lived and dyed so farre as wee see, like a carnall man, and he had no grace in him, but after a little time here spent in earth prosperously enough; at last, so far as we can see, he perished eternally, for no footsteps of faith and true piety appeare in him.

O my brethren, take heed that you doe not carry your selves to foolishly, as to live in a meere worldly fashioⁿ, scraping together a great heap of muck and dung, on which the much deceived world doth falsely bestow the name of goods, and then (with the rich glutton, and him that said, *Soule, eat, and drinke, and be merry, for*

thou hast much riches laid up in store for many yeares)

your soule taken away, and carried into the place

and state of eternall death : for our Sa-

viour hath said, that *So is every*

one which is rich in the

world, and is not

in G O D.

L12

THE



THE TWO AND TWENTIETH EXAMPLE.

OF IACOBS Children.



After *Iacobs* Wives and Father in Law, wee will proceed to his children, which were twelve sons and one daughter. Concerning his sons, they were sixe of *Leah*, *Reuben*, *Simeon*, *Levi*, *Judah*, *Issachar*, *Zebulun*: two of *Bilhah*, *Dan* and *Nephthali*: two of *Zilpah*, *Gad* and *Asher*: two of *Rachel*, *Ioseph* borne in *Padan Aram*, and *Benjamin* borne in the Land of *Canaan*. The daughter

was *Dinah* of *Leah*; of the birth and names of each of these the Scripture takes speciall notice.

Reuben signifies, Behold a son, for his mother tooke it as a great favour of God, whereby he would mitigate her sorrow, yea and help to remove it too, by winning her husbands love to her, the want whereof was her greatest trouble, as you shall finde.

Simeon signifies, the hearing of God, because she said, *God heard that she was hated, and hath given me this son too*. It was a good thing in *Leah* to give her sons such names, as might minde her of Gods goodnesse in considering her affliction; and when shee saith that God saw first, and then heard her affliction; the last speech is a prooffe that she made her moane and complaint to God, and so this mercy came to her as a fruit of her prayers.

Iacobs children.

Reuben, what it signifies, Gen. 29. 3.

Simeon, what it signifies.

Levi, what it signifies.

The next son is called *Levi*, for said she, *Now my husband will be united to me, or cleave to me*, for the word *Levi* signifieth as much as cleaving. She was earnestly desirous of her husbands love, and would as it were, minde him of her hopes and desires, that he would recompence her paines of bringing him three sons, with the increase of his affection. A wife is not good if she be not very covetous of her husbands love; some probably say, that he, meaning *Jacob*, hearing *Leahs* word, to comfort her, called him *Levi*, and the originall seemes to leade us to that opinion, for the former word translated, called is of the feminine gender, and is plainly referred to the woman spoken of before; but the latter is of the masculine, and so may very likely note the husband, of whom she had immediatly spoken. And if so, it was well done of *Jacob*, at last to speak some word of comfort to his drooping wife, and to let her see, that the riches of three sons had made him forget that great wrong she did him, of obtruding her selfe upon him against his will, and without his knowledge, which shee ought not to have done, though at her Fathers command.

Indah, what it signifies.

The fourth son is *Iehudah*, in short *Indah*, as much as praise of the Lord, or the Lord be, or is praised, to expresse her thankfulness, for she said, *Now I will praise the Lord, which hath caused mine husbands affections somewhat more to incline unto me, by making me a mother of foure sons*. For so it may seeme they did, and that also may be justly accounted one cause of her sisters envy, because shee saw *Jacob* begin to love her more heartily than before. These foure were borne one after another, yeare by yeare, without long intermission; then she ceased bearing, till *Jacob* had foure children by the two handmaids, then she had two more sons.

Gen. 30. 18.
Issachar, what it signifies.

Issachar the fifth sonne, signifying there is a reward for giving her maide to her husband, but in this she was much mistaken, God is not wont to give rewards for our bad deeds, and though it was of ignorance, yet it was a sin in her to give her maid to her husband; therefore we must take heed of imitating her in conceiting that God is well pleased with our faults. Such is the blindness of our mindes, that we are apt to run into such errors.

Zebulun, what it signifies.

The last son was *Zebulun*, signifying dwelling, because God had given her so goodly a dowry as six sons, she now begins to hope not alone that her husband will love her more, but so much now, as to afford her more of his company, and dwell with her, which it seemes before he accustomed not to doe, but with *Rachel*. For love is never satisfied unlesse it enjoy the presence and company of the person loved; these are *Leahs* sins, envy at her maide, *Rachel* so far plaid the foolish woman, that she gave her handmaiden *Bilhah* to be her husbands Concubine, and she had two sons, which *Rachel* would needes take as her owne, rather than those that her owne sister brought forth, and the first she called *Dan*, which signifies, *He hath judged*, for saith she, *God hath judged me, and hath heard my cause, and hath given me a son*.
She

Dan, what it signifies.

She bewrayes a distempered passion, and would needes interest God into her folly, as if now God in great favour, seeing how shee was wronged, had come to right her: Fond *Rachel*, no body wronged her but her selfe, by entertaining the bone-rotting vice of envy into her bosome, and yet she will needes take this as a righting of her wrong from above, for so the word judging signifies; so foolish we be that we will count our selves either to be wronged by men, when we have received none at all, or righted of God, when his Majesty meaneth no such matter.

O ignorant and self-deceiving, and self-conceited creatures that we be, let us beg more wisdom and impartialnesse to our selves at Gods hand.

The second son of *Bilhah* is *Nephthali*, which signifies wrastring, because saith she, *I have wrastring with great wrastring with my sister, and have prevailed.* Certainly she playes the unwise woman here too, and makes too bold with Gods name, in saying, *With wrastring of God*, and doth her sister great injury. Poore *Leah* used no meanes to keepe her from fruitfulnessse, she neither did keepe her husband from her, nor any other thing by which to hinder her from being a mother, therefore her wrastring were only conceited wrastring, and shee proved that envy will cause one to thinke hee is opposed, when indeed he is not; let us take heed of dreaming that we bee wrastring withall, and prevaile, when in very deed, it is neither so nor so.

Nephthali,
what it signifies.

The two sons of *Zilpah* are next borne; the first *Gad*, which signifies a troupe, whereby *Leah* shewes that her desires or hopes were yet raised to looke for a many more children, as indeed shee had three after, this by *Jacob* of her owne body, and one more whom her imitation of her sisters weaknesse made her to account her owne too.

Gad, what it
signifies.

The next son is called *Asher*, for now saith she, *The daughters will count me happy*, and the name signifies happinesse; sure, for ought that I can judge, no body ever applauded *Leahs* happinesse in this matter, yea, she would rather have been judged happy, if she could have counted it happinesse enough, to have borne sons her selfe, and not followed her sisters folly, in giving her maide to *Jacob*: Wherein yet she is lesse excusable than her sister, who might seeme to have more reason for her fact, because shee her selfe was childlesse. But you may see what fond things wee be many times, to count that a great matter of happinesse, and take great content in it, which of it selfe verily is nothing for our good.

Asher, what it
signifies.

But the children of *Rachel* come at last; *Joseph*, which signifies, hee will adde, or give mee another son; here *Rachel* begins to shew some goodnesse, some faith; the receiving of one benefit, upon her prayers, makes her hope that God will give her another.

Joseph, what
it signifies.

Then

Benjamin,
what it signi-
fies.

Then followes *Benjamin*, called by her *Benoni*, *The son of my sorrow*, and *Jacob* not willing to have a sonne of so ill and ominous a name, yet comes to the name as neare as he can, saying, hee shall bee called *Benjamin*; as much as if hee had said, One whom I will love as my right hand, and never suffer to depart from me, for his mothers sake that bare him.

Dinah, what
it signifies.

And these bee all *Jacobs* sonnes. His daughter was *Dinah*, *Leahs* seventh childe: the word signifies judgement; and why shee was so named, because the Scripture affirmes not, I will not trouble you with my conjectures.

In speaking of them we will begin with the maiden, of whom wee have nothing at all noted that good is.

Who she was.

Some thinke she was *Jobs* wife, whose life they cast into the time of *Jacob*; I have nothing to alleadge either for, or against this opinion. It is a conjecture, take it as you see good: but it is probable, that *Job* might live about this time, but of that no more till we come to speake of *Job*.

No good
thing is spo-
ken of her.
Her faults.
1. She went
into the City,
to see the
daughters of
the Countrey.

Now we goe on with *Dinah*, of whom we reade, as I said, nothing but evill, *Gen. 34. 1.* Shee would needes walke into the City of *Shechem*, when *Jacob* lived thereabouts; forsooth, *To see the daughters of the Countrey*, whether they were faire maidens, what garments they wore, of what carriage, what garbes and fashion they had. A folly to which many of you maides be too subject, you let your eyes looke over wistly upon the daughters: If you did alone take up your selves in contemplating the fashions at the Market, or as you walke in the streets, or the like; yet it were a spending of time worse than you need to spend it, sure it is not good to goe abroad idly, when there is nothing to doe but gaze here and there, when the minde hath no employment or businesse to set it selfe about.

A gazing eye shewes an empty heart, and tempts the devill to come thither, one tempting to fill the heart with evill fancies, that is empty of God.

I pray you Virgins take warning by *Dinah*, be not you gadding abroad hither and thither, to see and bee seene alone; *Dinahs* successe may give you cause of fearing your selves in such occasions. But especially let me exhort you to teach your eyes more piety, than to bestow themselves in looking abroad to see fashions then, when you come to the house of God, there to doe service unto God. Then I say, doe not shew your selves so disregardfull of God, so very hypocrites, such persons as let their hearts wander (for that wanders if the eye wander) when the body approacheth him: When you should be marking what is read, or what is prayed, or what is sung, or what is preached. A wandring eye at Church is a very bad thing, and is the devils instrument to steale away all you heare, and to make you unprofitable hearers.

I feare that this is the trueſt cauſe why many of you learne juſt nothing, and cannot answer what you heare, your eye carried away your mindes, that they could not attend by the eare, to what was ſpoken.

Maidens let me propound *Dinahs* example to you, and warne you to take heed of being deſirous to goe abroad to ſee faſhions.

But a ſecond thing is, a young man ſaw her, and tooke her, and lay with her, and humbled her; you ſee what hurt followed here; Shee went to ſee the daughters, but one of the ſons ſaw her, and worſe than that, luſted after her, and tooke her, and abuſed her body, whether by ſolicitation and enticement, or by force and ſtrength, or whether by a mixture of both, partly ſtriving, and partly ſoliciting, I cannot ſay, the words are ſuch as may carry the ſence of ſoliciting, as well as of raviſhing: but we are willing to take things at the beſt for poore *Dinah*, and becauſe the Scripture uſeth theſe phraſes to deſcribe a Rape, *Deut.* 22. 28, 29. calling it a humbling her, as here; we will in charity thinke, that the ſame miſery beſell her in the City: for it was the Kings ſonne, who might eaſily bring her to ſuch a roome in an houſe as might cauſe that her crying voice might not be heard, or ſhe might be loath to cry, knowing what hee was, and that ſhe was a ſtranger. But if it were ſo, I am fearefull that her more light carriage than was fit, gave occaſion to the young man of ſuch fancies, and imboldened him to offer ſuch a kinde of violence as he thought would not be reſiſted.

2. A young man ſaw her, and lay with her.

Let maidens take heed leaſt their wanton eye and over-light countenance and promiſing lookes doe not enflame the beholder, and offer ſuch violence to their corruption, as it were to make them offer violence to them; and take heed much more, that they be not allured to ſuch an evill, as nothing but the violence of the doer can free them from the imputation of a grievous ſin, if they ſuffer. Let their care be to keepe themſelves out of places inconvenient; what did *Dinah* with this young man in ſo ſecret a place, as might encourage him to offer force? Sure he would not have forced her in the miſt of the ſtreetes, he was not ſo debauſht and brutiſh, as to compell her in an houſe before many. Nay, ſcarce any man ſo lewd, that hee will attempt ſuch a thing, but when no perſon is preſent. If ſhe were raviſhed, yet ſhe was ſomewhat guilty of her owne rape, becauſe ſhee would be enticed to goe into an houſe with a ſtranger. Had ſhee beene of his long acquaintance, had hee beene a ſuitor to her before with the good conſent and allowance of both Parents, had ſhe beene allowed to ſet her minde upon him, ſo as to intend to become his wife, then it had not beene ſo blame-worthy, to have ſo farre truſted her ſelfe with him. But when her buſineſſe was nothing but to ſee and be ſeene, to ſuffer her ſelfe to be led by a ſtranger into ſuch a place as might give him opportunity to do her violence, was a ſigne that her carriage was ſcarce modeſt, not at all diſcreet.

For

For to excuse her by her age, seemeth no just excuse, seeing it appeareth by the young mans suit for her afterwards, that shee was now marriageable. Now therefore let her example make you maidens civill, and sober, and modest in your carriage, and so prudent, discreet, and bashfull, as not to venture your selves into the company of young men at such places and times, as may produce as bad inconveniences to you, as this that befell *Dinah*.

And so much for this daughter, for after this we heare no more of her, but that her brethren tooke her out of *Hamors* house after they had committed the execrable murder, whereof we shall have cause to speake after.

Now come we to the sonnes, and first, I will handle the things that were common to them all, viz. their sinnes, their good deeds, their miseries, their benefits.

First, it is common to them all save *Ioseph* and *Benjamin*, that they were men of no goodnesse nor conscience; They had a good Father and Grandfather, and they professed a good religion, but their conversation was naught and scandalous, so that *Ioseph* being young could not in his conscience choose but acquaint his Father with their evill deeds.

O this is a grievous thing, that children which have godly education by godly Parents, and have knowledge of the true God, and are members of the true Church, should be yet of manifest ill behaviour, should runne into palpable and grosse naughtinesse openly, to the torment of their Parents hearts, and disgrace of true religion.

Be not some of you youthes (whose Parents, though they must not be compared to *Jacob*, yet are such as have feared God, and afforded you the best helps they could to vertue and piety) as lewd and sinfull in your carriage as *Jacobs* sonnes. Yes, yes, some of you are as guilty of evill demeanour as these youthes, though you have the same furtherances to goodnesse. Now for the living Gods sake, whose name you take upon you, for your owne soules sake, which else will one day rue this naughtinesse and rudenesse, and for your Parents and friends sake, that are ashamed and vexed with your ill report, be intreated at length to consider how great a wickednesse it is to live naughtily, when God hath vouchsafed you so many meanes to make you good, and turne you from your evill wayes, and frame you to such a conversation as will beseme and comfort your selves and your Parents.

O let not a *Jacobs* sonne be a drunkard, a gamester, a wanton, a night-walker, and ill company keeper, a quarreller; let not such nettles grow upon a garden, learne to shunne what was loathsome in the sons of *Jacob*.

But secondly, they were all guilty of beguiling *Hamor* and the *Sichemites* with purposed fraud and guile, yea, and with pretending conscience

The sonnes.
Their common faults.

1. All of them
were bad except
Ioseph
and *Benjamin*.
Gen. 37. 2.

2. They all
beguiled *Hamor*
the *Sichemite*.
Gen. 35.

conscience and respect of religion : You know the story it selfe, *Shechem* after he had deflowered *Jacobs* daughter, continued yet to bee strongly enamoured of her, and sued for her to her Father and Brethren, offering any dowry. They would seeme to be hindered from granting the suit by religion ; They were circumcised, of the true religion, a religion sleighted and neglected in Canaan, and it was not a safe thing in conscience, and would be a reproach to them to make marriages with persons uncircumcised, but if they would embrace their religion, and testifie it by being circumcised, then they would willingly condescend ; Now all this talke of circumcision tended but to bring the *Sichemites* to such a case, that they might the better accomplish revenge.

O miserable fault, to cover hatred with deceitfull words, *A Pot-shepard covered with silver drosse*. To speake one thing and meane the contrary, to pretend a good purpose to cover a bad, and the more easily to effect it by covering.

Here was a mixture of impiety, in making religion a cloake to revenge, and of fraud in harbouring and intending, and yet disguizing revenge.

So dealt *Absalom* with his Father *David*, and the shame of such shall breake forth in the Congregation, hee is a foole, though hee thinkes himselfe wise.

Now I beseech you take heed of deceit and guile, the deceitfull shall not live out halfe his dayes. To hate, and yet dissemble with his lips, laying up deceit within him, is a loathsome thing. It is a part of the description of an un sanctified man, *With their tongues they have used deceit* ; Nature teacheth men to blame this sin in others, therefore nature gives light enough to discover it in ones selfe. Shame it therefore, and hate it : It is bad to have used this fraud for covetousnesse or ambition sake, to get wealth or honour, by overreaching others ; but it is worst of all when it is joyned with revenge and with bloodinesse, that a man make himselfe a bloody and deceitfull man. It is naught when only good will is pretended, but when religion is made the cloake of cruelty and villany, this is to abuse the noblest thing in the world, by making it a drudge to the basest.

Now if any of your consciences be guilty of abusing pretences of religion for the compassing of revenge, of goods, of lust, of any other villanous end, he hath sinned the sin of *Jacobs* sons. Let him be induced to repent, and let us all be induced to abhor so great a wickednesse ; he that doth compasse any unlawfull end by deceit, makes the sin twice as grievous as else it would be : He shews that he commits it with almost a full consent of will, he makes his reason a slave to his appetite, and serves sin willingly, most willingly and deliberately.

Let us love true, plaine, and just dealing, and abhorre coufenage and falshood.

Another

Deceit is
great sin.
Prov. 6. 10, 18
& 26. 26.

Rom. 3.

3. They all
consented to
the murder of
the Siche-
mites.

Another fault of *Jacobs* sonnes was this, they all so farre engaged themselves into the murder of the *Sichemites*, that they consented to it, for they all joyned to spoile the goods of the *Sichemites*, they all played the robbers in revenge, it was not so much covetousnesse as revenge that made them spoile the City.

O how vile a sinne is this revenge ! one had done them wrong, they revenge it upon a whole City : one had injured them in one sister, they wrong a number in many sisters and goods besides : here is injustice and malice both in a very high degree. They are said to have beene grieved but with a carnall griefe, and to have beene wroth, but with a carnall wrath, for the folly committed by *Shechem*, and that it was a carnall wrath is manifest ; for loe, it makes them seeke to revenge themselves by a most excessive and a most unjust course.

I call upon you to crucifie this humour of revenge, it is evidently blamed : *Avenge not your selves, but give place unto wrath ; Recompence not evill for evill : Be not overcome of evill.* Returne not evill to him that hath done thee evill ; if any thing may disgrace private revenge, this example may ; for you see, when men thinke good to take upon them to revenge their owne quarrels, they know not how to observe any equality or moderation.

And now I require you all, as you will prove your selves true Christians, and ever have the comfort of being Christs sheepe, follow him in not revenging wrongs, for hee gave you an example : *S. Peter* saith of this vertue, when hee did not render reviling for reviling, nor threatening words neither, for evill deedes. If you harbour revenge, you forgive not, and if you will not forgive, you shall not be forgiven.

Morall Philosophy teacheth us not to wrong or hurt another unprovoked, but it tolerates it when wee are provoked by wrongs ; but the perfection of Christian religion is this, that it teacheth, and where it is in truth, enableth not alone, not to recompence wrong to a wrong doer, but also to doe good against evill.

Shunne you this wickednesse, and follow not the wickednesse of *Jacobs* sonnes, but take heed of wronging any in their goods, for revenge sake.

4. They hated
their brother
Joseph.

Another fault of these young men, they hated their brother *Joseph* out of envie, and could not speake peaceably to him, and when God by dreames foretold his preferment above them, they envied him and hated him yet worse ; yea, all but *Reuben* resolved to kill him, and to see what would become of his dreames, and mocked him with the name of This dreamer ; and all but *Reuben* too consent to sell him for a bondslave, and accordingly doe it, and when in that anguish of his soule hee besought them, as themselves after confesse, they would not heare him.

Ah !

Ah beware you of these finnes of envying, for that will bring forth a desire to murder or as bad as to murder and harden one to all cruelty that no intreaty shall soften. Take heed, take heede of these vices, Envy, murderousnesse, deriding, hard-heartednesse, cruelty. They bee fearefull vices, transforming a man into a Divell.

If any of you have beene over-ruled by them, let him not deferre to bewaile and confesse them before God, and let us all oppose these vices, if they assault us, by holy meditations and prayers; betray not your selves into the hands of so horrible vices, for want of resisting them earnestly, constantly and by spirituall meanes. Especially suffer not your selves to bee transported thus against a brother, to hate a brother or neare kinsman, to thinke on murdering a brother, to neglect the cries of a brother and bee inexorable against a brother, intreating not to be murdered, to cast him into a pit and sell him for a slave or to doe such kinde of injury to a person so neare by bonds of Nature, O what an unnaturalnesse is it, and what a great height and dominion of Vice doth it proove! Religion may bee absent from an heart in which yet some reliques of good nature doe remaine, but hee hath quenched all sparkes of all goodnesse in him, that can behave himselfe so mischievously to one, to whom nearenesse of bloud obligeth him. None of these were bretherento *Ioseph* by the mothers side, but alone by the Fathers, but an halfe brother is soe nearely joyned, that that name should have beene sufficient to have kept them backe from such wickednesse.

Pray to God to preserve you from unnaturallnesse, and if any of you have trampled these naturall bonds under feet; let him addresse himselfe to most hearty lamentation, or else the God of nature will sharply punish the sleighting of naturall bonds. It is a diabolicall fury of sinne that causeth a man to breake asunder these bonds of brasse and iron.

But yet as bad or worse then this, they lyed and coufened their old Father to make him beleewe, that *Ioseph* was killed by a wild beast, as the Story shewes, *Gen. 37.31*. Indeed *Reuben* was not consenting to the selling of *Ioseph*, but it may seeme that he was willing to hold his peace, and to conceale their fact, which hee thought could neither bee prevented nor redressed by revealing, and it may well be that they did not acquaint him with their selling of *Ioseph*. But loe they all agree to colour their sinne to their Father and bring him into such a conceit as filled his heart with extreameity of anguish: Evill children they were that would cover their fault by telling such a lie unto their Father as they needed not to have told; for their sinne would not have been the more revealed, if they had said nothing then to counterfit such a thing, and *Jacobs* greifes perhaps would not have beene so great if there had remained any hope of his sonnes life. But it is like that they were

5. They lied & coufened their old Father.

desirous to put him into a conceit of *Iosephs* death, for feare least hope of his life might put him upon such an enquiry as might finde him out againe, and so discover their lewdnesse, for an ill conscience is alwaies full of feare and suspition, and will conjecture such waies of discovery as no man else can dreame of.

Hath any of you lied to a Parent and sought to conceale their naughtinesse by falsehood? Seethiswickednesse with remorse, and now take heed of abusing your Parents with tales; yea I beseech you beware of running into grosse finnes, which will alwaies hazard you to lying and falsehood for the covering of them.

See here how one sinne begets another in these men, envy doth breede an intention of murder and a wrongfull act as bad as murder, to sell a Brother for a slave. This wickednesse brings on lying to hide it, and that in such a sort as had well nigh killed their owne Father with griefe. Feare to sinne, for it will so intangle you being once in that you shall not know how to get out.

The use of all.

But one use we must make of all this discourse, to see how bad our owne natures be and to be wondrous thankfull, that God hath not so farre left us to our selves, as to be drawne to such enormous offences. He that can looke upon the worst men that have beene and the worst deeds, so as to accuse himselfe of the same bad nature, and to confesse himselfe obnoxious to the same crimes, and therefore labours to be more humble in himselfe, because of the badnesse of his nature, and to be thankfull to God for the goodnesse he shewes in restraining that bad nature, he makes a singular use of other mens sins. But if we heare or see other mens faults onely to brag of our selves, that we have not so offended nor will not so offend, it is a testimony of much blindnesse and unacquaintednesse with our selves, and may justly cause the Lord to make us know our selves by giving us over to our owne selves in like manner.

Their common goodnes.
1. They all strove to comfort their Father in his great sadnesse.

2. They were dutifull to him in going downe to *Egypt* and not taking *Benjamin* with them.

But now a word of the common goodnesse of all, first to their Father, they all gathered together to comfort him when he was in his great and exceeding sadnesse. This was well done, though they had wronged him in being a cause of his sorrow, yet it may seeme they were greatly troubled to thinke of their naughtinesse, and were carefull to to use all meanes of restoring him to contentment againe. But ah what bitter accusations must those their words reflect upon their owne selves which they used to comfort their Father? How could they choose but almost bewray themselves by blushing one while and palenesse another through the cheekes of their owne consciences, when ever they heard him, as often no doubt they did heare him name the name of *Ioseph*? But howsoever, it was commendably done that now they sought to assuage his sorrowes. All good children should strive to minister matter of comfort to their grieved Parents, and it is an hainous and unnaturall hardnesse to doe otherwise.

Further, they were all dutifull to him in going downe to *Egypt* and not taking *Benjamin* with them secretly or against his will, and shewed much

much love and honour in burying him and lamenting him, and shewed themselves carefull of their families and very penitent to *Ioseph* at last, and called to minde this sin in their troubles at *Egypt*, and declared by their submission to *Ioseph* that they had truly repented, besides in their behaviour to *Ioseph* before they knew him, they shew lowlinesse and good discretion. So in one word they grew better and better as fruits by time grow ripe and mellow, and at last unfainedly repented and all turned godly men.

O that you which have beene rude, wilde, debauched in youth, would be carefull now in your more stayed time to be truly penitent and become truly godly. There is a kinde of amendment by age which is not sufficient to salvation, though it something recover the credit. It is to lay aside the practise of ones groffer faults, and to frame to a civill carriage and to a creditable behaviour, though still the heart remaine vaine and earthly, and bee not humbled duely by the sight of these faults which were formerly committed. Such a kinde of morall amendment is better then none, but I pray you that be old, doe not satisfie your selves with that, but mend throughout. See and lament your badnesse as well as your bad lives, lament and bewaile in secret and frequently the former disorders. Be base in your owne eyes because of them, and labour to get them pardoned, and your corrupt natures healed, and to shine in piety and holinesse and all goodnesse so much the more by how much your youth was more sinnefull. All you that have beene grievous sinners in youth take this counsell, learne this lesson of *Jacobs* sonnes.

And you young men that have too too much broken forth, O take your selves to taske betime, and begin to amend betime. Let your Parents have the happinesse to see you reformed in their life time, to behold your change, that they may rejoyce in your reformation, and blesse God for his goodnesse in hearing their prayers and granting their desires, and you may cause them to live so much longer and more cheerefully, by seeing so happy and desireable a sight. It will add a new youth to an aged Parent; if he may see his much offending children returned quite backe to the waies of God and goodnesse, most comfortably will they leave earth and goe to Heaven when they leave their children in such plight as they may hope to meete them there at last.

But let us looke into the benefits which the Lord bestowed upon them.

First, they had a godly Father and Progenitors and were themselves members, yea and pillars of the Church of God, of them came a most populous and flourishing nation, in whom the visible Church continued then, when all the nations of the world besides did lie in darknesse.

A greater mercy then this the world cannot have, to be the Church of God to have the Church continue in a mans posterity,

3. Their benefits.

1. They had a godly Father and themselves were pillars of the true Church.

this is a singular favour, and God pleased to take all these sonnes and to make them heires of his promise; *Isaac* had but two sonnes, *Jacob* and *Esau*, God tooke *Jacob* and refused *Esau*, *Abraham* had but two sonnes, God cast out *Ishmael* and gave the blessing and promise to one alone even to *Isaac*; but see the great favour shewed to all these, they be all taken into the Church, all partake of the blessing, all are made heires of the promise. If we consider their carriage, *Ishmael* never committed so great and monstrous a fault against the second Table as *Judab*, for he never fell into incest, but hee scorned *Isaac*. *Esau* never did so foule a fault as *Simeon* and *Levi*; but he despised his birth-right and hated *Jacob*. So God did not take these for their goodnesse, but of his mercy, though they were of rude carriage hee suffered them not to despise and contemne the truth and so still kept them within the Church. Furthermore, foure of these were borne of hand-maidens as well as *Ishmael*, and yet the Lord rejected them not. This is the first benefit, we must learne to esteeme it a choice mercy that God vouchsafeth us the same, in making us members of his Church, and in planting the true Church amongst us.

2. God saved them all from a great danger.

Further, God saved them all from a great danger, over-awing the *Canaanites* that they did not pursue and destroy them for that insolency they shewed at *Shechem*.

It is a great mercy if God repress the wrath of men towards any, so that when they have both provocation and power, yet they be restrained from taking vengeance; God hath the hearts of men in his hand and can if he pleaseth and often doth over-rule and over-awe them in this manner.

3. They had store of riches.

Thirdly, they had riches and wealth in abundance, this is a common benefit, learne not to over-esteeme it nor abuse it, and be confident that if we feare God, he will not denie us necessities.

4. *Ioseph* nourished them in the famine.

Lastly, they had a good friend sent downe to *Egypt* to provide for them, that their families and themselves might not perish by famine, and he forgetting all their cruelty and injustice tooke care of them and their children, comforting and succouring and countenancing them even after their Father was dead, so that they lived most comfortably during his life. This is a most remarkable favour, that God provides long before for the helping of his people out of distresse, and that by such waies as they could never guesse, of advancing such persons, as they did least conceive should be helpfull to them, and inclining their hearts to doe them good, of whom they could least expect kindnesse. But see the folly of man that is often bitter against those things, by which God intends their great welfare, as *Iosephs* Brethren against his preferment, without which they had perished.

Their crosses.

Now for their crosses we reade of few, they were in danger from *Esau* when they were children, yet not so young but that they had some sence of it, but that was soone over and they were never the better

better for it. They were in danger at *Shechem*, but that they considered not of, and God saved them afore they were aware. But the famine pinched them and their family, and their rough handling in *Egypt* crushed them, so that they were tamed with it and thoroughly brought to repentance. It is a great goodnesse of our heavenly Father to heale the soules of his people by fatherly chastizements and by blowes to leade them to repentance.

We must be thankfull to God for our escaping of famine, rough usage, and other like crosses, but specially wee must beseech him that what crosses hee sees fit to inflict, may bee sanctified unto us to bring us to repentance, to revive in us the remembrance of sinnes past, and humble our hearts for them;
farre better is it to have medicinable crosses
then to live at ease without
crosses.

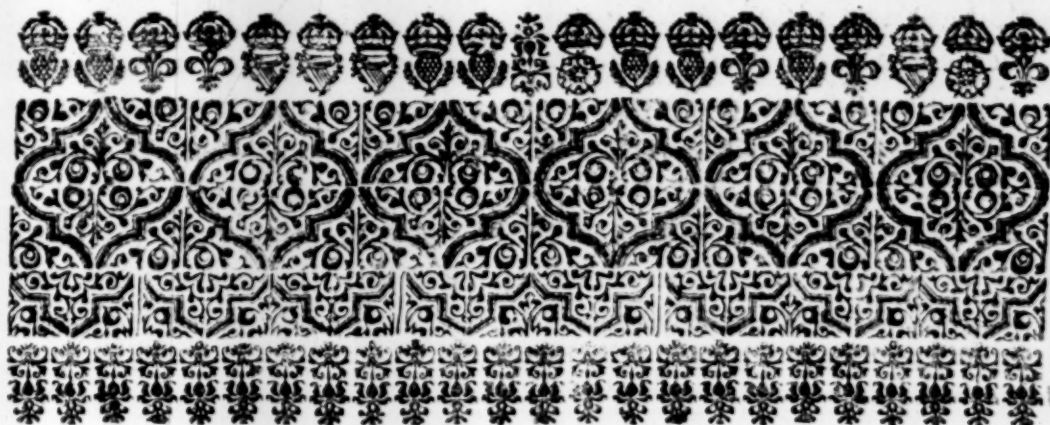
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1. In danger from *Eſau* when children
2. In danger at *Shechem*
3. Felt a famine and were roughly handled by *Ioseph*.

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THE
 TWENTY THIRD
 EXAMPLE.
 OF
 REVBEN, SIMEON,
 LEVI, IVDAH.



Omewhat must be spoken of *Jacobs* sonnes in severall, so many of them as the Scripture sets forth unto us in respect of any speciall thing done by them. These are *Reuben, Simeon, Levi, Judah, Ioseph.*

First for *Reuben*, wee note his bad deeds, his good deeds, his crosses and benefits.

First for his bad deeds. Besides what was common with the rest, He committed incest with his Fathers Concubine,

Reuben,

1. His faults.
 Gen. 35. 22.

1. He committed incest with his Fathers Concubine. Incest is a great sin.

1 Cor. 5.

bine, *Bilhah* the maide-servant of *Rachel*, whom *Jacob* had taken to himselfe at the instance of his wife, her *Reuben* defiled.

Incest is a great sinne, it defileth the Fathers bed, it is a wrong to himselfe and the party with whom hee offendeth as any sinne in that kinde, and it is much against nature shewing a most violent and brutish rage of lust, treading downe all considerations even of the lawes and rules of nature it selfe, in discovering the Fathers nakednesse, and wronging so deare a person in so high a degree, and in a thing so neere unto him. *Paul* speaketh of it as of a thing not so much as named among the Heathen, and was greatly grieved that it was committed and not duely punished among the *Corinths*. *Abulom* committed it with an high hand and extreame wilfullnesse and presumption, even upon ten of his Fathers Concubines one after another, and that openly and of purpose to vexe his Father and make the jarre betwixt them irreconcilable, the law plainly forbade it.

Now how comes it to passe that men run into such grosse sinne?

Answer, First, God pleaseth to leave men unto themselves and permit their breaking forth into such horrible crimes, to make the wickednesse of mans heart knowne, to humble the offendours and make way for the demonstration of his mercy, or else to shew his justice in punishing one sinne with another, and in punishing all at last with much severity, and to warne others by the example of the offenders, and therefore this Gods permission is not to be blamed or murmured at: for he is ready to forgive such enormous evils to the penitent, as he did also pardon *Reuben*.

Againe, the Divell out of the filthinesse of his owne nature and his most outrageous wickednesse and deadly hatred of God and man, is ready to thrust men out even into such abominations, because the greater the offence the more it dishonours God, and hurts the soule, name, and all of the offenders, which he delighteth in, and he hopes by one bad example to draw others to the like evill, and so to doe more mischief to mankind.

And for man, his corruptions are very strong, and there is little or no feare of God before his eyes, wherefore by degrees he will waxe extreamely wicked, and runne into crimes against the very light of nature: for when any thing begins to corrupt it doth grow worse and worse, till it come to extremity; because it is a kinde of easie motion to goe from bad to worse, and especially it is so in this corruption of the soule, because every sinne addes blindnesse and hardnesse to the minde and heart, and so causeth the finnes to seeme farre lesse vile and mischievous then they be, besides all finnes doe flatter with a kinde of carnall and sensuall content, and so carry away the fancie and passions, and by them also the will to give consent and to act the wickedest things.

Wee must learne first to see our vile nature and to feare and looke to our selves, striving against lesse finnes, that we may not be delivered

red over to greater through Gods justice and the strength of our lusts, yea to repent of lesser finnes and strive to get them pardoned and healed, and to cry earnestly to God that he would keepe us, seeing alas wee be sorry and simple keepers of our selves, thus we may escape grosser evils: we must not therefore bragge, and censure, and presume, but know our owne nature, pittie others and heedfully watch over our selves.

Againe, we are to be greatly thankfull to God for keeping us from such notorious vices, for such is his goodnesse that he restraines the greater number from such crimes, because he will not have humane societies too much disordered and polluted, to hasten his vengeance on the world, this restraint is a favour deserving thanks. O how often hath God in the time of our unregeneracie held us off from most foule evils that wee would have committed. Let us magnifie God therefore and not lift up our selves for such preservation.

And if any have committed such vile finnes, let them be much humbled and make hast to repent, knowing the goodnesse of God who if we cast downe our selves, is ready to pardon such finnes and sinners. Be not hardened, grow not impudent in sinning, neither seeke to extenuate great finnes, but labour to be greatly ashamed of them, sorrowfull for them, and earnestly sue for grace to heale your natures, and willingly confesse them before God, if they breake out so as to proove scandalous before men also.

Now see *Reubens* particular good deeds.

First, he turned his Brethren from their purpose of killing *Ioseph*, not by earnest opposition which would rather have exasperated them and hastened the execution of their evill plot, but by a kinde of artificiall discreet and gentle way dissuading from the unnaturallnesse, seeing hee was their Brother and propounding a way lesse unnaturall in it selfe to seeme too, and yet not lesse fit for their purpose, *kill him not with your hands, but cast him into a pit and let him starve there.* His meaning was not to let him perish, but he knew that hee could not by force take him out of their hands now, yet he had good hope secretly and in their absence to pull him out of the pit and deliver him safe to his Father.

2. His vertues.
1. He wisely dissuaded his Brethren from killing of *Ioseph*.

You see here respect to his Brother mixed with tender love to his Father also, whose affection to *Ioseph* hee well knew and could not but foresee that which fell out after, how most heavily and indeed over-heavily he would take the losse of *Ioseph*. So a good Brother should pittie his Brother, being a man fit to be pittied and save him from wrong. A good sonne should pittie his Father and Parents, and strive to prevent the things that will be grievous to them. Especially the more any man hath once sinned against his Parent as *Reuben* had, the more carefull hee should be as it were to make amends for his former wickednesse, by seeking to doe them good the more afterwards.

And

And in opposing our selves to evill counsell and deeds, we should learne of *Reuben* to use wisdom and prudence, and when wee want power to doe a good thing openly, directly and by strong hand, then to doe it artificially and indirectly and underhand, propounding to the contrivers of such counsell some other way lesse evill, which wee may be able to crosse more easily. It is not a fault to seeme to yeeld to some smaller fault with a purpose and resolution of preventing the whole matter, by making a shew of yeeldance to some degree or part of it, and here you see some appearance of evill is not to be disliked, as *Salomon* also seemed to intend the dividing of the living childe, for the finding out of the true Mother. When for a little space a man onely seemes to allow a fault, that shortly after hee may the better manifest his dislike by effecting some good, this is not to doe evill that good may come of it, but to doe good in a prudent manner. Let us take care to hinder other mens faults and to doe it wisely, that over-earnestnesse may not hinder our successe.

2. He was fully minded to restore *Ioseph* to his Father againe.

Secondly, as he sought to prevent his death and hurt, so was he fully minded to restore him to his Father againe.

So we must intend and seeke out fit meanes of bringing our intentions about to do good unto those men whom we so causelessly pursued by ill men and to set them in safety and prosperity; especially to those that are neere unto us, and when wee may bring comfort also to others by procuring the safety of such as are deare to them, as *Iudab* after would have beene a bond-man to *Ioseph* in *Benjamins* stead, that he might send him home in safety which would have beene lesse to his Fathers grieve, because he was more able to loose *Iudab* then *Benjamin*. When such cases fall out, we must take fit opportunities of doing good.

3. He grieved to see his hopes disappointed, and *Ioseph* taken out of the pit.

Lastly, it grieved *Reuben* exceedingly when he found his hopes disappointed and saw *Ioseph* taken out of the pit, for then though he did not know what they had done with him, yet he conjectured that it was not for good that they had remooved him, and therefore he rends his cloathes, saying in a dolefull complaint, *the Lad is not yonder, and I whither shall I goe?* He could not thinke I suppose of incurring his Fathers anger for not preserving *Ioseph*, for he might well enough conceive that the matter should never come to his Fathers knowledge, but sorrow for his former fault by which he had grieved him very much, made him exceedingly heave, that now a new crosse should fall out to poore *Iacob*, which he knew would crush him much more then his fault had done. So that conscioufnesse and penitent sorrow for his former evill, made him much more loving now to his Father, much more desirous to prevent his grieve, and much more discontented and troubled when he found himselfe prevented of the thing he desired.

All men must learne to be grieved if any occasion fall out against their wills and knowledge, by which they be hindred from doing such good as they intended. Indeed it can hardly be thought, that one

one did seriously purpose to crosse an evill plot, if the thing being of weight, he be not seriously troubled, that he is disabled from crossing it.

But the matter which I would most commend to the imitation of children is this: The more they have by their offences grieved their Parents already, the more carefull they must bee to shew their love and respect unto them afterwards by all meanes, and to take heavily those things which they know will grieve them. But most wicked and impenitent and gracelesse must they be counted that still adde wrong to wrong, and persist in a continuall course of vexing and tormenting their Parents hearts by their misdemeanours, breaking forth still more and more.

Further *Reuben* did a good worke when hee sought to remoove his Father from his stiffenesse in resolving not to send *Benjamin* to *Egypt*, and if it were possible to winne him to that which was so behoovefull for them all; yea and doing it with much earnestnesse too, saying, *Slay my Sonnes if I bring him not to thee againe*; hee did not meane to expose his Sonnes to the danger of death by his Fathers and their Grand-fathers hand; for hee knew him to bee a farre more loving Grand-father, then that hee could finde in his heart to take such a fruitlesse and bootlesse revenge, but his meaning is to deale most effectually with his Father, to perswade him to a needefull thing and dissuade him from an harmefull peremptorinesse, as much as if hee had told him, that hee would use as much care and diligence for *Benjamins* preservation, as if the life of his two sons did lye at stake for him.

It is a good thing even very vehemently to strive to remoove our friends from ill and unreasonable resolutions, and this may well bee done even to Parents and Governours, so that still wee observe such a manner as may not discover any dis-regarding or sleighting of them. Let no man therefore abstaine from doing such a good office to his Governour though it seeme not so pleasing for the time, for at the last it shall so commend it selfe to him that finds the benefit of it, as that dislike will bee turned into favour, onely so that an over-rough manner of doing doe not adde to the bitterness of the thing, as it did in *Joab* when he perswaded *David* to go out and speak unto his servants.

And let not Governours bee offended with their Inferiours for taking upon them so farre. It is no transgression of duty, even earnestly strive to dissuade or perswade a Ruler in such things. It is weakenesse enough in a Governour on such an occasion to say, nay, but to chafe and bee angry is a double fault, wee finde noe such distemper in *Iacob*. This is the good of *Reuben*.

His afflictions, so farre as is recorded, were not many, indeed none but what was common with his other Bretheren, except we may

4 He sought to remove his Father from his stiffenes in refusing to send *Benjamin* into *Egypt*.

His crosses. His Father minded him of his incest on his death-bed.

may count that a crosse, that hee was suffred to sinne so farre, and doubtlesse it was a corrasive to him all his dayes after, and that his fore-mentioned griefe, as it was in some sence an act of vertue, so it was a suffering of evill. For to be grieved for some misery like to befall our friends is a great misery to him that so grieveth.

But one crosse hee had, that his Father did minde him of his fault on his death-bed before all his bretheren, and did then and there dis-inherit him, he tooke it well, and made no angry reply.

It is an affliction to bee dis-inherited or otherwise deprived of any benefit which else wee should have had; because of our sinnes: And wee must learne when such a crosse is laid upon us, to beare it quietly and fruitfully too, I meane so as not to breake forth in anger and discontent against him that doth withdraw such things from us, nor yet to passe it over sleightly and carelesly as not regarding the hand of God, but to accept it as a just punishment of our faults, and make it a meanes of renewing and increasing our Repentance.

2. His benefits
hee had divers
sons.

Of the benefits of *Reuben* besides the common, we read of his fruitfullnesse, for hee had divers sonnes when they went downe to *Egypt*, and so hee made one of the twelve Tribes. Wee have noted this mercy afore in others; let us take heed that the commonnesse of this mercy make us not disvallow it. A benefit is no whit lesse to be esteemed, because the Lord vouchsafeth to communicate it to many, and it is nothing but our folly that takes occasion to sleight such favours.

Simeon and *Levi*
their sinne
double,

1. The murder
of the *Sichemites*.

Now I come to *Simeon* and *Levi*, we have their speciall sin and the punishment of it noted.

The sinne is double. First, They were the Actors of that bloudy and ragefull murder and spoyle committed on the *Sichemites*, in killing *Hamor*, *Shechem* and all the Males. *They drew their swords and went in boldly on the third day when all were sere, and slew all the men they met withall.* *Jacob* doth curse their rage and anger, and doth abominate the same.

It is a grievous sinne to kill men in a wrathfull passion, without just warrant and calling from God, indeed to kill one particular person is sinne enough, and calleth for the Sword of the Magistrate to cut of the sinner, how much more to fill ones hands with blood, and kill as here a whole city or towne.

Murder is
a great sinne.

Murder is a sinne against the light of Scripture and of Nature, against the Lawes of GOD and every well ordered Commonweale, a grosse sinne and palpable, a mischievous sinne, wronging the Person murdered in his life, the pretiouslest thing hee hath, with an irrecoverable wrong, wronging his Friends, wronging the Commonweale, and wronging GOD extreamely in presumptuous iuroching upon his prerogative, to be the taker as hee hath beene the giver of life.

O be thankfull to the living God, that hee hath kept you from this red and crimson sinne, especially if any have beene so inflamed with rage as once *David*, that he hath even desired, and resolved, and intended, and attempted to commit murder, as it fell out to *David*, and he hath kept him from it, either by preventing the occasion, or some counsell comming betwixt, or some diverting of the blow or the like, O let him be thankfull that he hath escaped the fact of murder, as well as be humble, that he hath desired to commit the fault. Wee must not ascribe to our selves the immunity from grosse sinnes, and please our selves in our estate because of it, but we must give God the glory, and loath and abase our selves and our bad nature, that should fall into them if wee were left to our selves, chiefly if nothing have stopped us from them but want of opportunity.

And now ever mortifie anger and wrath, and revengefull boyling of heart, for he that nourisheth wrath, malice, envie in his spirit within, shall at last be carried away so farre with that inward distemper, that if occasion offer it selfe, he shall flame forth into the grosse act of murder. All corruptious being fed in the heart within, doe gather such strength, that if there be fittnesse of occasion they will breake out indeed: O bring not your selves into such a temper, that the Divell shall have you in readinesse to make murderers of, if ever hee can fit you with time and place and other circumstances.

Beware of blouds, beware of blouds, this sinne teares the conscience in an hundred peeces when once it is made sensible. This sinne leaves a deepe staine, it begets grievous horrors, and makes the soule still fierce in pronouncing evill against it, after it hath beene fierce in doing so great an evill unto others. Pray to God to preserve you from it, and get meeke, gentle, quiet, patient spirits, which may keepe you from being provoked with wrongs.

And if any of you have transgressed in this kinde, though not in so high a degree, let the example of these two incourage him to repent, and make him flie to the throne of grace, that God would worke in him true repentance, and both pardon and heale him. You see two young men here drowned in a river of bloud, most innocent bloud, by them most causelessly and groundlessly spilt, you see them yet pardoned. Nay they were stained with their brothers bloud, whom they consented to kill, and actually sould for a slave, and yet they be pardoned. Runne to God, hee can pardon many murders as well as one angry word, and will doe it if you submit and convert. He that judgeth himselfe for his sinnes past, resolving thoroughly by Gods helpe to reforme his heart and life, and takes boldnesse to aske remission and sanctification at Gods hand in Christs name, shall be pardoned, although the guilt of the bloud of God the son did sticke to his fingers.

But another fault they committed, when their Father in the bit-

2. They shewed no repentance when their Father told them of their fault.

terneſſe of his ſoule and his great feares told them of their fault and their danger, they ſhewed no repentance, no feare at all either of God or men, but returned him a ſurly kinde of fooliſh excuſe, ſaying, *ſhould he abuſe our ſiſter as a whore.* If you frame this answer into a due forme of reaſoning, and apply it to the juſtifying of their murder, for to that purpoſe they alledged it, it muſt runne thus. If any man wrong us notoriously wee may and will kill him, and there is no cauſe of reprehending us, but hee hath done ſo, for he hath abuſed our ſiſter as an whore, wherefore we doe not deſerve to be reprooved for killing them. Firſt if they had ſlaine onely the raviſher, it might ſeeme to have beene juſtified by this reaſon had it beene good, but *Hamor* and the other Citizens knew nothing of this abuſe, at leaſt they were not guilty of it, none of them had abuſed their ſiſter. Secondly, who ever made this law, that a man greatly wronged ſhould kill him from whom he had received wrong; ſo their reaſon is naught, and if it were good, yet would it not reach farre enough to juſtifie their deedes.

Here we have two faults, to answer their Father ſurlyly, and impenitently juſtifying the fault in a kinde of angry muttering at the reproofe; this is a common fault amongſt inferiours, if they be reprehended, they goe away grumbling ſome ſorry excuſes or other being angry within, and ſhewing it as farre as well they dare by mumbling out ſome fond words, ſo as they cannot be diſtinctly heard. This is a kinde of replying to Governours and is a ſinne, ſhewing that there is no ſparke of true repentance for the fault, at leaſt that then that ſparke is even raked up. But if after the heate of paſſion that carried one to commit the fault, a man be told mildly of his fault, and then mumble out ſuch fooliſh excuſes, ſure he is not penitent, and in very deepe ſuch mutterers would have their mouthes ſtopped and ſtomacke taken downe with ſmart and blowes. This ſhewes a fleighting of the Governour as well as not repenting of the fault, I pray you inferiours now you are quiet, conſider how undecent a thing it is, and how ill beſeeming your places? that you may blame it in your ſelves, and condemne it for the future, and ſeek to get it pardoned. And now learne to doe better, give ſuch an answer as theſe young youthes ſhould have done but did not, that is, confeſſe your offences, humble your ſelves, reſolve upon, and unfaignedly promiſe amendment, and pacifie the anger at once of God, your Governours, and your owne conſciences.

And ſee in them a ſecond fault in this one answer, a bearing out of themſelves in their ſinnes without feare, ſhame or remorse, and that upon ſo fond a pretext as this, that they had received a wrong firſt. To continue hardened in a ſinne, ſuch a ſinne, not to be able to ſee the hatefullneſſe of it, not to feele the weightineſſe of it, not to feare the juſt judgements of God and due puniſhments of men, but in ſteede of ſorrow to ſhew ſtiſſeneſſe, as much as to ſay, if it were to doe againe I would doe it, and I am not ſorry that I have done it, this

is a great badnesse, and to beare ones selfe thus in sinne upon meere false conceits, that have no probability of truth in them, argues a most blinde minde and a stupid conscience, and makes the sinne much more offensive to God, as shewing that the mind is not carried to sinne on a suddaine temptation, but gives it selfe to sinne out of the place it hath given to the beleefe of false principles, as these had concluded with themselves, that it was reason to kill him that abused their sister, and therefore deliberately had resolved to doe it. Let us take heede to our selves, that we be not thus hardened by the deceitfulness of sinning.

Now the punishment of this sinne is this, that they were minded of it by *Iacob*, and had not that part of the birth-right setled upon them though the next in age that *Reuben* had forfeited, but were scattered and divided in *Israel*, and made to be two of the smallest and meanest tribes, not fit either to command and rule, or else to have the double portion, because of their small number. God did afterward turne this to *Levi* to a blessing, but in it selfe it was a punishment. God causeth that for murder and such insolencies toward the Father, the whole posterity after them doth fare the worse in earthly things for their fault, and just it is that he should doe so, for hee lookes upon Parent and children, as upon roote and branch, making but one common bodie where each is a part, and therefore in smiting the roote doth bring misery upon the branches too, and contrarily. O let us take up this argument to fortifie our resolutions against sinne, shunne earnestly the doing of those evils which may provoke God to scatter and disperse thine offspring after thee.

And so much of *Simeon* and *Levi*, onely we have mention of *Levis* death too, how long he lived and then he died, *Exod. 6.15.* that he lived 137. yeares.

Now of *Judah* in severall, consider his faults and vertues, benefits and crosses.

His faults were these besides what was common in the matter of *Ioseph* and the rest. First, that he seperated himselfe from his Fathers house, and went and lived with a certaine *Cananite* called an *Adullamite*, because he lived neere a place called *Adullam*, and out of I know not what occasion, there grew a great and inward friend with him. This was to get out of Gods blessing into the warme sunne, to leave the family of *Iacob*, and table with *Hiram*, this was to excommunicate himselfe out of the Church what in him lay, and to bid adue to God and all his spirituall blessings.

It must be noted as a great fault, for any worldly respect whatsoever, voluntarily to transplant a mans selfe out of the visible Church into a profane and unhallowed place where the Church is not. There where you have Gods Word, Gods Sacraments, Gods Name and Gods people, and finde your selves spiritually edified, there abide though it be with some inconveniences to your estate, and be willing rather to suffer outward dammage then inward, shew more love

Their punishment.
They lost part
of the
birth-right.

Levis death.

Judah.

His faults.
1. He left his
Fathers house.

of goodnesse then *Iudah* did when he was a prophane young man. After you see he returned home to his Fathers house, it had beene better not to have departed thence at all.

2. He was led by his eye in marriage.

A second fault, being there he is led by his eye to marry a *Cananitish* woman. It is likely without consent or privity of his old Father, it is scarce like he would goe to him to aske counsell, whose family he had forsaken.

Beware young men of erring with *Iudah*, and marrying your selves to prophane and idolatrous persons of your owne heads for sinister respects, least the Lord punish you as he did *Iudah*. The youth of *Iudah* doth a little excule, for he was very young when he had his first childe, as appeares, because his childe by *Tamar* viz. *Pharez*, had two sonnes at the time of their going downe to *Aegypt*, when *Ioseph* was but 39. yeares, for he was 30. before the yeares of famine came when he stood before *Pharaoh*, and there had beene 7. yeares of plenty past after his preferment and two of famine. Now *Iudah* was *Jacobs* fourth sonne, borne about the fourth or fifth yeare of his being in *Padan*, and *Ioseph* the last borne there about the 14. yeare, so there was some 10. yeares space berwixt that, therefore *Ioseph* being 39. he could be at most but 49. *Tamar* by whom he had *Pharez*, was married to two of his sonnes and staid till the third was marriageable, that could not be lesse then some 18. or 19. yeares, and *Pharez* could not be thought to have two sonnes, but that he must be some 18. or 19. yeares, which make some 32. at least, therefore *Iudah* when he married must be no more then some 18. or 19. yeares. His youth therefore I say extenuates his fault, but let none of your ages be blemished with such a fault, as was too blameworthy even in the greenesse of his youth.

3. He committed incest with his daughter in law.

Thirdly he sinned in committing as he thought whoredome with a professed harlot, but it was indeede incest with his daughter in law, who of purpose lay to intice him in the habit of a harlot, by the way where shee knew he must goe; This is a filthinesse, that a man should suffer himselfe to be so farre inflaved to lust after a disguised harlot by the way, as to solicit her, and hire her, and abuse her. He was at that time a widdower, and the time of mourning for his wife was past, and now he made no great conscience of single whoredome, but God will judge whoremongers, and whoremongers shall not inherit Gods kingdome.

Heb. 13. 4.
1 Cor. 6. 9.

If there be any amongst you as bad as *Iudah*, that makes little conscience of avoiding whoredome if he may doe it closely and without knowledge, and hath abused his wealth to hire an object for his unlawfull lust to worke upon, he must see his fault in *Iudah* and repent of it.

And you must all be exhorted to arme your selves with a resolution of flying fornication, and of watching over your selves, and so carefully resisting the first motions to evill, that you may not be so easily drawne away and enticed. And such as God hath made of a better

better temper, then that such an object would so soone intangle them, and hath not intangled them, must acknowledge Gods favour in preventing them from such evils, and take heed to themselves that they allow not others as bad, revenge, quarrelling, drunkenness, deceit or the like.

Another fault of *Judah* was, that he dissembled with his daughter in Law, making her believe shee should have his sonne *Shelah*, if shee would stay a little till hee was growne up, but never meant to performe it, nor did not goe about to accomplish the marriage when the young man was growne up, which caused her to thinke of a sharpe and lewd revenge, even to draw him to doe that unlawfully which his sonne should have done lawfully, raise up seed to his brother, a custome which was then in use amongst them I know not on what ground, but it seemes to be from God, because he did establish it by *Moses* Law after.

a. He dissembled with his daughter in Law.

You must learne to take heede of counterfeiting and deceiving, making promises alone for shifts and delaies which you minde never to performe, but alone to serve a present turne especially in matters of some weight. This is flat lying for to speake otherwise then my meaning is, to goe against the minde and to utter falsehood of set purpose, as much as any other made lie can be thought to be, yet nothing more common then this, men for an advantage will promise and say any thing which they never meane or thinke to make good, how can hee say hee is a true *Israelite* in whom there is so much guile? How can hee say that hee speakes the truth that is in his heart? yee false promising double tongued men, see how you be dishonest and unjust, and false men, and learne to bewaile and amend this wickednesse. Now promise nothing but what you fully intend, and know that upon good reason you may intend to performe, and when the promise is made, give it seasonable accomplishment. Wee must reade Stories and Scriptures to see and amend, not to excuse the like faults in our selves.

But *Judah* shew'd a fault or two more in dealing with *Tamar*, when her big belly shewed what shee had done, hee forgot his owne naughtinesse and would have had her burnt. What authority he had in that place I know not, whether he had made himselfe a member of that towne of *Adullam*, and had gotten to be a Ruler, but shee was accordingly brought forth to be burnt, and then seeing the signes hee could not deny them, and then blames himselfe, and the sentence of burning grew cold, because both or neither it seemes were to be burnt. But before hee knew his owne guiltinesse, hee was glad to have an occasion of being rid of her, that his sone *Shelah* might scape her.

5 He forgot his owne naughtinesse, & would have had *Tamar* burnt.

Loe what rash censurers wee are like to be of other mens faults, and willing to have them punished, in the meane time forgetting our owne as great offences; Let us learne to be more moderate, and to have the wisdom to looke upon our owne offences before they

6. Repented
not of his
whoredome,
but sought to
redeeme his
pledge.

be brought to our mindes by such tokens as made *Iudah* confesse his fault.

Againe, when *Iudah* had committed whoredome, he goes his way never repenting, but all his care is to redeeme his pledge by sending the kid, which either was of lesse worth or at least not so apt to bewray him, and when the woman could not be found, and that his friend returned ashamed to make so infamous an inquiry, hee said, *let her take it least wee be laughed at*, so the sinne did not much moove him if he might escape the reproach.

It is thus with most men, such a sleepe conscience they have within them, that if they beare out the fault with secrecy, they be not grieved for it, onely reproach by having the businesse knowne would make them startle and be troubled; O if any be so affected, he shewes that no feare of God is before his eyes.

Let us labour at least to have so much truth of goodnesse left in us, that if we should fall into any grosse sinne though never so secretly and without knowledge of it to any, yet we might be affected with sorrow in regard of the offence done to God, and so fall downe before him and lament it, and confesse it, and repent of it before him, and renew our purposes of amendment and sue for pardon and helpe; which till wee have done wee are not recovered out of the snare of the Divell, but shall be carried into the same sinne againe and againe, so often as he can present us with occasions. He that can let sinne goe lightly away if no naturall evill follow from it, is either destitute of all graces or hath his graces much abated and infeebled by the prevailing of corruption.

Hitherto of *Iudahs* faults, now his particular good deeds.

His vertues.
1. He returned
at last to his
Fathers house.

First, he returned at last to his Fathers house, and dwelt there with his Brethren as a member of his Fathers family againe, when hee made his returne I know not, but that hee did it is most certaine.

If any have departed out of the Church and society of good men, let him learne of *Iudah* to turne backe againe the better way, and to come home to the place where God dwelleth. *David* was grieved, that hee was forcibly driven out of Gods Inheritance, and wished nothing more then that he might have liberty to dwell in Gods Tabernacles. Let us if we have banished our selves from such habitations be carefull to returne with speed from our voluntary wandering.

2. He was
somewhat
humbled for
his sinne.

Secondly, *Iudah* shewes himselfe somewhat humbled for his sinne with *Tamar*, for seeing the tokens he had left with her, and knowing his fault, hee confesseth his fault and saith, *shee is more righteous then I*. For *Shelah* was growne up and was not given unto her.

So must wee doe, if wee have sinned and beene an occasion of others sinnes, let us justifie them above our selves and condemne our selves more then them, and not bee possessed so with the

the partiality of selfe-love, as still to stand in our owne light, denying the fault or laying the blame upon another. True repentance will be ready to blame it selfe, but an impenitent heart is witty to cast the blame still from it selfe upon another.

Againe, it is said, *hee knew Tamar no more afterwards*, and wee reade not of any other wife or childe he had afterwards, so that he forbore her because shee was his daughter in Law, and forbore to take another wife voluntarily, it is like, in humiliation for this unbridled fact he had committed.

If any have sinned in unlawfull deeds of this kinde, his care must be with *Judah* to offend so no more, and to be so humbled with his former offence, that the consideration of it may make him temper himselfe for the future.

Further, *Judah* carried himselfe well towards his Father, for hee was earnest to get him send *Benjamin* with them to the Governour in *Egypt*, and at last prevailed by interposing his faithfull promise to bring him backe againe, as you reade in the Story.

3. He carried himselfe well to his Father.

Gen. 43.

It is a good thing in an Inferiour to turne away his Superiour from stiffnesse in an indiscreet purpose, and he hath performed a worthy office, that hath so farre prevailed with his superiour for the good of himselfe and of others, wherefore doe this good deed with humblenesse and discretion, as occasion serveth.

The last good deed of *Judah* and most commendable, was his faithfull keeping of his promise with *Iacob*, in offering himselfe to be a bondslave in *Benjamin's* roome, whose absence he knew would even kill his old Father, so that hee was content to take the punishment of anothers fault upon himselfe, rather then falsify his word of presenting the Lad againe unto his Father. How was love and faithfullnesse joyned both in one act?

4. He faithfully kept promise with his Father.

We must learne to practise even so, to love a Parent so, as if it be possible to prevent his griefe with our owne so great a misery as perpetuall bondage during life.

How much are they to blame that occasion their Parents misery by their wilfull sinnes, and can well enough be content to see their Parents goe mourning to the grave, even for their incorrigible naughtinesse. Sure the affection of good children is farre otherwise.

And now children, have a loving pittie to your Parents, and frame your selves rather to suffer any misery then the sight of your Parents pining away in griefe, especially then the procuring of it by your owne misdemeanours.

Againe, he shewed here great fidelity for having given his Word to his Father, that he would bring *Benjamin* againe to him, he prefers the performing of his promise before his owne liberty, and would rather keepe his promise with his Father then live at home with him in freedome.

Let us learne to shew the like care in keeping our promises, even to

doe what wee have said chiefly in matters of weight, though wee cannot doe it without great inconveniences to our selves, let us keepe promise though it be to our hurt.

5. He did courageously beare an evill accident.

Againe, *Judah* makes a most pithy and rhetoricall speech to *Ioseph*, for affection will make a reasonable wit to doe the office of a good Orator. This was a commendable thing in *Judah*, to beare so sudden and terrible an accident with so much strength of minde, that he could apply himselfe to take that course which was fit and behoofefull, notwithstanding his griefes.

Let us labour to be of so well compact a spirit, that extremity of sudden blowes may not disable us from carrying our selves discretely even in such unexpected accidents. This is a gift that we must beg at Gods hands, and the best way to get it, is as *Judah* did, to see God in it, and be humbled before him for our sins that procured it. And so much for *Judahs* particular good deeds.

His crosses.
1. He had two very wicked sonnes.

Now his crosses were, first that he had two sonnes so wicked, that God himselfe could not brooke them, but even slew them for their extreame wickednesse.

It is a crosse that hath befallen many a Father to have very lewd children; Labour what you can to prevent it by being good your selves, and carry not your selves so wickedly as to pull this crosse upon your selves, as *Judah* did in running to *Hiram* and marrying a *Canaanitish* woman; for what could he looke for but that the sonnes of such a woman and brought up in such a place should proove wicked? And if it doe befall any of you or have befallne you, be indeed humbled by it, but not put quite out of heart. Let it helpe to make your selves better if your children be wicked.

His daughter in Law drew him to incest when he intended fornication only.

Another crosse was, that his daughter in Lawes discontent drew her to prostitute her selfe to him in the disguise of an Harlot and so drew him to incest, when he thought but to have committed fornication.

It is a misery to be drawne into a more grievous sinne then one intended to commit; Let us resolve to commit none at all, that such an addition of faultinelle may not be put upon our sinnes beyond our owne knowledge, and if it have befallne us, let us learne to be humbled very much. It is just with God to give a man over to a worse sinne then he thought of, that is bold to take liberty to commit some sin which he ought not to have done.

His sinne
2. His sinne
Came to light to his shame.

Lastly, God did cause the sinne of *Judah* to breake forth to his shame, as you know, though hee feared the shame more then the sinne.

And this is surely a great punishment to make ones evils knowne which he hoped should have beene kept still in secrecy. And a just thing it is with God to dishonour a man before men, when hee will dishonour God by sinning boldly in secret.

And if God have buried any mans faults in darkenesse, let him bury them by repentance, else they shall breake out more reproachfully

fully at last day to his utter confusion. But if God have cast the dirt of any mans sin upon his face, and layd his grosse crimes open to all the world, he must make this use of it, to be more humbled before God, and improve the griefe that shame and reproach will stirre in him, to the more hearty bewailing of the sin that deserved it, otherwise to be greatly grieved, for the shame is nothing else but a carnall and unsanctified sorrow.

And so much for *Judabs* crosses. Now his particular benefits are these.

First, he was a man of very good naturall parts, and it seemeth excelled his bretheren all but *Ioseph* in these naturall abilities as is probable, because *Jacob* trusted *Benjamin* with him, whom he would not trust with *Reuben*, and sent him before to *Ioseph*, and it is most cleare by his excellently discrete and wise Oration, that he made to *Ioseph* on the suddaine when they were brought backe againe with the cup.

To have wit, good speech, good audacity, and other like naturall parts, is a great favour of God. Those that have them not are to seeke for so much the more grace, that the presence of the more excellent may supply the want of the meaner. A lesse wit with more grace doth availle more to happinesse here in the world then a farre greater wit without grace.

Againe, those that have these good abilities, must take heede of marrying themselves and defiling them by being proud of them and abusing them, but must walke humbly, as knowing that they be but common benefits, such as the wickeddest enjoy, and things lent by God for which they must answer. Therefore they should employ them vertuously and for good purposes, that so they may have the true credit and comfort of them. Ah if these be sanctified, how great a lustre doe they receive from grace, else the Divell hath more of them then any man alive, and yet remaineth a hatefull and a cursed creature.

Further, *Judab* had a part of the birth-right settled upon him, with a rich countrey and the Principallity of *Israel*, that out of his loynes should come the Kings of *Israel*, and the *Messiah* himselfe the King of Kings should be borne. For though he committed divers great faults, yet none so over-grosse and palpable as were those of *Reuben*, *Simeon* or *Levi* his elder bretheren. Indeepe his fault fell out to be incest, but it was unwittingly, for in his purpose it was single whoredome not incest. God then saw it fit to settle a part of the birth-right upon him notwithstanding his sinnes.

It is a great kindnesse of God to passe by ones unworthinesse, to give him superiority in blessings, though his sinnes may seeme to deserve the losse of them. And though none of us can have that priviledge of being progenitors to the *Messiah*, yet God doth often grant riches and a flourishing estate and dignity above others, even to those that well-neere equalled others in wickednesse. This benefit must be observed with humble thankfulness.

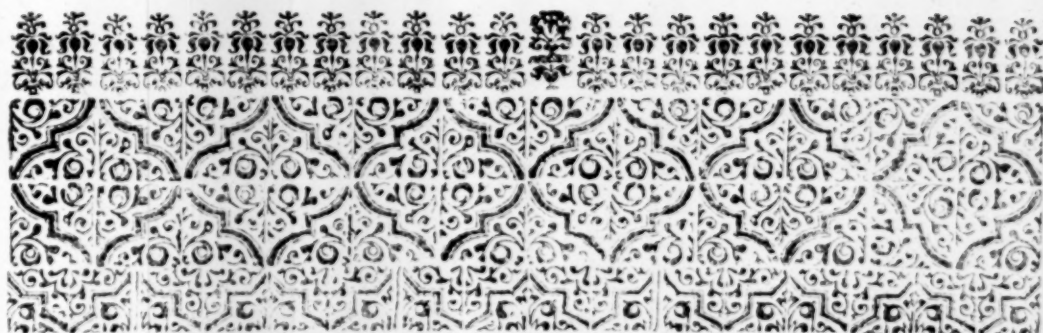
His benefits.

1. He had very good naturall parts.

2. Hee had a part of the birth-right settled upon him.

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THE TWENTY FOVRTH E X A M P L E.

O F

Shechem, Hamor, Hiram,
Er, Onan, Tamar, the
Midianites.



One other of *Jacobs* sonnes (*Ioseph* alone excepted) have any great matter rehearsed of them in Scripture. The order of our story requireth therefore, that we should proceed to tell you what we read of him, but because his life is related at large in respect of the great things wrought by him, I will therefore handle other of *Jacobs* contemporaries and of his too, before I come to speake of him, and I will begin with those with whom *Jacob* had most to doe.

First, we have *Shechem* comming in an evill time to disquiet the peace of *Jacob* now returned and settled in the land of *Canaan*, and in him you must note, First, what was good, Secondly, what was naught. Thirdly, his prosperity. Fourthly, his adversity.

His

*Potiphar and
his wife.*

Shechem.

His faults.

1. Hee looked
lustfully on
Dinah.
Gen. 34.

His bad deedes come first to be noted, and that was first, he gave his eye liberty to wander with a lustfull wandring. It is said, *hee saw Dinah and tooke her*, the Divell and sinne prevailed against him by the disordered use of his sence. He gave himselfe leave to gaze over-earnestly upon her beauty and other good parts, wherewith the eye is usually taken and the heart inflamed.

Job 31. 1.

Mat. 5. 29.

Let us learne to repress an evill and a wanton looke, and to keepe the Divell from possessing himselfe of this window as it were of the soule, to be master of this conveighance, by which so much comes in and goes out of the soule. The eye must be looked to with diligence, by him that would not be surprized with lust, hee must turne away his eye from beholding this vanity, the beauty of a woman: he must as *Job* make a covenant with his eye, that it let not in lust and wanton desires, he that mortifieth not as other of his senses so this, shall never be thoroughly master of himselfe, nor get any notable victory against his corruptions. You are not ignorant of our Saviours command, *to pull out the right eye if it offend*. This is one way of pulling out an eye, to bridle it from looking upon such objects as may stirre up lust and other evill desires in the heart, and that the eye may be thus bridled, the heart must be over-awed with the feare of God, and so settled in a firme, stedfast and full resolution of not sinning in any kinde or degree, and in an earnest indeavour to loath and detest sinne, not alone to leave it. Hatred hath such a power over the whole man, that it will not suffer the eye without some inward rising to fixe it selfe upon the thing hated, or any thing that hath a fitnessse that way. Let all good Christians get the heart so armed, and the eye will be sufficiently defended. Here now is his first fault, he looked upon a woman to lust after her, and did not checke the desire, nor refraine the wandring eye. Take heede of the beginning of his offence, if you would not come to the end of it.

2. He enticed
or forced her
to naughtines,
or both.

The next fault is, he either forced or enticed, or as it is likely, partly by perswasion and partly by some kind of violence brought her into a fit place for his purpose, and so his lust made more head strong by fitnessse of the opportunity, committed the act of fornication and folly with her, and as it was after said, *wrought folly in Israel*. His sinne was the sinne of fornication, and it is like enough we may call it a rape, he forced a maiden. I am rather induced to thinke it was done most by force, because that the maiden made the thing knowne to her Father, who (had it beene done by her free consent) should not (it is likely) have come to the knowledge of it by her meanes, nor could by any other, so then he forced a maiden. It may well be that by faire and curteous carriage he wan her into a house, and then by strength mixed with perswasion, wanne her to his will. And in him you see the right progresse of this sinne, when the desire hath over-wonne the will and gained consent, then doth the heart seeke the opportunity of time, place and like circumstances, and by the fitnessse of these Satan is so tempted to tempt, and the coales of lust are so

so blowed, that it flameth forth and carries a man or woman or both to act wickednesse.

If therefore any man would escape the foule acts of this sinne, he must oppose himselfe to the first desires, and crosse them by following the Apostles command, *flie fornication*. This sinne must be run away from, the onely sure and most safe way of escaping it is to run from it. If *Shechem* finding these desires boyling within his heart by meanes of the fire that lighted in at his eye, would have opposed wise and vertuous thoughts, and so gotten himselfe out of the company and sight of the Maiden, his desires had not drawne him to that which brought him to destruction, but he presently fell to plot and contrive how he might get the Maide into some house and lonely place, and ceased not till he had so farre gratified his inordinate passion, and then loe he was not at his owne command to forbear the lewd action.

You have heard *Shechems* fault, next see what is commendable in him. Though hee had done the Maiden this wrong to devirginate her, yet he continues to affect her, whereby it is probable that hee found her so chaste as that shee did not willingly consent unto the fore-mentioned evill act. But howsoever hee continues to affect her and desires to repaire the wrong hee had done so much as it might be repaired by making her his wife. This is a matter worthy some good commendation, that his heart is not estranged from her now when he had given his evill desires some satisfaction, but he proceeds to seeke her in the way of Matrimony. The Law appointed too, that if any had inticed a Maiden, hee should marry her and not be divorced from her during her life, unlesse her Father would not grant consent and then hee should pay a fine in money.

Another thing praise-worthy in him is, he takes the right way to get her to wife by acquainting his owne Father with his owne affections, and imploying him to her Father to mediate and make up the match. All you young men and women, learne the right, due, and honest course of proceeding in Matrimony, if you like any person and would faine bestow your selves upon them. Acquaint your owne Parents first, and let their consent be obtained, that they may also be your suitors, and so you may proceed with free consent on all hands. This way of proceeding gives honour to Parents, brings comfort to children and yeelds obedience to God and followes the rules of right reason. So did *Sampson* too in his love, Heathen men you see, here, and in *Sampson Israelites* that were wise, and would goe on fairely, tooke this course. Let them that have beene more preposterous blame themselves, repent, and learne to follow good examples, all you that are yet to marry.

Furthermore, it was well done of the young man and his Father too, that they stood not over-much upon matter of portion, but bid him aske dowry enough. I know that a wise care must be had this way, that

1 Cor. 6. 18.

2. What was good in him,
1. He continued to affect her when hee had deflowered her.

Deut. 22. 28, 29.

2 He acquaints his Father with his love to her and intreats him to speake to her Father for him

3. He stood not over-much upon matter of portion.

that the married couple may not want convenient meanes of maintenance: for to marry without regard of thinking how to live when they be married, is so great a folly as doth shew him to be quite bereft of all good understanding that doth it, but yet money must not be the maine matter, as if one went to chaffer and buy and sell when they goe to make marriages.

4 He would have all things agreed upon before marriage.

Another thing was commendable in this young man and his Father, they would have all matters agreed upon concerning dowry and other like conditions, and themselves having agreed upon conditions are carefull to performe them, indeed they were necessitated, for they could not have the Maiden upon other termes. So it is good for Parents and all, to make some plaine and settled agreement of all worldly matters, that there may not fall out any interruption afterwards, to the tormenting of the young peoples mindes with actual breaking or feare of breaking.

5. He was constant in his love to the end

Again, this young man was constant in his love to the end, and was fully settled and bent to marry the Maiden here. No man should enter into termes of marriage in sport or jest, but should proceed seriously and settled in that businesse, especially they who have once made a serious promise of marriage either to other with mutuall knowledge and consent of Parents. I suppose that promises being not limited with any unperformed condition, they are bound in conscience to proceed unlesse a great and very just let fall out, and I can scarce be made to thinke that they may breake off in such case with mutuall consent. My reason is, God calleth the betrothed Maide his wife that hath betrothed her, and to mee it seemes, that betrothing is nothing but a serious promise of future marriage, and that nothing is essentiall to it but the fitnessse of persons for age, and the freenessse of undeceived consent in respect of the persons, and consent of Parents mutually, who else may make voide a promise made to man, seeing they make voide a vowe made to God. If any of you therefore be guilty of inconstancy in such case, and of flying from such promises, at least let him be humbled, and consider well with your selves what you doe before you betake your selves to others.

What betrothing is?

3. His benefits. He was his Fathers heire who was a great man.

Hitherto the young mans vertues, now his benefits.

He was his Fathers sonne and heire, and his Father was the Prince of that City, he was a rich man and honourable in the place where hee lived, even the principall person of the house. This is a benefit indeed, if he that hath it use it orderly, so as to walke worthy of that place and eminency, and to get and exercise so much more vertue; but if it make him proud, bold to doe evill, as here it may seeme it did and very often doth, then it were better be the meanest of the family, and of the towne. You that be heires to wealthy Parents and likely by them to be wealthily left, O stand not upon these termes so as to lift up your hearts to swell, but carry humble hearts, and labour to add grace and vertues to your places, else they shall

shall proove but as an high gibbet to bring you to more disgrace in this world and torment in the next.

The misery of this *Shechem* was, hee proved an occasion of the bane and overthrow of his Father and his whole Family, and of the whole City, and that by falling into the hands of bloody and deceitfull men. O pray to God to keepe you from having occasions with such persons, and being faulty of such crimes. Beware of grosse finnes and wrongs, for you know not what sharpe vengeance may lie in waite for you afterwards. Sinne is not all paid for in an instant, God doth sometimes call sinners to a severe reckoning even in this life besides that which is to come.

So much for *Shechem* the sonne.

Now for *Hamor* the Father, I have one fault to note, he is ready to imbrace a religious adjunct, not for religion sake but for some by end, even that he may get such a wife for his sonne as he desireth. He imbraceth the religion for the womans sake, not the woman for the religions sake, Father and Sonne concur in this fault.

A common fault it is, religion is made of the by, it serveth some other Mistresse. It is a stalking horse for policy on both sides. Wickedly doe *Jacobs* sonnes seeme to stand on religion for their secret ends, and it was not well done of them to take a religion up for meere private ends: but such is the custome of the men of this world, they can embrace any ordinance for their profit and any religion. O looke that you bee intire in imbracing Gods Ordinance and Gods Truth, take heed that sinister ends doe not marre and destroy your seeming religiousnesse, and make that you shall seeme to God not the better men but the worse Hypocrites.

Againe, something was ill done of him, we see no sharpe correction nor reproofe of his sonne for his wrong done to *Dinah*, and that provokes the maides friends.

O how indulgent are Parents to their childrens crimes, scarce with a word will they checke them, at most but with a word for that which deserveth many blowes, yea the stroake of death. This indulgence of theirs often makes children bold to sinne, as in *Adoniah* and *Abshalom* is seene, and so doth make them at length correctors of their Parents, that should have corrected them. Let Parents take heed to themselves, that they shew not themselves to love God lesse then their children, by loving their children so much as to put out or smother the hatred of sinne; and let Parents at last learne to make naturall affection give place to justice.

You have his faults, his vertues are, 1. To his Sonne, he is willing to satisfie him in point of marriage so farre as was fit, and so should all wise Parents be. If the affections of their children carry them not to matches too inconvenient, they should gratifie them for feare of those mischiefs which often come by crossing them, and that because nothing is more likely to procure the wel-

His crosses.

1. He proved an occasion of the overthrow of his Father and his whole family and the City.

Hamor.

His faults.

1. He was willing to be circumcized for a by end.

2. He did not reprove nor correct his son for the wrong done to *Dinah*.

His vertues.

1. He is willing to satisfie his sonne in point of marriage so farre as was fit.

fare of children, then when they be matched to whom they love; Unlesse their folly be such as to make too too foolish choises, let Parents learne to shew themselves milde and gentle here if in any other thing.

1. He deales well with his Subjects, perswading them to be circumcised.

Further, he deales well with the *Shechemites* his Subjects, whom he seeketh not to force but to perswade to accept circumcision. In things of this nature a good Prince must not compell but allure Subjects, and let them see reason rather then feele violence: but his reason is taken from the profit of the people. That is the wisest argument which will most prevaile with him to whom it is used, and so it sped accordingly.

3. Hee dealt well with *Jacob*, plainly seeking his daughter and yeelding to equall conditions.

Further, he dealt well with *Jacob* too, for in all plainenesse he seekes his daughter for his sonne, and is willing to yeeld to any equall conditions. Plaine dealing is commendable in an Heathen, how much should it be commended to us Christians?

3. His prosperity.

1. His sonne was indifferently good.

Now see his prosperity. He had a sonne indifferent good, that at least sought his consent and shewed himselfe orderly, though at the first he had beene rude. It is a comfort to have a sonne not altogether rude and misgoverned, that if he over-shoote himselfe in some things, yet will keepe his order and reforme himselfe. Be you such children, O ye sonnes and daughters, and be thankfull ye Parents that have such children.

2. His Subjects were good.

He had also good Subjects that would be perswaded by him, and such Subjects let us learne to be, so that we use prudence as well as subjection.

4. His crosse. Himselfe and all his Family and City were murdered.

But his crosse was great, he was over-reacht by crafty heads, and himselfe and all his Family and City butchered by bloody hands. O how could you brooke such a crosse? and why will not you stand prepared to loose life, goods, children, friends and all? seeing you perceive in the *Shechemites* how soone all these may be lost, even then when you thinke your selves secure; and why doe you not thanke God for preserving you from such both craft and outrage hitherto?

Hiram.

Hee was a good morall friend. His friendship was

1. Lasting.

Now I proceed to speake of some others. The *Adullamite Hiram* is a better friend then a man, indeed a good friend but a bad man. His friendship appeares to be morally good in its kinde, because first it was lasting, secondly, it was serviceable, thirdly, it was secret. Lasting, for it continued to *Judah* so long, till his third sonne was marriageable and began before his marriage. You cannot conceive it under some twenty yeeres standing, though you should thinke that *Judah* married about sixteene or seventene yeeres of age. Friendship is like wine, the elder the better, the longer it lasteth, the more it is to be praised. Learne to be durable friends, let not a yeare or two see you changed and estranged, but be like Christ in that respect, whom you love love to the end, unlesse they doe even too too unfriendly cast you off, and breake the lawes of friendship. And those that have beene fickle friends, let them be ashamed, for it is

too

tootoo evident, that they were false, seeking themselves alone and not their friends.

Againe, his friendship was serviceable, stooping to somewhat a base office to helpe *Iudah* out with his whoredome as secretly and undiscernedly as might be. Indeed a true friend must be serviceable to his friend not alone with his cost and labour, but sometimes also with a little blemish, not by helping him to sinne, nor lying, or so forth, but by doing what may honestly and lawfully be done; for the secret carrying of his faults and saving him from blame, even carnall friends are forward enough this way; take heed that you denie not good offices to your inward acquaintance, and take no lesse heed that you gratifie them not with bad.

2. Serviceable.

For here you see the secrecy of this *Adullamite*, no body knew by him of that fault which he himselfe knew onely by *Iudah*. Nothing becomes a friend better then secrecy of his friends faults, and he that hath once played the blab in this kinde, hath no wrong if hee be never trusted after. Nay verily, this may seeme a most just cause of dividing friendship, therefore so farre as may be without sinne against God and against the Countrey and Superiours, every friend must affect this trustinesse. Surely had not *Iudah* found him faithfull in this kinde, hee would never have ingaged himselfe so farre?

3. Secret.

So was *Hiram* a good friend, but yet he was not a good man, for we finde not that he did rebuke *Iudah* for his fault at all, which he must have done if he had beene as good a man as a friend. And doe you learne to add that to other good fruits of friendship, even to reprehend them for their faults, though you doe not divulge them, that so friendship may not be a mutuall infecting of one another but a mutuall healing.

Yet he was a bad man.

So much for the *Adullamite Iudabs* friend, now for *Er* and *Onan* *Iudabs* sonnes.

Er and *Onan*, the first was so wicked that God cut him off.

The first of them was so wicked a man, that God in his justice would not let him live to staine that good family; O let him be a warning to all you children that you proceed not to such a height of wickednesse in your blossoming bud, as to force God to destroy you before the midst of your daies. How sure is his punishment in Hell whom God in his just wrath would not suffer to live on earth?

And O yee Parents be thankfull if God have not crossed you with such wicked children, so notoriously, so unsufferably naught, or if hee have, learne to prepare for some untimely end of theirs, for often the Lord doth so at once correct the Parent and destroy the childe.

And take heed that you take not that course to bring the same evill on your children, even to have God give them over to naughtinesse and destroy them for it. How is that you will say. Marry not sinfull wives, Idolatresses and the like, be not inward with bad men, live not in bad places. What could *Iudah* looke that *Er* should see other

in the Family of *Hiram* and in that place and from that Mother and Grandfather but that which should make him very wicked? Had he lived in *Jacobs* family, and taken a better wife he might perhaps have had a better sonne; let us not make our selves guilty of our childrens naughtinesse by choosung bad yoake-fellowes, bad friends, bad places of habitation.

Onan was also wicked and cut off by God in his youth.

Now as for *Onan* he was also a wicked man and cut off by Gods hand in his youth.

So much of *Judahs* two sonnes.

Tamar a very bad woman.

Now of his daughter in Law *Tamar*, who was a very bad and lewd woman it may seeme, else shee would never have invented such a revenge upon *Judah*, as to way-lay him in the habit of an Harlot where shee knew he must goe, and that of purpose to try if shee could intice him to commit folly with her, and you may be sure that shee did use all the art shee could to draw him to this sinne, seeing shee placed her selfe there for that purpose. Indeed shee handled him subtilly, that shee might be able to convince him, if hee should (as else no doubt he would) have denied it. For he would never have beene made to beleieve that this woman was *Tamar*. Instead of hire shee askes his signet, staffe and handkercheefe, tokens that were past all gaine-saying. Here is revenge and filthinesse and fraud, and a number of naughts put together to make each other worse. Why had shee not rather expostulated the wrong with her Father in Law and besought him to give her *Shelah* her husband? If shee were ashamed to speake for a husband, why was shee not more ashamed to entice her Father in Law by such a trick? But herein marke the wickednesse into which revenge will draw them that harbour it, even to hurt themselves that they may hurt another also, and take heed you women of following her in a fact of so much impudency; onely note Gods justice against *Judah*, that would punish him by giving him up to this disgracefull fact for his other sinnes that were not joyned with so much reproach. So doth God oftentimes deale with men both good and bad, *Judah* cared not to goe from his Fathers house, he cared not to deale falsely with *Tamar*, and loe now God will shame him for all by suffering him to be caught in *Tamars* trap. Beware that you fell not over yourselves to such sinnes as the world doth not intertaine disgracefully, least God give you over to such as will bring disgrace.

The Midianitish Merchants.
Gen 37.25.

We will proceed next to the *Midianitish* Merchants that bought *Ioseph*, they were part *Midianites* part *Ishmaelites*, an intermingled company and therefore are in the story called by both names, here you must note a speciall providence of God, over-ruling the journey of these *Midianites* to the saving of *Iosephs* life, and conveighing him downe to *Egypt*: God hath you see store of meanes to effect his owne purposes which men cannot finde out. He goes beyond our thoughts and beyond the intentions of those which are his instruments, as a man makes his horse serve his turne for the dispatch of those businesses,

nesses, whereof the horse is ignorant.

Therefore we must learne to trust his promises, even then when our eyes can see no way how to have them accomplished, it pertaines to him that makes a promise to finde meanes of making it good. If another have given his word to pay mee money, hee, not I, must take care to provide it. We wrong God and take his office to our selves if wee be solicitous about the meanes. If hee give us any we may use them, but if none, wee should trouble our selves no further but waite upon him and let him alone with his owne workes.

Againe, the *Midianites* and *Ishmalites* for the whole troope consisted of both, were carrying the pretious things of another countrey into *Egypt*, that they might sell them there, and so by commerce enrich themselves and profit the whole world. It was well done of them that they employed themselves in Merchandize, transporting by land the commodities of one place to another for the common good, and their owne convenient maintenance.

Buying, selling, traffiquing, transporting of commodities from place to place are necessary actions, without which the inhabitants of the world could not partake of each others benefits, nor supply each others wants, and so should not be knit together in so neere bonds; but by this meanes the severall parts of the world or of any Nation, doe interchangeably communicate whatsoever necessary or delightful thing they have either to other.

Merchandize
is commendable.

The more pittie it is to see men so besotted with pride and vanity, that they thinke it a braver and gayer life to live idling at home and following base pastimes, then to give themselves to a commodious and serviceable imployment. But certainly, no calling nor paines in any calling can so much dis-become a man, or reproach and abase him before God and men, that are not charmed with the same witchcraft that themselves, then this of having no calling. Better a mender of shooes then have nothing to doe, better be the meanest member of the body, then a boyle or ulcer, such as the idle man is.

But let men that professe the name of Christians, look to themselves that they shunne the vices with which mans corrupt nature doth pollute trading and Merchandize in respect of many particular abuses. Make not riches the end of your labour, so saith *Salomon*, *Labour not to be rich*, shunne all injustice in your dealing, shunne greedinesse of gaine that makes one troublesome to all about him, and use justice, equity, and moderation. Buy as if thou boughtst not, sell as though thou soldst not. Use the world as not abusing it, and then the following of an honest trade doth leade you as readily to Heaven as those callings that carry a more glittering shew in the world.

Pro. 13. 4.

Further, we must consider their buying of *Ioseph*, here we must speak a little of that custome of buying and selling men, how it may seeme to have come into the world. It may seeme to have entered either by

Buying and
selling of men,
the originall
of it.

warre, or else by debt; In warre the conquering side, that had the conquered in their power, having saved their lives, did make their persons absolute slaves unto themselves, making this law too, that the children which they should beget (bond-men and bond-women mixing together) should be also bond-men. So came the greatest number of slaves, men yeelding themselves in battell, made themselves servants for ever. But it may seeme, that debt was another cause, when a man did owe more then he could pay, his person and his children became the creditors servants, that he might satisfie by labour what he was not able otherwise, so it came in.

Quest. Is it just or not to buy and sell and keepe servants?

The iustice of
it.

I Answer, at first sight, it seemes harsh to use reasonable creatures like horses, and to make merchandize of our owne flesh; but God allowing his people *Israel* to have servants, and buy and sell them of any saving their owne nation, doth evidently shew the lawfulness of it; for it would not stand with his iustice to allow them a thing unlawfull.

Againe, when *S. Paul* teacheth masters how to use their servants, and doth not command to manumit them, it is evident that it is lawfull to have, and therefore also to buy and sell servants. But it is a very commendable thing in Christians, that they have as it were by a common consent, laid downe this custome of bond-service, and left it to the Turkes and Pagans. So in this the Merchants offended not, but if they did by any meanes perceive that *Ioseph* was a free-man, as no doubt they did by his manner of carriage towards his brethren, then they did greatly offend in buying and selling him. If it be a sinne to buy stolne goods if one knew them to be such, much more to buy and sell a free man (if one have any probable reasons to declare his freedome) as if he were a slave, but it is usuall with Merchants to buy any thing that promisseth gaine, without consideration how justly it be come by of them that sell it, of which be you trades men warned, for thinke you what you please of it, it is a fearefull sinne, and makes you partakers of the same injustice which was found in the seller.

So much of the Midianitish merchants that did bring *Ioseph* to *Egypt*. Now of those with whom he had occasion to converse in *Egypt*.

Potiphar.
Potiphar a
great man.

First, his master that bought him, he was a man of principall place and command in *Egypt*, his name was *Potiphar*, his office was, Prince of the slaughterers, as the word signifies, as we would call him, *Captaine of the Gaurd*. Princes of old have had about them, even men that attended them continually, as to defend them, so to doe execution upon such as themselves appointed to die. Such men had need of a discreet, and prudent and stout man to be their Captaine; this office was put upon *Iosephs* master; it may seeme by his carriage that he was a man of an indifferent good nature, we will note his faults, his good deeds, his crosses and his benefits.

For

For his faults. First, it carrieth a shew of a fault at least, that having gotten a trusty steward, and finding him both faithfull and prosperous, he gave himselfe wholly over to his ease, and tooke account or care of nothing but of his diet. He would not appoint *Ioseph* what provision to make for his belly, himselfe would looke to that, to nothing else he would looke. So it may seeme he was as we use to terme such persons, a very belly-god, that tooke thought for nothing but good fare. If he had not beene too much given to his pallat, he would have left the matter of his tabling to him as well as other things, but that he which would brooke none other thoughts, would himselfe have an eye to his meate, it is a very probable prooffe, that he was too great a friend to his belly, and over-loved fine and dainty fare. A man of place might have found some higher and nobler businesse wherein to have imployed his freedome from domestick cares, then about the kitchen: but such an epicure was *Potiphar*, that his mind soared little higher then a beasts doth, to please his tooth and pamper his flesh with delicacies.

And I pray you be there not many gentlemen *Potiphars*, that leave all other affaires at randome, and oversee nothing but that they may fare well. Men of great state have little else to doe, and will have little else but to cram themselves, and shew themselves good trencher-men. Businesse of any moment they neither doe, nor will know how to doe, but stuffe themselves with good victualls, and to get them a stomacke is the maine matter of their life, that they may eat a better meale, and digest it better. Such as give themselves to live in pleasure on earth, and nourish themselves as in a day of slaughter, are bidden by *S. James* to howle and weepe for the miseries that shall come upon them, but for the most part they be growne so brawny-hearted, that they would but laugh at Christ himselfe if he should bid them weepe; yet if any amongst you be such that cares for no more but to give himselfe over to sports and feasting, let him see how brutish he hath made himselfe, and be sure that Heaven is still shut against *Devesses*, and Hell is still open to receive them.

Next, I should thinke it a reasonable exhortation to you that be Christians, that if you have leisure or freedome from other worldly cares, you would bestow your time better then this *Egyptian*, in some profitable study, in reading chiefly the Scriptures, and in a large bestowing your selves on exercises of piety, and then in other fit knowledge, or knowledges whereby you may be better able to doe your countrey service with comfort to your selves, you must account with God for time. If an idle word must come under a reckoning, sure other no lesse idle wasting of time shall not be slipped over. Live as those that know there is a God, that he will call them to judgement, that ill and unprofitable spending of time shall goe for a crime. No man forbids you good fare, and a convenient measure of recreation by lawfull sports, but to make your lives nothing else but a chaining of breakefast, dinner, supper together, with the links of

His faults.

Chap. 39. 6.

1. Hee gave himselfe wholly over to his ease having a good steward

James. 5. 1.

of divers kindes of sportes, if this be not a ready way to Hell, I professe I cannot find any in Scripture or in nature, that will bring men thither, doe you think that our Saviour spake the Parable of the rich glutton in vaine?

2. He beleeyed
his wives cunning
slander
against his servant.

But another fault of his was, that he beleeyed his wives cunning slander against his servant *Ioseph*, and was so wrath, that instantly he cast him into prison, very likely without calling him, or at least patient hearing him to answer for himselfe. Shee accused *Ioseph* to have inticed her and offered to ravish her, the man beleeves his wife, is in fierce wrath against innocent *Ioseph*, and imprisons him.

It is a fault to receive a report or accusation against any man with full beleefe, so as to suffer wrath to arise against the person accused, untill a man have well weighed the matter, and given the man accused leave to use all the good wayes of clearing himselfe. And by how much the fault is the greater wherewith any one is charged, by so much easinesse to beleefe it, and an over-speedy intertaining of the accusation is more blame-worthy, because it shewes lesse charity, for a common imperfection is very likely to be found in the best men, but we must see cause to suspect him of great naughtinesse, concerning whom we beleefe a grievous accusation. It was *Sauls* fault also to be open eared unto false accusers, indeed the consideration of the person accusing, a wife, her manner of doing it in such a bold, and withall subtile fashion, faigning her selfe to be so vexed at the indignity, that her servant should offer such a thing to her, and then the sight of his coat in her hand left there, as others that came in at her cry would witnesse just upon his going out. All these mitigated his fault, but did not wholly excuse it; for hee should have considered how faithfull *Ioseph* had shew'd himselfe, and how vertuous, and should not have conceived that he would so soone have turned so desperately evill, as to have offered violence to his mistris.

Be you therefore humbled, if any of you have beleeyed and beene angry with, and punished so much as you could, another for a fault wherewith he was wrongfully burdened, if the end or issue make it appeare the party was innocent, though the person accusing, and manner of accusing may extenuate the fault of your credulity, yet it cannot utterly take it away.

And now learne to use both eares, afore you credit a report or accusation against any whose course hath beene vertuous and commendable, though it come even from a wife or person very neere. Indeed a man whose knowne evill carriage doth give it selfe for a very probable argument of his guiltinesse, hath no wrong if a probable though not all out true narration be beleeyed against him, but it is a great fault to credit a lewd tale against a *Ioseph*. Search thoroughly into such accusers and accusations, and be not angry at first, for that will hinder a man from being indifferent in searching out the truth of the matter.

You

You see *Potiphers* faults, see his good deedes.

First, hee marked the Faithfulnesse of his servant, and his good successe in all things, and accordingly both loved, trusted, and preferred him in his house. It is a point of wisdom in any man to shew due love and respect to a faithfull and prosperous servant, as after the Governour of the prison did, and as *Laban* did before. To see this is a point of discretion, but to like and reward it, adds justice to discretion, vertue would be noted in the meanest condition, and where it is seene it is worthy to be honoured, especially in a servant, by whose vertues a mans estate is so greatly furthered. It is a wrong to ones selfe and to all masters, not to cherish good behaviour, by shewing good liking, and giving good reward. Therefore God commanded the masters to impart to their servants when they set them free, some good part of the substance wherewith God had blessed them under their labours. And *Salomon* saith, that as *hee that tendeth the fig-tree shall eat of its fruits, so hee that attendeth on his master shall come to honour.* It is a shame for the fig-tree if the gardener doe not fare the better for it, and an arrant shame for the master if a diligent servant reape not benefit from him.

If any of you masters have beene barren fig-trees to your faithfull servants, confesse it to be a fault of unjustice, and a kind of ingratitude, a fruit of niggardize and selfe-love, and a just cause to provoke God to give you such wicked servants, as may become a plague to such sorry and pinching masters. The Holy Ghost bids us *doe to servants that which is just and equall*; and to recompence a man well for his paines and fidelity, is a point of equity. Hee that will not requite a servant, doth but seeke himselfe, not exercise vertue, if hee seeme ready to requite his equals and superiours; he would be as slacke towards them as to his servants, if he did not either feare some losse, or expect some gaine from them; learne of *Christ* to be good masters, nay learne of *Potiphar*.

And if any of you have beene so much favoured by the divine providence, as to be provided of these houshold instruments, good and faithfull, and every way vertuous, let them afford them all encouragements by all good usage. You know how much it concernes an Artificer to get a good, and strong, and fit tooles, no lesse needfull is a prudent, diligent and trusty servant. Consider now that which *Potiphar* could not consider, *that in Iesus Christ there is neither bond nor free*, the meaning is, that *Christ* will not respect men more or lesse in respect of grace or salvation, because of their being masters or bond-men: therefore seeing God will reward a servants graces, why should not masters reward their paines? Nothing but worldly-mindednesse will oppose this exhortation, and none but very worldly minded men will neglect it.

Another thing to be liked in him is, that he did but imprison *Ioseph* and not take away his life in a rage, considering what was the crime and who the accuser.

his good deedes.

1. He observed his servants faithfulness and good success, and loved and rewarded him for it.
Deut. 15. 1. 14.

Prov. 27. 18.

Col. 4. 1.

Gal. 3. 28.

2. He did not take away *Iosephs* life in a rage.

It

It is a good thing even in unjust punishing, yet to observe some moderation, so as not to proceed to capitall blowes, till time of respite have beene taken, to take more thorough notice of the matter. And it is probable that *Potiphar* had a little kind of pacification towards *Ioseph*, because he proceeded not after to greater severity.

Learne you to put some time betwixt the accusing and utmost punishing, that truth may have leasure to cleare it selfe, and see how monstrously cruell many of ours be, that will kill in a rage (and not onely be angry) for that for which their owne more sober thoughts would account even a blow to be an over-measure of punishment.

These are the faults and good deedes of *Potiphar*.

His benefits.
Hee had an
honourable
office.

His benefits were very great but all temporall. Hee had an honourable office about the King, he had riches and prosperity in his outward estate, and that in abundance. Hee lighted upon a wife and faithfull and diligent servant, who being his Steward, ordered all his busineses so well, that Gods blessing attended him in all things. So he had dignity and wealth, and an excellent steward.

You see that these common benefits are cast upon Heathen men, and therefore be exhorted not to set your hearts upon them, nor to satisfie your selves in them, but to seeke the Kingdome of God and its righteousness, and to esteeme of these things but as the vantage, not the principall bargaine, as most times men doe.

And seeing the having of these things doth not difference you from unsanctified men, let the using; use them not alone for your owne credit and carnall content, but for the common good, and for the releefe especially of the poore Saints. Have them so as not to be puffed up by them, not to trust in them, not to account your selves one whit the better men or women for them; have them so as to be thankfull for them and ready to part with them, and the so having them will prove you true Christians, and that these outward things are given you in favour, as a reward of goodnesse and an instrument of it.

His crosses,
He had a lewd
woman to his
wife.

Now among these many benefits, this man had one heavy crosse, but it was not heavy to him because he did not know of it. Hee had a lewd woman to his wife, an adulterous woman, that was so impudent as to solicit his servant to commit folly with her, and then so gracelesse as to accuse him falsely to her husband, and so cause him to deprive himselfe of one of the greatest benefits he had, even an excellent servant.

It is the lot of many men to be crossed in their wives, amongst other crosses, some have lewd women, impudent, false, crafty. They on whom God hath laid this crosse, must labour to beare it quietly, they suffer none other things then many before have suffered and shall suffer hereafter. Crosses must be made as easie as is possible by

by the patient bearing, chafing, raging, vexing will not diminish our misery but increase it. But those that have better wives, must learn to prize that jewell and to be thankfull, and to beare with common weakenesses, which no women nor men are free from, because the Lord hath not laid the worst crosse upon them by sending them yoke-fellowes of the vilest qualities. And so much for *Potiphar*.

Now for his wife, shee was a most wicked woman, of her good deeds we reade nothing, of her naughtinesse a great deale. These were her faults.

First, shee was a lewd, adulterous woman, not contented with her owne husband, but giving her eye leave to wander upon the comelinesse of a servant of her husbands.

Secondly, shee was impudent and earnest in her filthinesse, would take no nay in her uncleane suite, but sollicitated *Ioseph* againe and againe though he shunned her company, and at last watching her time to get him alone before he knew of it, she grew to that outrageous boldnesse in lust, as to lay hold on him and offer him as much violence as a woman could offer a man, catcheth him by the garment, and is not ashamed to pull him to her, and intreate him to lie with her, holding him so fast that he had no way left to be rid of her but to leave the garment in her hand and get him out of the roome.

Thirdly, shee was a most malicious woman, turning her inordinate love and lust into bitter hatred, and resolving to ruinate him by subtilty, whom shee was not able to overcome by enticements, for feare it may be that he should discover her wickednesse, shee prevents him with false accusations, and being fitted with a sudden occasion her naughty wit doth quickly apprehend it, finding himselfe gone, his garment left, shee cries out aloud, as if she had some force offered to her, and when company came rushing in at the out-cry, shee shewes his garments, and with a fained rage, saies, *hee hath brought in an Hebrew*, which name was odious among the *Ægyptians*, and so having laid a crafty foundation for her malicious designe when her Lord comes home, she shewes him the garment and accuseth him in the same fashions that he came in to her and offered to commit villany with her, but when shee cried he hasted away leaving his garment for haste. Here is lust, here is impudencie, here is wilfullnesse in lust, here is bitter malice and causelesse, here is subtilty and great craft, here is lying and great falsehood.

O let all women and all men beware of these sinnes; beware of looking upon a handsome body and a faire face with a lustfull eye; beware of nourishing lustfull desires; beware of impudency and shamelesnesse; beware of alluring, enticing, almost compelling men to lewdnesse; beware of hating those whom you cannot win to be sinfull; beware of lying, false accusing, laying snares to intrap men in and crafty and bold bearing out of lies; and beware of going on still in sin and carrying it out with an high hand. This *Ægyptian Lady* that knew not God, might easily runne into such abominations, and it is

Potiphar's wife

No good in her
Her faults.

1. Shee was an
adulterous wo-
man.

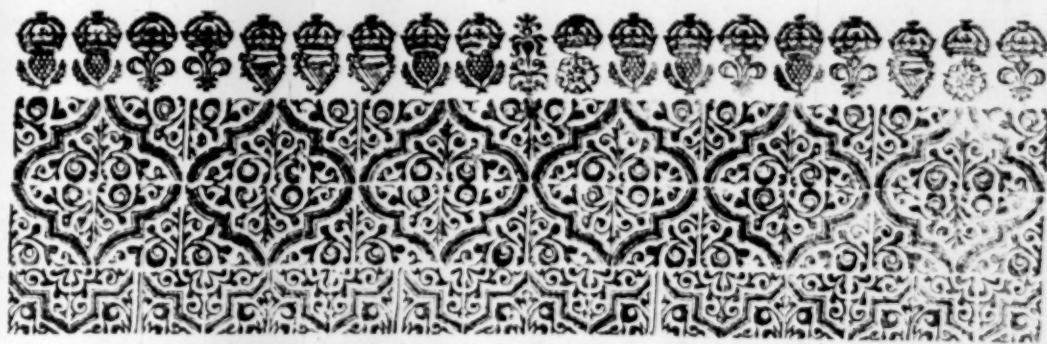
2. Impudent
and earnest in
her filthinesse.

3. Most mali-
cious.

no wonder that Satan could draw one of his owne slaves to doe this
drudgery, but let none of those that know and professe to feare
God prostitute themselves to lewdnesse, malice, lying, and guile,
take heed of giving your selves leave to be wanton; the
woman that prostitutes her body will soone
become full of all other
vices.



THE



THE
 TWENTY FIFTH
 EXAMPLE.
 OF
 Pharaohs Butler and Baker,
 and Pharaoh himfelfe and
the Ægyptians.

BEfore I speake of *Ioseph*, some thing must be noted of a few more with whom he lived and had occasion of commerce. First, the Butler and Baker of *Pharaoh*, in whom wee may take notice. 1. That they were both Officers to a mighty King. 2. That they both did offend or seemed to offend their King. 3. They both were imprisoned. 4. That they both dreamed true dreames, somewhat like in appearance but quite contrary in signification. Lastly, that they felt the effect of their dreames, and that the Butler was forgetfull of *Ioseph* a great while but at last remembered him. So wee have their good deeds, their bad deeds, their benefits, their crosses.

Pharaohs Butler and Baker

1. Their good deeds,

2. They bare
their imprison-
ment patiently
and cheereful-
ly
Gen. 40. 7.

The good deeds of both are that so faire as wee see they bare their imprisonment patiently and cheerefully, for *Ioseph* witnesseth that they had not beene sad in former time, when he found their countenance heavy for want of an interpreter of their dreames, saying, *why are you so sad today*, intimating that they would not be so. There is a certaine naturall cheerefullnesse that will beare a man out in common crosses, such as imprisonment and make them merry, even though they lie by it, and be in some danger of death as these. This is a thing that lookes like vertue, but he that out of naturall wisdom is cheerefull is morally vertuous, he that is so out of the sight of God and the innocencie and quietnesse of his conscience, is religious. Labour to get so much grace as to prevaile more with your selves, then an Heathen man, even to beare all crosses with an undejected countenance, let not calamities make your lookes heavie. Indeed if we give our selves to grieve for our sinnes upon occasion of our crosses, it is commendable, but sadnesse at a crosse bewraies weakenesse of judgement, because it is a bootelesse macerating of ones selfe, and making himselfe more miserable then else the crosse could make him. It is true, God hath set griefe amongst our affections, that it might somewhat quicken us to shunne crosses and to seeke an issue out of them, and such quantity of griefe as is requisite for that end, may well be entertained, though it swell not so big as to write it selfe upon our cheekes and countenance.

But these two men whom imprisonment could not make to change countenance, yet became sad when they wanted interpreters of their dreames. It was one of the waies by which the Lord was pleased to reveale himselfe in those times, this was a divine dreame offered unto each of them by God of purpose to finish the thing he had intended about *Ioseph*, and hence they cannot be cheerefull till they know the meaning of the dreame.

To be heavie when we want fit meanes of making us understand that which much concernes us to know, is not blame-worthy. If these were sad for want of a fit Interpreter of dreames, how much more cause have they to be sad that want an Interpreter of Gods Word unto them? Did they as well know the neede of knowing the Scriptures, as these knew the want of an Interpreter, they would be sad upon a juster occasion. But it may seeme much that we meete with interpreters of dreames, yet it is likely, nay certaine, that there were some which undertooke that office, as there were that exercised other curious arts. I suppose that God who gave dreames to some, gave then to others the knowledge of interpreting of dreames, and hence the Divells imitating God did set his Idolatrous Priests a worke to doe the same thing, and hence the Interpreters of dreames among the Gentiles. It was not to be discommended but rather approoved in these men, that having had dreames, they would have sought to the Interpreters, and were sad that their opportunity served them not. How much more should we seeke to those that can teach us better things, and are ap-

appointed for that purpose and even be sorry that wee want such helps ?

But another thing commendable is, that they despised not *Iosephs* either youth or meane condition, but open their dreames. And indeed this is a thing which adversity will worke men even of high spirits unto, not to deny familiarity unto those that be farre meaner then themselves. It is a matter of necessity, for a great Officer in prison to carry himselfe affably and sociably to a poore youth attending in the prison, but to be affable to meane persons when preferment and liberty meete together, that is a point of morall vertue at least. It is more beautifull in a great mans carriage, then any Jewell or multitude of Jewels in his apparell ; whosoever desireth to be had in good account, let him shew forth this vertue.

Another good act we have in the chiefe Butler, that when he was put in remembrance of *Ioseph* by the falling out of the dreame of *Pharaoh*, and the insufficiencie of the other Wise-men to interpret, then he did a good office to his King (though I cannot call it a good office to *Ioseph* as he did it) even to informe the King of it, and bring *Iosephs* ability to light, and make this gift of his serviceable to *Pharaoh* in this exigent.

They doe a good office to a King or any other man, who helpe them to men of commendable sufficiencies to doe any necessary service for them, and who certifie those with whom they live what benefits themselves have received by another, that others may receive the like benefit in the like necessity. All men should be so charitable to their neighbours, as to commend unto them the spring from whence themselves have dranke refreshing waters.

But see the faults of these men, first they both seemed to have committed some trespasse (some matter of treason likely it was, because the one died for it, and the other should have died had he beene found guilty) you see how dangerous a thing it is to commit trespasses against a Sovereigne King by any kinde of treacherous attempts or carriages, yea so much as in thought or word, for this is such a thing as indangereth the offender both in liberty and life. Therefore *Salomon* warneth us not to meddle with seditions, and telleth us, *that the wrath of a King is like the roaring of a Lyon*, and that *whosoever sinneth against him, sinneth against his owne soule*. It may befall an innocent man to be suspected of this crime, as here it may seeme the Butler found by experience, but it is needfull that we carefully shunne the crime, though we cannot shun the suspition. *Feare God and honour the King*, let your hearts be subdued to his Majesty, and your tongues and much more your hands. Doe nothing by which you may sinne against him, or cause him to be wroth against you. Kings are a little Modell of Gods Sovereignty, he hath made them his deputies, *S. Peter* calleth them *the Supreames*, *S. Paul* the *higher Powers*. How ill speed had *Abalom*, and *Shebah*, and *Bigam*, and *Zeresh*, and others that attempted against Kings? Learne to be duly subject unto them by whom the God of Heaven doth as it were keepe his

2. They despised not *Iosephs* youth or meane condition.

Their faults.
1. They both seemed to commit some trespasse.

Pro. 16. 14

1 Pet. 2. 17.

1 Pet. 2. 13.
Rom. 13. 1.

The Butlers
speciall fault
the forgetting
of *Ioseph*.

possession of the world; Hitherto their common faults.

Now the speciall fault of the Butler was forgetting of *Ioseph*, though *Ioseph* had besought him to remember him, signifying also the wrong that he had in being brought either as a slave into the countrey, or as a prisoner into that place, but the words of *Ioseph* vanished, and the chiefe Butler had quite forgotten him whom he left in prison, now that himselfe was gotten out of prison. So is the guize of men, when themselves have escaped crosses, they remember not to be helpfull to others that are in like calamity, yea though they have beene beholding to them in the time of their misery, and have found them instruments of great comfort in their misery. This is an unthankfull kinde of unmercifullnesse, it is a compound of two faults, want of pittie and want of gratitude.

I pray if any be guilty of this fault, let him not forget it now, but being put in minde of it by the hearing of a like offence in this Officer of *Pharaoh*, let him see it to be as bad a vice in himselfe, as at the reading of it, he cannot choose but judge it in this Courtier. Had he seene so much serviceablenesse, so excellent skill in so hidden a thing as interpreting of dreames, and such excellent parts in *Ioseph*, and had himselfe found him so true an Interpreter, as that all things came to passe according to his word, and was he not worth once thinking of for a whole yeares space together? Sure he was gluted with his owne prosperity, that in all those daies could not find in his heart to cast one thought backe againe to the prison, and thinke of the wrong done to that so worthy a young man, who both ministred unto him in prison and foretold his deliverance out of prison.

This forgetfullnesse of a man to whom we have beene indebted in misery, is a testimony that selfe-love hath so abounded in him as that it hath choaked and consumed all charity. It is a most disbecomming vice, it causeth hard censures from every mouth that doth heare, he that hath practised it in himselfe cannot but condemne it in another, as *David* did his owne fault in a third person; forget not to blame your selves for having so forgotten.

And now be taught to use your memory vertuously to remember those that are in distresse and under injuries, and those that have suffered with you, and those that have beene instruments of comfort to you in the common sorrowes that befell both. Memory cannot be better exercised next after the remembrance of God and his benefits and our sinnes, then in remembering the miseries of others, with whom once our own selves were joyned in the same misery, and the kindnesse we have received of them in our miseries. And so much of the faults of these men.

Their crosse.
They were
both imprisoned.

Now of their crosses, they both were imprisoned, and sure imprisonment is a crosse. To be limited to one chamber, to be denied the common benefits that bruit creatures enjoy, drawing in the fresh aire, and a free beholding of Heaven and Earth, to want the benefit of ones friends company, and be so restrained, that neither he can goe to them

nor

nor they can come to him, to have one wall, one chimney, one window for his prospect, and either none or but a few and those disconsolate persons as himselfe to talke withall, this is a crosse I say so tedious, as none can judge of it but by experience, yet many persons both of high place and of great vertues have suffered it.

Imprisonment
is a crosse.

O now therefore let mee counsell you to be thankfull for liberty, and to praise God that hath not laid you fast in some place of custody, that hath set you at large and given you liberty to be with whom and where you would your selves, in your owne houses, or in your friends houses, or where you desire to be, where you have no doores locked upon you, no keeper to shut you in and let you forth, no controller to take you up with surly words, none to finde fault with you in that kinde, or to exact upon you. I say, thanke God for liberty and know the benefit by having, which would seeme great unto you if you wanted it.

And secondly, use your liberty well, keepe your selves from ill company and ill courses; runne not into places worse then prisons, then when you be out of prison. Moderate your selves in your freedom, that you may not be abridged of your freedom, especially take heede of running into such crimes, as should cause you to deserve imprisonment. Harmefull creatures are chained or tied up, so must harmefull men, let your behaviour be such, that you may not inforce Governours to lay you fast, let not Satan get you into his bondage, be not prisoners to your lusts, and in this sence also I may use *Peters* words, *Abuse not your liberty as a cloake of malicionsnesse, or as an occasion to the flesh*, the abuse of mercies doth forfeit them and addeth bitterness to the want of them. If there be not a grosse fatnesse growne over the heart of a man, he will call to minde with anguish his unbridled walking in his liberty that now is bound to one place.

Gal. 5. 13.

But howsoever, learne to prepare for imprisonment and for that purpose keepe friendship with God in your owne consciences, with whom you may comfortably conferre when the prison doores be shut and your other friends are kept out from you. And labour to get the knowledge of the Word of God, the meditation of which may be sweete unto you when solitarinesse would else cast you into your dumps. He that can powre out his soule to God in prayers and in supplications and in thanksgivings, may make his prison comfortable to him, he that can heare peaceable answers from his conscience may sing Psalmes in the stocks, and he that can meditate of Gods Word can never languish with solitarinesse, when he lieth under lock and key and that himselfe alone also.

The Bakers
crosse alone, he
was hanged.

And another crosse is to the Baker alone, he lost his life violently, disgracefully, and it may seeme deservedly; for on the third day the King tooke them both out of prison, and then putting them to triall, hanged the one and acquitted the other, restoring him to his place.

To die an unnaturall, and shamefull and violent death is a misery, a crosse, a punishment, death at what doore soever it carry a man out of the world, is grimme enough to looke upon, but to hale a man out of the world by violence and disgrace, makes his approach more terrible. Nature hates its owne destruction, the soule and body cannot well indure their separation, but so much the lesse by how much the destruction is more violent, and the parting more contumelious.

Let us be thankfull to God therefore that hath taken our friends out of the world by faire and naturall deaths, and let us abhorre and shunne those capitall sinnes that may cause the Lord to bring us into the like misery, and to pull us out of the world before our time, and with much contempt also: and let us be alwaies ready not for death alone, but for such a kind of death. A man is to brooke reproach with death and as well as death. If onely malefactors did fall in this manner, it were our duty to care for no more but to prevent crimes, but seeing the innocent also have beene oppressed, witnesse above all exceptions, our Lord Jesus Christ and his blessed Prophets and Martyrs, now it is requisite for us to prepare for a violent death, onely praying to God that wee may not pull it on our selves by our sinnes, and then bearing it quietly, though it should befall us without doing ill, and most comfortably if it should befall us for having done well.

And so much for the crosses of these men. Now their benefits.

First, they were both officers under a great King, enjoying places of honour, and like by too (if they wanted not good husbandry) of wealth.

To have preferment and riches, or to be in the way of both, by attending upon a mighty Prince, is such an outward thing as men make great account of; O how much more worthy a thing is it to be an attendant on God, and a speciall officer as it were in his Court? They know not God and his service, that cannot see an excellency in being admitted so neere to the King of Kings.

But secondly, they had in the prison an excellent person to attend them, and one of such endowments, that was ready by diligence to minister any thing unto them, and by wisdom to advise, counsell and informe them.

It is a great happinesse in misery to meete with a person able and ready to comfort and cheere up a sad heart by cheerefull serving and by hearty counsell. Hee is as happy as one can be in prison, that hath a *Ioseph* to be with him or to waite upon him; God can give this benefit to us, we must supplicate for it, and learne to make as great account of such in prosperity as in adversity.

Now it might have beene to the Baker a benefit, if his want of due knowledge had not unfitted him to make it usefull, that he had three dayes warning to fit him for death. There is no man that can promise himselfe life for the space of three dayes, but so easy are we to make
and

Their benefits.
1. They were both in high place under a great King.

2. They had *Ioseph* to attend them in prison.

and beleve promises of life to our selves, unlesse we see the time of our life most inevitably determined, that we will hardly set our selves to prepare heartily for death, unlesse we be made to see that now before such a time we must needs die. But it is our duty to looke for that, and walke prepared for it that may come every houre, must come within a short time; for what is the longest life when once the conclusion of it is come upon us.

Againe, it was a benefit to the Butler, he both knew he must be delivered, and was delivered out of prison, and retured to his place of honour againe.

To have a comfortable deliverance out of crosses is a benefit that we can easily discern to be great, who doth not desire it, rejoyce in it, pray for it and applaud others for it. It is therefore a great goodness of God to grant it, indeed if one have beene caught by some affliction through wrongfull meanes, when nothing wor hy thereof hath beene done by him; it is a favour of God to make his innocency knowne, and so to grant him a happy escape, but howsoever it is a mercy. But you see here it is a common mercy, be thankfull for it, walke capable of it, by being such as God hath ingaged himselfe unto, to deliver them out of all adversity.

And most of all, make a good use of your crosses and deliverances both, that you may be better after a crosse, and that your deliverance may deliver you also from sinne. Hee that getteth not some more grace in adversity then he had before it came, and doth not use that grace after to shew himselfe to have profited by his crosse, comes out of a crosse none otherwise then a beast may scramble out of a ditch, and to such an one a worse thing shall befall afterwards. And so much for this couple.

Now we proceed to *Pharaoh* himselfe King of *Egypt*, we consider in him the same things, his good and bad deeds, the good and bad occurrences that befell him.

First for his good deeds, *Pharaoh* was indeed an Heathen and an Idolater, but he seemeth to have beene a man of good wisdom and morall parts, the good deeds recorded of him in Scripture are these. First, having dreamed a divine dreame, I meane a dreame sent to him of God for some speciall purpose, he used all the waies he could to come to the knowledge of it, and was much troubled when he saw that he could not attaine the interpretation of it. For a dreame was but a kind of riddle or similitude offered unto a man in his sleepe, which did darkely, and yet truly represent some truth, necessary for him to know. Indeed sometimes God did appeare to his servants in dreames without any such darke and obscure revelations, and in expresse and plaine termes did tell them the things which they were to know, as in the dreames of *Abimelech* and of *Abraham*, but many times he appeared to them alone in similitudes, yet so that he made them know the meaning easily, as in *Iosephs* dreames, and in *Jacobs* dreame of the ladder, now such an enigmaticall dreame being

The Butlers benefit.
He both knew he should be delivered, and was delivered out of prison.

Pharaoh his good deeds.
Hee was wise and had good morall parts.
1. Hee used all the meanes he could to come to the knowledge of his dreame.

offered unto *Pharaoh*, he sought all meanes of getting the interpretation of it: surely we should much more seeke to attaine the knowledge of the Scripture, and desire to have some to interpret the same unto us where it is doubtfull and obscure. And if we neglect to seeke the meaning of it, we shall doe as much wrong to our selves as *Pharaoh* should have done to himselfe, if he had sleighted this dreame, for then should his land have beene consumed by famine as well as other lands. Therefore since God hath appointed you his written word for your instruction in matters concerning salvation, as then he pleased by dreames to reveale what hee saw fit unto men, see that you seeke to know the word of God as he sought to know these dreames. Onely know this, that often the wise men and men of repute in the world, cannot tell you these things, but some poore imprisoned and neglected *Ioseph*. This is *Pharaohs* first good deed.

2. Hee contemned not *Ioseph* because hee was a poore servant and of low degree
Joh. 1. 46.

Nex when he heares of *Ioseph* he contemnes him not because hee was a poore servant and of low degree, but is carefull to send for him and to consult with him, and by this meanes attaineth to the knowledge of that which all his inchanters, wise-men, and diviners could not helpe him unto.

Surely it is a point of wisdom not to sleight men because of their outward meanenesse, but without prejudice to conferre with them if we heare good of them, and to be ready to hearken to their wise words. *Can any good come out of Nazareth*, saith *Nathaniel*, prejudice against the meanes of Christs birth and education would have kept him from Christ, if he had not followed *Philips* advise, who bid him *come and see*. It pleaseth God to triumph over the folly of men, that will measure things by worldly greatnesse, and to give them over to undoe themselves. In *Jeremies* time the Priests and men of note were opposite to him; so Christ was therefore neglected because he was the sonne of a Carpenter. Take heede that you measure not men by their high place and worldly accoutrements, God is often pleased to sleight great ones and to respect the meaner: In this case learne wisdom of *Pharaoh* and judge not by the appearance.

3. When hee saw *Iosephs* wisdom hee preferred him.

Thirdly, when he saw the high wisdom that God had given to *Ioseph*, he prefers him, and makes him chiefe ruler of his Kingdome next under himselfe, and commits into his hand the care of gathering corne in the yeeres of plenty, to serve against the yeeres of famine.

Oh how desirable a thing is it in Princes to commend men to high place for their worth sake? And how happy is that nation, when not a mans either friends, or money, or flattery, or ambitious insinuations of himselfe, but his parts, the abilities God hath given him, and fitnessse to discharge an high place, is the rule which the Prince doth follow in advancing men? It shall procure a world of welfare to the state, and comfort to the Prince, to whom the Lord giveth so much wisdom, as thus to dispence places of preferment. But I speake to subjects, wee must be helpfull to our Sovereigne Lord
with

with our prayers, that is all which our hands can reach unto.

A fourth thing is, *Pharaoh* continued to favour *Ioseph* all his life long, and for his sake shewd great respect unto his bretheren and to his Father, sending for him willingly and saluting him curteously, and planting him and his in the fruitfull place of his Kingdome, and fittest for cattle, even in the land of *Goshen*. Thus it becometh a good King, yea and a good man, to favour still whom he hath begun deservedly to favour, and for his sake to shew all good esteeme to his friends and kindred, so farre as they shew not themselves unworthy to be favoured. Constancy in loving and honouring a worthy man becomes Kings, and largeness of love, even a kind of royall love, becometh their persons and places, for a worthy servants sake to advance his Father, Bretheren and kindred. This is a right Kingly love, and such as can sort alone with men of such high quality. Meaner persons want meanes to shew their favourable respect in such a spreading manner. Indeed to preferre unworthy persons, because they be of kinne to a man of great worth and much favoured, is not agreeable to the rules of wisdom; but let them be men capable of favour, and he doth not love a man thoroughly, that for his sake doth not also love those that are neere unto him. And if Princes have such a Princely love to their vertuous favourites, how much more hath the living God to his? These be things commendable in *Pharaoh*.

For his faults, God hath beene pleased to reveale none but that common fault, hee continued an Heathen though he had a *Ioseph* in his Court, and highly preferred by himselfe. It is a hard matter to get out of darkenesse and to come into light, a divine spirit must joyne with the meanes, or else the meanes will prove ineffectuall.

Let us pray to God to leade us into the knowledge of his truth, or else we may live long with them that know it, and yet learne nothing of it. It is in our nature to settle our selves in the religion of our forefathers, and not to consider whether it be true and good, yea or not. A kind of sliteneesse in matter of religion, doth raigne in the world, men will not be at the trouble to examine that which they find in use, they will not hazard themselves in crossing the common-voice; so they swimme downe the streame, and runne into perdition for company. Let us be carefull to examine the things that we finde, and seeing God hath vouchsafed us the happy guidance of his word, let us *learne to try all things and hold fast the good*: Onely in trying we must take heede that we be not of a kind of crosse humour, that will strive to goe in a single way, and will refuse things upon sleight grounds, as if they were glad to find occasion to goe alone. And so much for *Pharaohs* fault too.

Now his prosperity was great. First, God warned him of the Famine before hand that hee might prevent the danger of it to his people: a great mercy to be made to understand evils long before, that

4. Hee continued to favour *Ioseph* all his life long and favoured his Father and bretheren for his sake.

His faults. Hee continued a Heathen though he had a *Ioseph* in his Court.

2. Thel. 5. 21.

3. His benefits. 1. God warned him of the famine before hand.

that a man may hide himselfe from the evill of them, the wisdome of man can alone guesse of future things, and of some it cannot so much as guesse. O how great favour doth God shew to men when he will lend them a little part of his Wisdome, and tell them what mischiefes are comming on the world. So God told *David*, how *Saul* and the men of *Keilah* would have conspired against him, Christ foretold his Disciples of the ruine of *Ierusalem*, and made them able to save themselves out of that destruction. Now wee must learne to esteeme it a greater mercy, that we are forewarned of the evill to come in another world, and acquainted with the onely meanes of flying from that unsufferable wrath. Let us be as carefull to beleeve those predictions and to follow that counsell for escaping the mischiefe foretold, as here *Pharaoh* was to beleeve *Ioseph* and to take his counsell, and then shall we as assuredly escape the misery of eternall destruction, as he and his Countrey escaped the unhappinesse of Famine.

God gave him
a faithfull and
wise servant.

A second benefit, God gave *Pharaoh* a *Ioseph*, a worthy servant, a man of excellent Wisdome and faithfullnesse, fit for that high honour of being Second to *Pharaoh*, who in all things behaved himselfe as became a wise and godly man. The Lord cannot give a greater benefit to a King and a Kingdome, then by preferring a *Ioseph*, by providing such a man, and inclining the hearts of Kings to favour such; this is a mercy which our prayers must obtaine for our King and for our selves. Lord send *Iosephs* to the Court, and guide the heart of his Majesty to love and advance *Iosephs*.

3. He was a
rich and might-
y Prince.

A third mercy, he grew exceeding wealthy and a mighty Prince, possessor in a manner of all the land of *Egypt*, and had all the people as his servants to plow the ground for him, so that he was a rich and mighty Prince. But when Princes or other men become very great and high, many times their weakenesse and corruptions turne that benefit into a misery and occasion of much mischiefe; learne so to receive this benefit, as to be earnest for grace, to use it well that it may not turne to your destruction.

Nothing said
of his crosses.

But of *Pharaohs* crosses we reade nothing, he was so prosperous a King, that no adverse accident is recorded to have befallen him. Even to escape great crosses must be accounted a great mercy, and if the Lord have caused any mans life amongst us to runne with so even a threed as it were that no adversity hath interrupted it, he is so to take notice of this mercy, as to take heed withall, that he flatter not himselfe with vaine thoughts, as if he were therefore much in Gods favour, because of such immunity from outward evils. Not so, but we must ever remember that in the Psalme, *That the wicked are lusty and strong*, that they have no bonds in their death, and that they be not in adversity as other men.

Psalm 38:19.
& 73:4-5.

The Egyptians

Hitherto of *Pharaoh*, now of the Egyptians, both the land in generall and the chiefe officers about *Pharaoh*.

Canaan is com-
pared to it,

The land of *Egypt* was a rich land and fertile, the Holy Ghost doth

doth not speake much of their idolatry in *Genesis*. But in after times they were infamous for it, and there did *Israel* learne to be Idolatrons. If God leave a people to themselves, they will soone degenerate either into prophanesse and a meere contempt of God or into false worship and Idolatry. How thankfull ought wee to be to whom the Lord hath pleased to reveale his truth and to keepe us farre from worshipping a false god or embracing a false religion?

But we have an example of some good in these *Egyptians*, and a great vertue it was they submitted themselves to their Governours with a very great submission. The Famine lay upon them, they were content to buy corne of *Ioseph* for money, and when that failed, to pawne their cattell, and when that meanes was gone, to sell their lands and themselves, and did not rebell and with strong hand take corne to themselves, whither *Pharaoh* and *Ioseph* would or not. This was a most commendable thing in the *Egyptians*, they would rather sell themselves to the skinne, yea sell themselves and all, then they would tumultuously rise in armes, make sedition, take corne by force and strong hand.

Their vertues.
They submitted themselves to their Governours.

O that we could see our duty in theirs, and learne to submit our selves so conscionably to our Governours, that nothing may drive us to sedition or rebellion. A man might have brought great shew of reason, why the *Egyptians* should have refused to sell themselves and their lands, if he would have given leave to wit and words; but these men are content to scope so farre, rather then to forget that they were subjects. Why should not religion make us able to keepe our stomacks downe from all disloyall practises, as well as nature taught it the *Egyptians*?

Now for the faults of *Egypt*, I have one to marke, it is said, *they were faint with famine*, Gen. 47. 13. or mad with famine, so some translate it, and better; great crosses put men almost out of their wits, and drive them into a certaine kinde of fury they know not what to doe. We must pray to God for such a measure of wisdom and patience, that crosses may not worke so distemperedly upon us.

Their faults.
They were mad with famine.

But another good deed. They shew themselves very thankfull to *Ioseph* and acknowledged that he had saved their lives. It is a good thing to confesse the good we have received from others, and thankfully to acknowledge to whom we owe our lives or any great office of love.

They were thankfull to *Ioseph*.

Also the *Egyptians* had a great crosse for they were utterly impoverished by famine.

Their crosse.
They were impoverished by famine.
Foure benefits.

But they had great benefits, First, seven very plentifull yeeres, and secondly, a man of wisdom that provided for them before hand, thirdly, a man of equity that made them tenants upon due and easie rates, viz. they paid the fifth part of their increase to *Pharaoh* and had foure parts to themselves, then which what Tenant can desire a more equall rent. Who could wish to have a better bargaine? So they had you see an interchange of good and evill, as most times the Lord doth

doth please to send unto the sonnes of men. Let us see our mercies to make us more patient under our crosses, and let us see our crosses to make us more thankefull for our mercies, and let not either passe from us without a good use.

Pharaoh's servants respected Joseph.

Now for *Pharaoh's* Servants and Counsellours and Princes, we reade not of any envie they had against *Joseph*, but that they applied themselves to him in all kindnesse, and spake to *Pharaoh* to suffer him to go into the land of *Canaan* to bury his Father, and accompanied him thither with great pompe. He was an Hebrew, yet his graces and good carriage caused that they all loved and honoured him.

It is a commendable thing so to respect excellent vertues, as not to be mooved with envie at their prosperity whom vertue doth advance, yea to love, esteeme, and honour them the more, because they have shewed themselves worthy the highest dignities that have befallen them. The Court of *Cyrus* was filled with men of another temper then *Pharaoh's* Court, How did they practise against *Daniel's* life through envie? Let us be liker the *Egyptian* Lords here then the *Persian*.

(*)



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I

THE TWENTY SIXT
EXAMPLE.
OF
IOSEPH.



T last, we have passed through the persons that lived with *Jacob*, and *Ioseph*, and now must speak of himselfe. First in generall: *Ioseph* was a godly man, full of Vertue, who began betime to shew himself good, and continued so to his last: for hee was sold into *Ægypt* not long after seventeene yeeres of age; before then, he began to walke holily, and God began to reveale future things unto him by Dreames (a signe of his speciall favour and love) and by name, his owne future prosperity and advancement. The same goodnesse continued to his end; for when he was about to dye, he gave commandement concerning his bones, as the Author to the Hebrews noteth. O let us labour to be followers of so good a patterne as this: there bee among you some young youths, of the age of 16, 17. or thereabouts, *Iosephs* age, when God began to shew himselfe to him. To you let me use the words of the Psalmist, *Come Children, let me teach you the feare of the Lord.*

Ioseph, i. in generall.

Gen. 37. 28.

He was a godly man. & began to be so betimes.

Heb. 11. 22. Young men should labour to be good betimes, & why.

Here is an example which will teach it to you, if you will follow it: I beseech you to begin betime to entertaine true piety; you are not so young, but that God can worke grace in your hearts; you may come to Gods Ordinances, and doe come, you have meanes to make you good, and your age bringeth with it to Church such abilities of wit and memory, as are fit to be instruments of working Grace in your hearts.

Marke now, I will shew you good reasons why you should apply your selves unto Godlinesse, even so early, and then I will shew you meanes by which you may be so.

For the first, the Lord speaketh to young men and saith, *Remember thy Creator in the dayes of thy youth.* Loe God desireth to have you come unto him in the prime of your age. There be some persons so young, that scarce any man will entertaine them for his servants, for they be not sufficient yet to doe service: but God who entertaineth servants, not to gaine by their service, but to make them gainers, he will admit them into his house, and make them his servants, that are willing to be his Apprentices, as it were at 7, 8, 9 yeeres; he rejecteth none, because they bee yet but children: nay you shall see how desirous he is to be served with such, for when his disciples prohibited those that brought young Children, he reproveth them, and commanded to *suffer young Children to come unto him, because of such,* (meaning not alone of those that be like young children, in humility, but even of young Children themselves) *is the Kingdome of Heaven.* Why should you be so unwilling to serve so great a Master, who is willing to accept you so young into his service?

Againe, the Lord Jesus in Baptisme hath made a Covenant with you, and taken you into a Covenant with himselfe, so that you are, as I may so say, even bound unto him as covenant servants; doe not now prove run agates and breakers of your covenant.

Further, the sooner you take Christs yoke upon you, the more grace you shall get here, and the more Glory hereafter, in that you shall both doe and receive more good, and avoid and shunne more sinnes, therefore set your selves to his service as soone as possible. Contrarily, the longer you tarry out of his service, the harder will it be for you to enter into it, for the continuance of sinnes, as of sores, doth make them more incurable.

Further, your life is uncertaine, and it is a doubtfull thing whether you shall continue in this World, till old age or till middle age, make use therefore of the present time, which God doth give you.

And lastly, God is as able, and willing and ready to give Grace to you as to any other, yea, and hee hath set before your eyes, besides the Example of *Isaack* and *Ioseph*, and that also of *Ioshiah* a King, who began to seeke God when hee was not above 12 yeeres old.

These

4.
The Lambs
skin cometh
as soone to the
market, as the
sheepes.

These reasons should perswade you, let them perswade you that are to follow after Godlinesse: it is a rare thing, but the rarer the better; it shall never repent you to have gone before others in well doing: now let mee tell you how you may bee good.

First ponder much of your Baptisme, and informe your selves very carefully, what interest you have into God, and he into you, and from hence embolden your selves to pray to God for the inward washing, that he would baptize you with the Holy-Ghost, and make you able to turne to him and obey him.

Meanes to be good betimes.

Secondly be carefull to attend to Gods Word in publike, and to reade it, and to ponder on it, resolving to obey it in your private meditations, and these meanes will make a young man good: and as Joseph began to be good betimes, so continued hee good a long space, even to his last age, to the end. He was good in his Fathers house, in *Putiphars* house, in the Prison, at Court, in youth, in age: for hee died at an hundred and ten yeers.

2. He continued good to his end.
Gen. ult.
Heb. 11. 22

Now I beseech you that have begun earely with him, to continue to the end with him, and see, that neither change of place, nor of state, adversity nor prosperity turne you out of the wayes of Godlinesse: and if any of you have seemed at Josephs age very forward in Religion, but are now in a manner waxed key cold, and starke naught, scarce retaining any savour of your former piety; let Josephs example make you take notice of your want of perseverance, that now at last you may consider your decayes, and strive to recover againe, and so to runne to the end of the race with comfort. And you that are Young, strive to get truth, and to stand by Gods strength, continually using Gods meanes, and you shall be constant: and so much of Josephs goodnesse in generall, especially in respect of its beginning and continuance.

2 More particularly.

Now more particularlie, consider what was good in him in his Fathers house, and in *Ægypt*, for so may his life bee fitly distinguished, by the places wherein he lived.

In his Fathers house. 1. He was willing to tell of his Brethrens ill carriage unto his Father, so that they might be reformed. Those of you that are of so slender authoritie or power, by reason of their youth, or upon other considerations of meannesse of estate, or the like, that their owne admonitions are not likely to prevaile with offenders, shall doe a good office, if they make knowne the faults of such offenders to their betters and superiours, that so the care may be wrought by another hand, which themselves cannot worke.

1. His goodnes in his Fathers house.
Gen. 37. 2.

1. He acquainted his father with his brethrens ill carriage.

Thus they of the house of *Cloe* complained to *Paul* of the contentions and divisions that were so rife and scandalous amongst the *Corinths*. This a man is enjoyn'd and bound unto by the rules of Charity, which command him to seeke his Brothers amendment and reformation of those things that are evill. I know

that most men will hate such as complaine of them, and call them tel tales, but this kinde of complaining may bee carried closely enough, that it shall not procure envie to the complainer, if the Governour will use his discretion and take care to find it out some other way, as in most cases he may, rather then to seeme to have come to the knowledge of it by such a meanes. But if it cannot be concealed, all men must forme their duties, though they hazard themselves to some ill will and danger.

Now you children and Servants, that live together in families, take notice of Josephs example, if you see any evil way of your common inferiours, speake to them, admonish them if it be fit, and if they will not reforme, bring their bad deedes to their parents, or masters eares, that so you may not partake in their sinnes, for want of using due meanes to reforme them: Onely take heed,

First that you be not apt to complaine for every light weaknesse, which ought to be passed by, and

Secondly, that you never aggravate any thing, much lesse faine, lye, counterfeit; for false and slanderous complaining against a servant to his master, is forbidden expressly by *Solomon*, saying, *accuse not a servant to his Master*: the word is used to denote slanderous and malicious accusations, and such must be avoyded in respect of servants, and men of lower ranke, that by setting their betters against them, they may not occasion much causelesse misery to them.

Pro. 30. 10.

Againe, if there be any that have chafed, and entertained great discontent against their fellow servants or others, for telling of their faults, to their Governours; they must now condemne themselves for this ungrounded and causelesse anger, especially if they have beene first admonished, and no amendment hath followed; yea, though the others have told it first to their Governours, the fault being grosse, and themselves so low, as there was no likelihood that they should have beene heard, for why should any man be offended because another hath done his duty, and imitated so good an example as Joseph? For seeing all men must take heed of partaking of others faults, they shall partake in those, they seek not to reform by such fit meanes as they may use: and this, of complaining to Governours, is a fit meanes it followes that they were bound in Conscience to open their mouthes in this kinde, and it is doubtlesse a sinne to bee offended with another, for that which hee could not omit without Sinne. This falling out with him that hath detected a mans faults, is an evident signe of a man that loves his Sinne, and would willingly live in it, but for feare of punishment.

Secondly, Joseph whilst hee lived in his Fathers house, had divine Dreames afforded unto him, as foretelling his owne advancement, and these hee faithfully and truly told unto his Father, and unto all his Brethren, although his Brethren did

did hate him for it, and his Father seemed to rebuke him, but his reproofe was very gentle, and rather for fashion sake to mitigate his Brethrens anger, then because hee esteemed him an offender in telling his Dreames. So it becometh all men to communicate their knowledge unto others, so farre as is convenient, especially those whom God hath made seers, and put into an office of teaching others, must bee carefull to instruct them, though the things bee such, as they will rather hate them for, then accept.

Dreames were at that time Ordinances of God, to instruct men; If Joseph could not forbear to tell his dreames, how much lesse should any forbear to instruct, teach, or admonish their fellow-servants, or brethren, or any that are neare to them. Young Samuel did tell his master Eli his Dreame, and did well in telling it, yea, Eli charged him with great earnestnesse to tell him all the truth: But let men be sure their Dreames bee from God, before they tell them, I meane, that they have just cause to speake, and that it bee the certaine truth they speake, before they speake to any.

Thirdly, while Joseph was young, hee shew'd himselfe obedient to his Father, for when he called him to send him to visit his Brethren, hee was ready to obey him, and did the office of a dutifull Sonne, addressing himselfe to the appointed businesse, although it was to take a journey of two or 3 dayes on foot. Come young men and young women, and learne of this good youth how to carry your selves to your Parents; if they call you, come, and give them dutifull and mannerly answers, if they send you, goe, and preferre the doing of their will in lawfull things, before your owne ease and pleasure.

You know how precisely the Lord hath imposed this duty upon the consciences of children; *Children obey your Parents in all things.* You must make no restriction of the largenesse of this Commandement, but by adding that word, Lawfull, which out of other Scriptures must needs bee understood, and hee gives a reason, saying, *this is the first Commandement*, meaning of the second Table, *with promise*, and with promise of welfare, saying, *that it may bee well with thee.* As ever you desire to finde prosperity from God, so you must bee dutifull to your Fathers and Mothers, the instruments of your beeing, and bringing up, and the most immediate Deputies of God and you, which hee hath set in his stead, to take care of you, and to rule you.

Now you that are sinfull and disobedient Sonnes and Daughters, whose carriage doth farre differ from that of Josephs, see the foulness of your Vice, by opposing unto it the faireness of his Vertue.

Doe not your hearts within you say, that it was very well done in Joseph to say to his Father, here am I, when hee called him to goe on his errand, and when his father had told him his

2. He had divine Dreames Gen 27 6, 7. Which he told to his Father and Brethren.

3. He was obedient to his Father. Gen 37 13, 14.

work by and by to set about it, doe you not thinke that Joseph did the office of a godly childe, and that which his duty bound him to, and wherewith God was well pleased? If he did, as your selves must needs affirm he did, be you grieved & ashamed within your selves, of your quite contrary carriage, whose consciences can tell, that instead of answering here I am, have retained some surly answer, and instead of going on the businesse, have gone a quite contrary way. Let your hearts smite you to Repentance, that you may comfort your Parents with obedience hereafter, whose hearts you have formerly vexed by your gracelesse stubbornesse.

4 We intreat
ed his Bre-
thren, when
they went a-
bout to sell him
to strangers.

1 Cor. 4. 13.

1 Sam. 25. 23.
24.

Proverb. 15. 1.

Fourthly, when *Josephs* Brethren used him exceeding injuriously and hardly, viz. selling him to forrainers, for a Bond-man: what did he, but even intreat and beseech them to deale better with him? as themselves tell of his carriage, when they were touched with some remorse for their cruelty. *Gen. 42. 21. He besought us, and we would not heare.* Lo how it behoves a good body to behave himselfe to his equals or betters, or any, that being too strong for him, when they doe offer hard measure unto him, even intreat, pray, beseech, use all submissive, gentle, quiet and milde words, and carriage. Learne that of *S. Paul* who saith, *being defamed, we intreat.* You know *Abigals* carriage toward *David*, when she found him in a great chafe against her husband, and ready to doe violence to her family, she intreated him, and caused his passion to stoppe it selfe by her faire words. *Solomon* hath told us, that *gentle words pacifie wrath*: and if any thing in the world will asswage the fury, and mollifie the hardnesse, and remove the cruelty of an enemy, it is this kinde of language and behaviour: If therefore any of us be guilty of betaking our selves, in such case, to railing, bitterness, and violence, giving all the vile tearmes, that wrath would put into our mouthes, against our Superiours, when they wronged us, and dawbing them with most foule names, let us take notice of our folly in being wrathfull.

1 Pet. 3. 9.

This was not the course that naturall discretion, much lesse that Christian Religion would prescribe to a wronged man: this shews him to be as proud and bitter, that suffers, as they that offer the wrong. *S. Peter* saith, *we should not render reviling for reviling*, if we must not raile on him that abuseth us in words, neither then on them that abuse us in actions. Now then learn meekenesse of *Joseph*, learne to frame your tongues to this kinde of humble speech, when you be wronged.

Perhaps you may say, that Joseph did this because he durst doe no otherwise.

I answer, if he feared his Brethren, are not you to feare God? if hee durst not speake wrathfully to them, that hee might not the more provoke and move them, should not you take heed of provoking God with the licentious use of your evill tongue?

But

But secondly I answer that it is very probable, *Ioseph* did not this out of bare feare, for then when he saw that the matter grew desperate, and hee could not prevaile by intreaty, he would have fallen to bitterneſſe at laſt; wherefore follow his mildneſſe, beſeech when you are wronged, but doe not rayle and revile. This is all I have noted of *Iosephs* private life in his Fathers houſe, now we will follow him into Egypt, and ſee how he carried himſelfe there. 1. in private in the houſe. 1. of *Putiphar* 2. in priſon, 2. more publiſhly. *Iosephs* carriage in *Putiphars* houſe deſerveth praiſe, 1. becauſe he was a diligent and faithfull ſervant unto him, *Ioseph* had beene bred up tenderly as the free ſonne of a noble and great man *Iacob*; of a ſodaine God by his providence made him a bondman, he frames himſelfe to ſuch dutifulneſſe and fidelity, that he winnes his Maſter, and gaineth greater favour with him then any other ſervant, as you may reade *Gen. 39. ad 7.* For had not he beene faithfull and painefull, God had not beene with him nor prospered him as he did.

Let me commend his example to you that be ſervants to imitate it, labour you to be good ſervants, faithfull, diligent in your Maſters buſineſſe and reſpective towards their perſons, that ſo God may be with you too, and prosper you, and you alſo may draw the loves and good wils of your Maſters. Your ſervice is not bond ſervice, but free ſervice, at the worſt it is but a ſervice of eight or nine yeares likely.

See the commandement of God lying upon you as much as it did upon *Ioseph*, and doe that which you ſee in him is poſſible to doe; this is the way to make your ſervice moſt eaſie and comfortable to your ſelves, and moſt acceptable and pleaſing to God: you are ſervants now, you may be Maſters or Governours hereafter, ſo frame your ſelves in the function of ſervants, that God may bleſſe you with good ſervants. Carry your ſelves towards your Maſters, as you would wiſh your ſervants to carry themſelves to you, and for the moſt part, you ſhall find that in this as well as in other things the Lord will returne a mans owne meaſure into his owne boſome. The living God marks the carriage of ſervants, accepts their diligence and fidelity, and rewards it, and it is as evident a note of true piety, to be a good ſervant, as a good King or a good Miniſter, and that will make you good ſervants, if you know that in ſo doing you ſhall be accepted by God, and have your wages from him, if your Governours ſhould be froward. And to remember that Saint *Peter* requireth you, to ſhew your ſelves true Chriſtians, by being good ſervants, even to unquiet and crooked Maſters. But if any of you have ſhewed your ſelves froward ſervants, ſullen, dogged, ſloathfull, idle, falſe, untruſty, at beſt but eye-ſervants that cated no further to doe your duty, then you conceived your Maſters ſhould know of your carriage, otherwiſe not caring how you loitered out the time, how waſtfull you were, and adding to theſe faules alſo answering againe, and frowardneſſe and falſehood, denying

1. His good carriage in Egypt in *Putiphars* houſe.

1. He was a moſt diligent & faithfull ſervant to him.

1 Pet. 2. 18.

2. He shewed
the true feare
of God.
Isay 33. 6.

Esa. 33. 6.

Prov. 1. 7.

Gen. 39. 9.
3. Had a
thankfull and
loving Ma-
ster.

your faults. O be humbled in seeing your selves so unlike to *Ioseph*, you would be accounted good Christians as he was a good son to *Iacob*, and be sorrowfull you have not approved your selves such as he did approve himselfe. When we see the godlinesse of those whom the Scriptures commend unto us, we must take notice of our own naughtinesse with remorse and sorrow, and runne to God to pardon and reforme it. God that made *Ioseph* a good servant can make thee so too, seeke unto him for his Spirit to make thee humble and conscionable. Secondly, in his Masters house this godly man shewed the true feare of God, in that he forbore to commit a sinne to which he was so vehemently solicited, saying to his Mistresse, *Hon shall I doe this great evill, and sinne against God, Gen. 39. 9.* Wee must all labour to plant an awfull apprehension of Gods greatnesse, justice, and presence in our minds, that wee may not dare to sinne against him, this is the vertue so much commended in the Scriptures, so often required, and that hath so many promises made unto it! This is that vertue which must prove our knowledge of God and our faith in him: I meane a not daring to sinne in respect that wee know it is offensive to him, and will provoke him against us: This vertue will hold the heart from secret sinne, and such to which wee are much solicited & perhaps also much inclined. He that hath this grace is mounded and armed against the strongest temptations of Satan and of evill men. No man can doe himselfe a better turne then to abound in it, the Prophet calls it *our treasure*. He that hath gotten it in any good quantity, hath gotten the richest treasure in the world, and that which will doe him more good then all gold and silver. *Salomon* calleth it the beginning of heath, or chiefe part, or first fruits of wisdom. It is a grace which maketh knowledge usefull, which else will end or rather vanish in meere discourse and twattle. It is a grace that cannot be found, but in a heart thoroughly sanctified: he that hath it is sure to find favour with God, and to walke holily with God. No man can sufficiently set forth the excellency of this grace. It is that by which we must worke out our salvation, without which wee cannot hold out in the way of piety, it must helpe us against false feares and false hopes, against pleasure, against profit, against credite, against discredite, against all the wayes that Satan hath to draw us to sinne. It will make you forbear secret sinnes, and such as flesh hath much to say, why it must needs commit: a large measure of feare will make you forbear such sinnes, and if there be any there, it will make you carefull of rising out of them by speedy repentance. But you that are bold to sinne in secret, and carelesse to repent of the sinnes that you can keepe secret, flatter not your selves with a false imagination, that you have the feare of God before your eyes.

Thirdly, this worthy man had a thankfull and loving respect unto his Master, for saith he, my Master hath thus and thus honoured & trusted me, and shall I so requite his love as to defile his wife? you see that

that every man ought to take great heed of wronging that person in any thing from whom he hath received much kindnesse in any respect.

The good that another hath done us should offer it selfe unto our minds to make us stedfast in forbearing to doe any thing that may wrong him, as we should abstaine from injuring a benefactor in his wife or goods, or name, or in his children, or in his body, or in any other respect. Consider if you have beene thus thankfull or not, and he that is proved by the verdict of his owne soule to be ungratefull, (having not remembred good turnes received, to make him temper himselfe from injuries) let him know, that this shall be a great aggravation of his fault, that what should have prevayled to withdraw a man from sinne, and hath not, shall certainly prevaile to make his punishment the more grievous:

Hast thou wronged any one in his good name, wife, &c. Concerning whom if ingratitude and love of sinne had not polluted and corrupted thy memory, thou mightest have said, he hath done this and this for me, and shall I so requite him? bluth for shame to thinke that thou hast incurred the odious name of an ingratefull man, a terme of as much reproach as any can be.

And now tread in *Iosephs* steps this way, shew that you doe account your selves indebted for favours and curtesies, by having them ready in your minds, as a dissuasive from any manner of injuriousnesse, to them in whose debt you stand for such and such curtesies. Let your memories serve you for good purposes, Corruption will soone recall injuries to hinder from gratifying another, let us as soone recall kindnesse to hinder from hurting.

But fourthly, This *Ioseph* shewes forth that excellent vertue of chastity, and that in an high degree, for being a young man, and earnestly and often, yea almost continually importuned by his Mistressse to commit adultery with her, he continues to repell her temptations with a peremptory denyall, and shuns her company by all the wayes he can, & when she caught him at such an advantage once, that having him alone she durst lay hands upon him, and offer as much violence as that sexe could offer in that case, he leaves his garment with her and runnes out, so farre is he from yeelding; a truer and nobler patterne of continency, how can we thinke of? If we consider his age and his person and the person of the solicitresse, and the continuance of her evill suit, and her earnestnesse in it, how great a patterne is he of constant and invincible purity? But the words that can be bestowed in commending him will all fall short of his worthinesse, I shall endeavour to commend this grace unto you, chastity is a sweet and excellent vertue.

The keeping of the Body pure and undefiled, and forbearing to mixe ones selfe with any person not allowed by God, according to his Ordinance, especially when strong temptations are offered to inflame libidinous fancies, deserveth great praise, for it shewes that

4. He was
very chaste,

Chastity is an
excellent ver-
tue.

that the heart is fully resolved not to doe evil. Indeed if the not entertaining of such motions arise from inability of body and unfitnessse to satisfie them, this cannot be called castity, but debility.

1 Cor. 6. fin.

Wee must consider how much the Apostle disgraceth uncleannesse and fornication, he saith, it is injurious to Christ, to the holy-Ghost, to a mans owne body; to Christ, if he be a professour of Christianity that doth it, for it takes one that is joynd to him, and to his mysticall body, as a member thereof, and makes it the member of an harlot, which is a great indignity to the holy-Ghost, for it takes a Temple dedicated to him, such is the body and soule of every Christian, and makes it a hog-sty, to lodge filthy lusts in; to a mans owne body, for he that doth it, sinnes against his owne body, in making that the very instrument of committing that foule sinne.

Now as much as may be said in the reproach of the sinne, so much on the contrary may be said in prayse of continency, by it a man keeps Christs members, and the holy-Ghosts Temples, and his owne body, free from so great basenesse, of being made subject to an harlot.

1.
Helps against
Fornication.

The way is, first to plant in ones owne heart a reverend feare of Gods all-seeing eye, yea to pray much to God, to bestow a good measure of this grace upon him.

2.

The second is, to count the sin a great wickednesse, for so hee saith, *this great wickednesse*. The holding fast in ones mind an apprehension of the grievousnesse of a fault, is a great preservative against it; but if one once yeeld to fancy, that it is no great matter, then will it prove no great matter to draw us to it.

And indeed this sinne of Adultery must needs be a great wickednesse, because it sinnes against a cleare light, and is contrary to a solemne vow and Covenant made betwixt the married.

3.

3. A man must often ponder on the threats of God made against this sinne, and presse them upon his owne soule, and pray to God, to make him beleeve and feare.

4.

Fourthly, he must prevent the occasions and fly from them, even that occasion of being present, especially in solitary places, and alone with those, to whom his heart is inclined, or indeed, with any with whom such a sinne may be committed, but upon just grounds and causes.

5.

And lastly, a man must not trust upon his owne strength, but constantly supplicate to God keep downe his inordinate passions, or else he shall find them too unruly for him.

Labour you that be young, and you that be elder, and all, to attaine this power over ill desires, God that wrought it in *Ioseph*, can worke it in any other as well, you shall doe well to produce *Iosephs* Example unto God, and beseech him to shew his Spirit and his feare in you, as he did in him.

Why

Why are godly mens worthy deedes set up before our eyes in Scriptures, but that we may strive and pray, and hope to be made like unto them? But as all must bee exhorted to get Chastity, so chiefly those which have beene overtaken already with the contrary crime of Adultery or fornication, or both. It is more easie to forbear a sinne the first time, then the second, the second then the third, and so forth; unlesse great care be used, to get the heart throughly healed.

If Joseph had lived in Fornication with any other, he could never have resisted his mistresses inticements. They that have yeelded to this sinne shall more hardly save themselves from it, then those that have never yeelded: but if a man doe frequently and unfainedly repent of this, as well as of other finnes, it will bee made so loathsome to him, that by Gods assistance he shall prevaile against it; yea even though it be his darling corruption.

I goe on to shew how Joseph behaved himselfe in the house of his Prison, and that to his Master there the Jaylor, and also to the Kings Officers that were committed thither.

First, he fell to his old trade of diligence and faithfulness, carrying himselfe in so vertuous a manner, that the Jaylor did affect him, and liked him more and more, till at last he intrusted him with all the charge of the prison. This was a great trust, for you know what extreame danger a Jaylor, chiefly of such prisoners, doth put himselfe in, if his prisoners escape: there againe therefore let all inferiours be perswaded to seeke to winne their Superiours, by good and vertuous carriage, especially meekenesse, submissivenesse, painefulnesse and trustinesse. This will worke a man into favour, even with an hard master, but I spake of that matter a little before, I will shew you his carriage to the prisoners, to whom he was an Attendant, it is commendable in these three respects.

First he shew'd himselfe desirous to comfort them, when they were sad and dejected, asking them why they were sad: had hee not bin of a kinde and tender disposition, he would not have heeded how a person, to whom himselfe had no more relation, had fared, whether sorrowfully, or merrily; but so kinde was hee, that hee seekes to comfort them, by asking them the cause of their sadness, and seeking to remove it. We should all learne to practice this courtesynesse to all men, chiefly to such as are in affliction otherwise, even helpe to raise up their hearts with good words, and so much as we can, to become instruments of cheering them, as you see Joseph intreating to know their Dreames, and diligent to interpret the same. It is an excellent vertue to be ready to comfort the afflicted, and to revive the spirits of them that bee cast downe, so farre as we be able, but a churlish, carelesse temper, whereby a man cares not whether men cry or laugh, be merry or sad, is a prooffe of much pride and stupidity of spirit, and must be abhorred.

Againe,

2. Josephs
good carriage
in prison.

Gen 39. 21.

1. He was
diligent and
faithfull.

Gen. 40.

3 He strives to
comfort the
prisoners, be-
ing sad, which
he attended
upon.

3. Hee was
faithfull in in-
terpreting
their dreames.

4. Hee was
carefull to get
out of prison.

3. *Iosephs*
good carriage
in publike.

1. To stran-
gers.

1. To *Pharaohs*.

1. Before his
preferment.

1. He deales
plainely and
faithfully with
him.

Dreames one
of Gods ordi-
nances.

Againe, you see him faithfull in interpreting their dreames, not seeking to flatter the Baker in regard of the likenes of the dreames, You must learne to deale truly with men, telling them as the thing is, not falsifying your words to please them, and to prevent their sorrowes.

Most of all, must men deale truly in interpreting and applying Gods Word, and you must learne to be so wise, as to accept such true and plaine dealing.

Lastly, *Ioseph* was so wise, and so prudently carefull of redeeming himselfe out of prison, that he would not let slip the opportunity of speaking to the Butler to remember him. It is very lawfull for any man to use good meanes of getting out of a crosse, and to take all such advantages as God shall afford, of suing and supplicating unto such as may be helpfull to him in that behalfe, as *Ioseph* doth, but still wee must take heed that we be not overapt to accuse and disgrace others, whilest wee seeke to gaine friends to our selves. *Ioseph* spake nothing sharply against his brethren, nor yet against his Mistresse, the more to prevaile in his request to the Butler, that might speed him.

Hitherto of *Iosephs* private life, now of his more publike carriage: 1. To strangers. 2. Towards his owne kindred and Fathers house. First, towards the Egyptians, both to *Pharaoh*, and then to the Community of Egypt. First, in his carryage to *Pharaoh*. 1. Before his preferment, & then after. Before his preferment, 1. he deales plainely & faithfully with him (as before) in interpreting his two dreams; After he had shaved himselfe & changed his garments he came in speedily to the King, and told him the meaning of his dreams, fully shewing what was signified by the seven fatte and leane Kine, and what by the seven full and leane Eares of corne, and then what by the seven leane Kine and leane Eares, which devoured the fat ones, viz. By the former, seven most plentifull yeares, in which the earth should bring forth corne and all fruits in great abundance, and by the latter, seven most scant and penurious yeares of great famine in which the earth should yeeld none increase at all, so that the plenty should be utterly forgotten, and the Land should be consumed with scarcity, and the doubling of the dreame, he saith, did shew that the thing was certaine to be accomplished without all faile, and also the speedinesse of the thing which should begin presently to be accomplished:

Thus *Ioseph* tells the things to come with all plainenesse, and most fully: Dreames were one of Gods ordinances, by which hee did in those times reveale those things to men, which he intended they should know, and the interpreter of Dreames was to shew the true meaning of God, plainely without adding or diminishing, and without any doubting or ambiguity. Hence all those to whom the interpretation of Gods will revealed unto men shall be committed, must learne to deale plainely, fully, and truly: They must with
all

all evidence and perspicuity shew the things which God hath told them, and must not not hide or alter any thing at all; what God declareth, they must declare, making manifest also the certainty and speedinesse of the things, both that they shall surely come to passe and presently, in the due time appointed.

Oh that the Lord would thrust out into his Church able, faithfull and painfull men, that might search diligently into the meaning of his Oracles, and fully declare his will unto his people, carefully stirring them to believe the things, and to expect them, and make use of them: now you see his faithfulness.

Secondly, marke his wisdom and prudence, joynd with love and goodwill, for he perswades *Pharaoh* to appoint fit persons to gather up the abundance of the plentifull yeares, and keepe the same in store against the penurious and scant yeares, that so he may prevent the misery, which else would have fallen on the land. So those that are to interpret Gods Word to his people, must adde counsell, advice, perswasions, and exhortations to provide them to make good use of their knowledge, even to provide against the danger to come, and to make use of all those good helps, which God shall afford them for that purpose.

2. Hee shewes
prudence and
love.

We have now plentifull times of spirituall provision, by which wee may get knowledge how to prevent the danger of eternall death: who can tell what scant and thinne times may come hereafter, in which we may feele a sore famine of the Word, and not be able to get instruction and exhortation, which now wee have in abundance?

Let us store our heart with knowledge, now in these times of plenty, that our soules may not perish for want of true knowledge: & then when the means of knowledg shall be diminished, make use of Gods goodnesse, that you perish not for want of true knowledg: Yea the Lord in his Word hath plainly revealed his minde concerning the damnation of impenitent sinners, and salvation of the penitent. O now labour to get repentance in these happy seasons of Repentance, wherein God offers grace unto you, and put not off these great workes till after uncertaine times, when no more meanes of repentance shall be granted, then the *Ægyptians* had of getting corn, in the seven yeeres of deadly famine; use the opportunity of getting grace, as *Pharaoh* did of getting Corne. Now it is the day time, now the light shineth, now the Lord continueth to stretch out his hand, oh turne to him, feed of the Word of life; heare the Word, reade it, and ponder upon it, obey it, and turne to God, and believe, and obey, whilst it is called to day, that you may not hereafter labour in vaine, about so necessary a businesse.

Thirdly, you shall see in *Josephs* carriage great humility, lowliness of heart, hee brags not of himselfe and his owne skill and ability, hee doth not lift up himselfe, because this rare gift of interpreting of Dreames was given unto him from God, but

3. He carried
himselfe hum-
bly.

saith, *it is not in me, God shall give Pharaoh an answer of peace.*

Dan 2.30.

Wee see the same humility in *Daniel*, when he did likewise interpret the dreames of *Nebuchadnezzar*, for he saith expressly, *as for mee, this secret is not revealed unto me for any wisdom that I have more then any living.* Lo he depressoeth himselfe, and gives the glory to God; wee must learne to bestow Gods gifts humbly, not vaine-gloriously, and with ostentation, setting up our selves, but humbly acknowledging our owne meanenesse, must give God the honour, and labour our selves to be made instruments of good to men, by those indowments, wherewith the Lord shall enrich us.

Humility adorneth and beautifieth all graces, it is this Vertue that addeth lustre to all graces, and commendeth him in whom it is, more then all his abilities besides: but vaine glory and ostentation, and selfe conceitednesse, and vaunting ones selfe, and being puffed up, doth as it were soyle and sullie, and defile and dawb all gifts, and maketh him, in whom they worke this effect, as loathsome and contemptible, as if he wanted all of them, learne not to exalt your selves, that God may exalt you.

4. He shewed all reverence and due respect to the King.

Another thing to be noted in *Joseph*, hee shew'd all reverence and due respect to the King, as *Daniel* also did, giving him dutifull words, and carrying himselfe submissively: so must we doe whensoever we approach before Rulers and Kings, our words and gestures must bee decent and respective, tending to expresse an honourable esteeme of them, because of the Image of Gods Majesty and greatnesse, which shineth in them. *Joseph* would not come before *Pharaoh*, in the sordid garments of his prison house, nor with the haire of the dungeon, but polleth himselfe, and getteth on better attire, and sets himselfe in all his carriage to honour the King, saying, *God hath shewed Pharaoh, what he is about to doe, and God will answer for Pharaohs peace.* Oh that we could learne mannerly, and dutifull, and respective carriage towards Princes and Superiours, even for conscience sake to God.

How frequently doth the Scripture mention the good carriage of godly men to Kings, they bowed to them with their faces to the ground, they worshipped them, they gave them fit titles, and did not thinke it much to stoope lowe unto them, as we see in the stories of Scripture.

Wee unto them therefore that despise government, speake evill of dignities, and slight those whom God hath advanced, no thing but foolish pride, and a want, as it were, of seeing Gods face, in these his Vice-gerents, hath emboldned them to contemptuous words, and carriages: Yea, you must know, that not alone to Monarchs, Potentates, and great Commanders in the World, this reverend carriage is due, but to all Governours in their severall, though farre lower places, seeing all the places are of God, and not only the highest powers.

There-

Therefore to inferiour Magistrates, to husbands, Fathers, Masters, doth the Scripture call for Reverence, and whosoever is bold to despise inferiour Governours, doth not for any Conscience appear reverend to the higher powers, but alone out of carnall feare and sinister respects. Ah, repent of your irreverent, disdainfull, and intemperate behaviour towards Governours, and now learne to declare your fear of the great Ruler of all things, by shewing fear towards all those for his sake, whom hee hath binne pleased to set over you.

Another point of faithfulness, respect and loyalty, Joseph also shewd to *Pharaoh* King of *Ægypt*, after his advancement, hee did not send for his Brethren, nor place them without the license of the King, nor would take his journey after to bury his Father, til he had attained the Kings good leave. So must al Princes, high Officers, and Nobles under a King, shew themselves so loyall and respective to the King, as to do no matter of weight, but by his license and direction, neither must they advance their friends and kindred, nor shew respect unto them otherwise, then with due subordination and subjection to the Kings authority and will. Kings must bee honoured, respected, obeyed; and all faithfulness must be shewed towards them; the safety of a Kingdome is upheld by the respect declared unto him, whom God hath made head of it.

Let all that would shew themselves to feare God, be carefull to follow Joseph in thus honouring the Royall Majesty, we must not wrong them, nor slight them, nor presume too much on them, nor advance those we like, with injury to them.

Josephs carriage after his preferment, in other respects was commendable; *Pharaoh* seeing his great wisdom, is so taken with it, that he makes him the chiefe ruler over the Land of *Ægypt*, and giving him his ring from his owne hand, makes him the chiefe ruler under him, as you would say, the Lord Chancellor of the Kingdome of *Ægypt*.

Now in this great office, he carrieth and behaveth himselfe most faithfully, diligently, and discreetly, for he goeth out from the presence of *Pharaoh*, and goes throughout all the Land of *Ægypt*, and gathers up all the food (meaning the overplus of food) of the seven plentifull yeeres, and laid up the food of every City of the field, that was round about it, till it was past numbring; he himself did not every thing, that were impossible, but himselfe tooke care to prepare fitte store houses, and fit persons, and Money, and all things requisite for so great a worke, and was a carefull Overseer of the businesse, that no failing or false hood might be found in any one.

Here I pray you to fulfill the Offices that are committed unto you with all painefulnesse, care and diligence, refuse no labour, bee weary of no paines, but alwayes give your selves to your businesses in your offices, *let him that hath an office, wait on it.*

B b b 2

Paul

2. After his preferment, he was also faithfull and loyall to *Pharaoh*.

2. He behaved himself in his office most faithfully, diligently & discreetly.

1. He was diligent and faithfull in gathering Corne.

Paul speaketh it, especially of ecclesiasticall offices, it is true also of civill: as *Joseph* in this matter did discharge the trust reposed in him, so doe you in all places whereto you shall be called: if any man be prefer'd to any place of command in Church or common-weale, he is as much tyed to undergoe the labour of the workes of that place, as *Joseph* was to this of collecting corne: and he that in his place is carelesse, negligent, or unfaithfull, sinnes against God and his owne soule, and the common-weale; therefore the Apostle bids us, *not to be sloathfull in businesse*. We must not suffer our selves to waxe weary of the paines, and be tyed with the workes of our callings, in such places, but by a conscionable consideration of Gods Providence, in setting us in such places, wee must quicken our selves against all dulnesse and wearisomnesse. This shall be an honour to a man, before those that are truly wise and judicious, for not the possessing of a place of power, but the due discharge of it is a credit unto men.

Magistratus vi-
ram indicat.

The worst and most unworthy man, may be lifted up on high, as was *Haman*, but it is a prooffe of true vertue to doe the worke of the place, fitly, as did *Daniel* when *Cyrus* advanced him to bee the third Ruler in the Kingdome. This also shall comfort the heart of a man, when that time commeth that hee must give an account to God, and his conscience, of his behaviour in his place: for you must consider brethren, that every man from the lowest to the highest must give an account of his stewardship, and then, not the great honour that he hath possessed, nor the great state hee hath gotten, shall cheare up his soul, but his faithfull and conscionable discharge of his duty.

Set up *Josephs* practice therefore before your eyes, and follow him, that God may honour you at the last day, as *Joseph* is honoured in the Book of God. But another thing is to be learned hence, even a point of prudence and good husbandry, that is, to lay up the overplus of great abundance, against a time of scarcity. This was wise counsell of *Joseph*, and wisely followed by *Pharaoh*, and by *Joseph* executed. It is not alone lawfull, but needful and useful, when God doth send great store of corne, or any like commodity, that may be fitly kept in store, then to reserve some part of the plenty for a future time, when perhaps there shal be no such plenty: wee must not spend al the store of a plenteous yeere; it is not for mee to counsell States and Princes, but it is fit that every man bee wise for himselfe, as well as a King for his Kingdome. The proverbe is a wise and good proverbe, that saith, *when a thing is cheape, lay it on a heape*. Such hoording is no oppression, but good husbandry, hee whom God hath furnish't with means, shal doe well in doing so. To force a dearth by ingrossing, by making things dear, when they are in one hand, when a man inriches himself with the comon losse, this is a sinne, and an act of covetousnesse, but to provide, in laying up the surplusage of Plenty, is a thing to be commended.

It were good that men of ability would deale thus wisely, not alone for their privat, but also for the publike good, *the pismire layes up in summer*, man should bee wiser then a silly creeping thing: oh how foolish and naught be those, that when they get much, spend all, and reserve nothing for harder times? You have some men can earne much in health, but lay up nothing against sicknesse, can get much in youth, but reserve nothing for age. Most just it is that they should be pinched in a deare yeare, which lavished and surfeited in a plentiful.

Brethren, you must not alwayes have such yeeres, as will bring forth by handfuls, be wise therefore for your estates, I wish you not to be niggardly, and defraud your selves, but to bee discreet, and lay up for your selves: if God send no more then is needfull, spend it and trust his providence, if he send an overplus, so much I mean as will serve for the present, and some to spare, waste not all at the present, but know that now he calleth to storing up, remember *Salomons Proverb*, *in the house of the wise is treasure and oile, but the foole consumeth it up*. Be not fooles, but in plenty remember dearth, as in dearth you wish for plenty, you know that by well husbanding of plenty, a wise man should take such an order, that he may feele no dearth. The love of riches is a banefull thing, but the wel-husbanding of abundance, is not alwayes a fruit of loving riches, but of a wise fore-sight. And so much for one part of Josephs care, diligence and fidelity in gathering corne.

Now he is in like manner faithfull in bringing out the corne in due time: for when all the corne of private men was spent, and that *Aegypt* also began to be affamished, *Gen 41. 55.* and the people cryed unto *Pharaoh*, and he sent them to Joseph, it is noted that Joseph opened the store-houses, and sold unto the *Aegyptians*: one would have conceived, that the *Aegyptians* having heard of *Pharaohs* dreames, the interpretations, as such a rare thing must needs flye throughout all the Kingdome speedily, as having occasioned the strange preferment of *Joseph*, a prisoner, and an Hebrew, which could not but fill the mouthes of people with discourse, should each man have provided of his owne abundance to serve their turn in hard times, for they were informed both how long, and how strange the plenty would be, and how hard, and of what continuance the dearth: but it is apparant that most of them were so foolish, that they did not so, therefore now the publike store-houses must supply them, or else they must dye.

See in them the fault of improvident carelesse, whereof we spake before: but note Josephs faithfulness; hee doth open the store-houses, now that pinching want began to bite them, and sels them Corne. It is fit that men in dearth, should bring out and sell Corne, if they have it, and not to suffer their neighbours to starve for want of that, which themselves have in their possession.

2. He is faithful in bringing forth the corn in due time,

We must not love gaine more then the lives of men, yee see that Joseph sold to strangers too, and not alone to Egyptians, so that our charity in this case must exercise it selfe, as ability will serve, to men of other Nations, as well as our owne countrey men. The Natives must not mutter; because forreiners are helped with some of the abundance of their owne countries: see here Josephs charitableness, to put you on the like good disposition, when time shall call for it, and if you have store of corne, bring it forth. *The people shall curse him, saith Solomon, that hoordeth up corne, but they shall blesse him which doth sell it.* To that purpose his Proverbe is, doe not bring a curse upon your selves, but a blessing, for when God saith, they will curse or blesse, his meaning is, not only that the people shall doe thus, but that the thing shall fall out accordingly, they shall so curse and blesse, that neither shall be in vaine.

Gen. 47. 14.

Againe, it is noted, that Joseph by his meanes got all the money in the Land; you may see here that it is lawfull to make a gaine of ones providence, and by deare selling of what he bought in plentiful times, to enrich himselfe much, so did Joseph; I thinke his example is a due warrant; indeed care is to be taken, that oppression be avoided, and then it is lawfull to make ones selfe a gainer, not by other mens losses, but by his owne providence, for by this meanes Joseph did gaine also the land, and persons for the King: it is not contrary to equity to sell things at a great and dear rate, when there is great want of them. A thing must be esteemed worth so much, and may be sold for so much as the present dearth doth make it worth; and in such case he doth not wrong, that takes the present time; onely note, that Joseph did not oppresse the poore, but they had of him as well as the rich, the one gave all, and the other could give but all, and both had necessities, so should it be done in hard times by publike charity. The poore must be provided for, as well as the rich; but note also Josephs faithfulness, no doubt himselfe was not wanting to his owne enriching, how else could hee have maintained his Fathers household with necessities? but he contented himself to take what was allowed him, and brought the money to *Pharaohs* house, not to his owne, and made the Cattle and land sure to *Pharaoh*, not to himself: Oh that all Officers would learn to enrich the King above themselves, and themselves but in such a proportion as is fit under the King, but in our times it hath bin noted, that often the Officers rise, and the King is indebted, would we had Josephs under his Majesty, and then hee could not want for money.

3. He shewes himselfe iust.

And last of all, note his Justice as well as his wise dealing, for to assure the land to the King, hee removes and translates the inhabitants, so that wise care may lawfully be used, to assure a mans title to that which is his owne, and then hee makes this order, that *Pharaoh* shall have a fift part of the encrease, and they foure parts to live on.

He

Hee lets the land out unto them againe at a reasonable rate, whereby themselves might live comfortably of it, and this is the duty of all Land-lords that have such things to set, they ought not to raise rents to so high a rate, that the people shall toyle their hearts out and get nothing, but remember that themselves be Gods Tenants, who hath commanded all men to doe as they would be done to, and that *We should not seeke every man his owne things onely, but the things that are anothers*, they must as well looke, that the people have to live of chearefully, as that themselves be made rich. But how unconscionable men be now a dayes, in ordering themselves to those that must live upon them, whether by taking lands from them, or being set a work by them, it is evident, for which God will one day reckon with them severely.

I beseech you learne of *Ioseph* a better lesson, and let those which are under you live well by your lands or payments, as your selves gain by their labours. He doth not love God that doth not love man, and he doth not love man, that in these kind of bargainings and dealings, hath not respect to anothers well living, as to his owne enriching. Wealth gotten by grinding the poore, shall never prove good meale, God will mixe it with gravell to them that eat it. He that eates and drinckes the blood of men, as they doe that are hard exactors in this kind, sucking such as are under them to great penury and unreasonable hardnesse, shall one day find, that God accounts of such, none otherwise then of ravenous beasts, that live by tearing and devouring flesh. Let not this admontion taken from *Iosephs* example be founded in your eares to no purpose, but be you charitable and conscionable in this case, as the pen of *Moses* noteth, that hee was. And so much of *Iosephs* carryage to strangers.

Now see how he behaved himselfe to his owne kindred: 1. His brethren, and that before he made himselfe knowne to them, and after. Before he carried himselfe strangely with a kind of admixture of anger and love, that they might be driven to wonder, and so be drawne to repentance. His harsh dealings are these. 1. He takes them for spies, and will not intertaine better thoughts of them, though they gave him a satisfying reason, viz. that they were the *sonnes of one man*, and it was never heard of, that one man would venture tenne sonnes at once upon such a dangerous businesse, as that of going to spy out a nation, yet because they said they were twelve brethren, and one was not, and the youngest was with their Father, hee continued to charge this crime upon them, making exceptions against them, as if they had contradicted themselves in their speech.

Secondly, he will be satisfied by nothing else, but by sending one of them to fetch their younger brother, the rest remaining prisoners till he came. Little did *Ioseph* thinke how burdensome a thing it would be with *Iacob* to part with *Benjamin*, but this hee doth alone to have occasion of keeping them longer in hold, that they

2 His good behaviour to his kindred.

1. To his brethren.

1. Before he made himselfe knowne to them.

1. He deales roughly with them, and mixeth love therewith.

1. He takes them for spies.

2. Hee sends one of his brethren to fetch their younger brother, the rest remaining prisoners till he came.

3. He kept them in prison three dayes together.

Another act of kindnesse to them was, that he commanded their sacks to be filled with corne, and that their money should be restored to them.

Some acts of Iosephs carriage were doubtfull and extraordinary.

they might have leasure enough to repent, and therefore,

Thirdly, he kept them in prison three dayes all together. This was harsh dealing at their first comming downe, yet here he shewes some kindnesse betwixt, viz. in that on the third day hee calls them forth, and takes pity of them, propounding to them an easie condition, viz. That one of them should remaine bound, and the rest should returne with corne for their families, and bring their younger brother thither: now he shewes love also in going away, weeping, when he heard them talking of their sinne, and confessing that for that cause this crosse came on them; But it was some matter of hardnesse, that he tooke *Simeon* and bound him, because he was the eldest next to *Ruben*, and was present when he was sold, but did not labour to save him from selling, as *Reuben* saved him from killing, wherefore he forbore to take and bind *Reuben*. Another act of kindnesse to them was, that hee commanded their sacks to be filled with corne, and the mony also to be restored unto them, which he did of purpose to put them in a fit of wondring and amazement, that still they might be furthered in the worke of repentance, which he perceived was begunne in them.

Now at their second comming up, hee shewes nothing to them almost but kindnesse, saving in one thing, whereby hee casts them seemingly into a great danger, that hee might thoroughly humble them, and try them before he revealed himselfe unto them.

First, he invites them all to dinner with him. 2. He entertaineth their present, and talketh lovingly with them of their Father, asking how he doth, and salutes *Benjamin*, towards whom hee was so affected, that he hasts to weepe, being hardly able to forbear, till he could step into a corner to doe it there. Lastly, hee carries himselfe most cheerefully with them at dinner, placing them in the order of their age, and sending them messes from his owne table, and sending five times as much to *Benjamin* as to any of them. All which hee seemeth to have done to have brought them to some knowledge of himselfe, if it had beene possible.

Another thing is by hiding his cup in *Benjamins* sacke, he causeth them to be brought backe againe as it were guilty of theft, and then seemes to be much displeased at such ill dealing, and would hold *Benjamin* in prison, till *Judahs* Oration melted him, and then with much secrecy and great affectionatenesse he shewes himselfe to them plainely, and weepes over them, and comforts their astonished spirits.

Now many particulars of *Iosephs* carriage are somewhat doubtfull & extraordinary, and we cannot tell what to say of them, viz. his charging of them to be spies, when he knew they were not, and his picking quarrels with their answer, and imprisoning them, and then causing his cup to be hid in one of their sacks, and so bringing them into the guilt of theft causelessly. But all this was done in seeming, only

to

to bring them to thorough repentance for their sin, which when hee perceived by *Judas* speech and all their carriage, that it was effected, then he shewes himselfe to them speedily.

The thing we must imitate is this, to use all care of bringing those that are neerer to us, to repentance for their faults, by intermixing seasonable sharpnes and kindnesse, as *Ioseph* did to his brethren.

Againe, it may seeme to be lawfull by the example of *Ioseph* in way of probation and tryall, to counterfeit discontent, and to lay grievous things to the charge of men, and presse them as if they were guilty, though one know the contrary: I still say, if it be done by way of tryall, so that at last it be made manifest, that it was meerely in tryall, and that which would seeme a lye, if it were affirmed expressely and not with reference to such an end, being said to such an end is not a lye, because it is indeed not an affirming, but a seeming to affirme for a time. For in such a case a mans words doe not differ from his mind and meaning, but alone he conceales his meaning for a time. So *Salomon* seemed angry, and commanded to divide the child betwixt the two wrangling harlots that came before him, our Saviour made as if he would have gone further, when the Disciples had him in with them at *Emmas*. So if a Judge seeing great probability, and in a manner certainty of the guiltinesse of an offendour, shall affirme something to him, to draw a confession from him, as for example, that some companion of his hath confest it, and that it is in vaine for him any longer to deny, or that he was seene at such time in such a place, by such and such, when indeed these things were not so, but somewhat equivalent to them, was true, viz. Arguments convincing their guiltinesse, even as much as these things would, though not to make them confesse. I say such courses taken by way of probation and tryall, and finding out guiltinesse, are not to be esteemed lyes, because here the meaning is to be taken according to that which shall be shortly discovered, and not according to the present shew of words. These be but a kind of ironical carriage, no more lies then an irony, that by affirming one thing in such and such a manner and gesture, doth affirme the quite contrary. But to doe thus in way of excusing or hiding a fault, and keeping ones selfe from the knowledge of a Governour, is altogether sinfull and naught, and must not be allowed.

Take heed that you doe not imbolden your selves to deny, and to shift them off from your Superiours examining you, because you see *Ioseph* trying his brethren, by talking with them, so as is apparent he meant not as he said.

Againe, *Ioseph* made it evident, that he had forgotten all his brethrens wrongs, and therefore useth them exceeding kindly, for he weeps over them, and comforts them, bidding them not to bee sorry that they had sold him, and he sends for their families, and gives them gifts, and maintaines them and their families, and sets

some

He forgate
all his bre-
threns wrongs.

Some of them before *Pharaoh*, and prevails to get them the Land of *Goshen* to dwell in, and after their Fathers death when they send and come to him, he useth them with all kindnesse, weeping and comforting them, as is manifest in the story. So that he had utterly forgotten all wrongs, and loves them no whit lesse now that they have repented, then if they had never sinned.

Hence we must learne the duty of Brothers one to another, even to communicate their wealth one to another, and the richer to help to maintaine the poore in case of dearth or want, or any hand of God afflicting and distressing them.

Indeed if any bring want upon themselves, abler kinsmen are not bound to provide for them that spend it on their lusts; if they will serve the Devill with what they have, let them be pinched, no man is to pity them in such case. But when Gods hands brings affliction, when they frame to good courses, then they are to be helped by those of their kindred that are of ability. And one able person should improve his wealthinesse to the helping and enriching of those that be poorer, and to their maintenance in their necessity as *Ioseph* did, else they are guilty of wanting naturall affection, and of great uncharitablenesse.

Further you see, that when men have truly repented of their finnes, be they never so great, their finnes must be forgotten, and they must be accepted and regarded, even as if they had never sinned. *Ioseph* is as loving to his brethren, as if they had beene the honestest men in the world, because now they were truly changed. So should men be to the greatest offendours, when a sound and thorough reformation and amendment shewes it selfe in their lives. Till finnes be amended, it is not requisite to shew such respect, but when they be amended. Therefore every sinner should hasten to amend, that he might repaire his broken estimation, and regaine the love which he hath lost with good and wise men. And those must not please themselves in their folly, that to a man truly reformed, are still objecting and upbrayding former evill deeds. Herein they shew not the detestation of the vices, but wrath and discontent against the persons, and are farre unlike to God himselfe, who doth blot the finnes of his converting children out of his remembrance, and that so, as if they commit them no more, he will no more remember them.

He was easie
to pardon.

Againe, in *Iosephs* carryage to his brethren, we see how easie he was to pardon, for though he shewed himselfe rough at first, yet that was not out of a revengefull passion, but out of a desire to bring them to repentance for their finnes, for he knew they had beene very wild and faulty in their youth; but he still shewes love and kindnesse, notwithstanding the hatred that they shewed to him, and he sees God in it, and would have them see God in it, and so comforts them, and pacifieth himselfe. All good men must imitate him in this, forgive and forget huge, great, and enormous injuries.

If

If one have gone about to deprive us of our liberty, our goods, of our lives, yea have not alone gone about it, but effected it so much as in him lay, and after falls into our hands, so that we may if we will revenge our selves of him, yet we must not yeeld our selves to thoughts of revenge, but must doe good against evill, especially if a neere kinsman or brother have so forgotten himselfe, yet must not we so farre forget our selves, as to requite like for like, evils with evils, but must doe them all the good we can, and blot their faults out of our minds. Our Saviour teacheth this in the Parable; you know, he that hath beene forgiven the 1000 Talents, as all of us have, must be easily perswaded to forgive the hundred pence. And this will make us forgive and forget our brethrens offences, if we frequently remember our owne, to admire the goodnesse of God, that so graciously doth pardon us. If any therefore find themselves apt to remember and requite wrongs, yea petty small wrongs, nothing so high as these of *Iosephs* brethren, they must blame the greatnesse of their stomacks, and condemne that rancour which swelleth within them as a great fault, shewing, that they have not well considered the love that God shewed to man-kind in Christ, to forgive iniquity, transgression and sinne. And now learne all of you this excellent vertue, strive to be of a sweet, and a mild, and an amiable nature, ready to passe by great injuries, to shew great kindnesse against great unkindnesse, and to overcome bad with good. This is a thing well pleasing to God, and shall comfort the conscience in the day of any affliction, more then all the riches in the world. Revenge tastes sweet in the doing, but after, it shall lade the conscience with terrours; passing by faults, loving enemies, doing good to those which have done us evill, be hid things to the flesh and blood, and seeme difficult in the practise, but the remembrance of them after, shall afford unspeakeable content.

I have spoken of *Iosephs* good deeds in some part, viz. Those that he shewed in his Fathers house, and some of those that he shewed in Egypt, viz. In his private estate, both in his Masters house, and his prison house, and in his publike estate before his advancement to *Pharaoh*, in respect of his dreames, and after his advancement to *Pharaoh*, and to the Egyptians and his brethren.

Lastly, *Ioseph* after his Father was dead, carryed himselfe lovingly to his brethren, for had he revenged himselfe after his Fathers death, every one would have said, he had but dissembled before; so we must continue doing good, when naturall and carnall motives are gone, and not resemble *Isaiah*, who served God onely as long as good *Iehojadah* was alive.

Now followeth *Iosephs* good behaviour to his Father. He did those 3 things which children are taught in their infancy, viz. To love, honour, and succour their Father. 1. He enquired of his health and

Gen. 50. 16.
1022.

Iosephs good
carryage to his
Father.

1. He loved
him.

1. He inqui-
red of his
health.

and

and welfare, as
soone as he saw
his brethren;
he visited him
in his sicknes,
Gen. 48. 1.
and hee
shewed great
love to him af-
ter his death.
2. He honored
him in private
and publike.
50. Gen.

3. He suc-
ceeded him.

Josephs faults,

1. He swore.

Mat. 5.

2. He came
too neare an
untruth,

His gresses
were many.

1. His bre-
threns hatred.
2. They con-
sulted to take
away his life,

3. They sold
him as a bond-
slave.

4. He served
as slave in
Partiphors house.

and welfare, as soone as he saw his brethren, Gen. 43. 7. and in 45. 3. 9. and 46. 29. he did gratifie him in his request 47. chap. 29. 30. 2. Visited him in his sicknesse, Gen. 48. 1. 3. He shewed great love to him, after his death. Gen. 50. 5. If you do thus to your Parents, the Lord will prosper you, if not, curse you, all the people wereto say, *Amen*. When a curse was pronounced against a wicked child. 2. He shewed his honouring of him by these effects. 1. He sent honourably for him, Gen. 45. 21. He presented him to Pharaoh, Gen. 47. 7. and used him respectfully when he was with him, Gen. 48. 12. He bowed downe to the ground to him, and afforded him a very honourable buryall. Thus he honoured him in private, in publike, alive and dead. *The eye of him (saith Salomon) that despiseth his Father or Mother, the Eagle of the valley shall picke out*; Curled is *Cham* to the worlds end, for slighting his old Father. 3. He succoured his Father, readily and abundantly hee promised it. Gen. 45. 11. And accordingly performed it. 47. Gen. 12. Honour is required expressely in the Commandement, and love followeth necessarily from this. And 1 Tim. 5. 4. the other is injoynd. If I must either see my Father starve or my sonne, I must releve my Father first.

His faults are few, there is nothing spoken of any thing done amisse by *Mordecai*, *Nehemiah*, *Ester*, little by *Iosiah*, *Moses*, *Ioseph*. 1. He swore Gen. 42. 15. 16. Undoubtedly it was a sinne. 1. The matter did not require an oath. 2. He should not however have sworne by the life of Pharaoh: yet there were some things to extenuate it. 1. He was out of the Church. 2. He had not such meanes then to reveale this to be an oath, so catching a thing as a rash oath may befall a good man.

Learne therefore to take heed of committing faults ordinarily pra-ctised, fashion not your selves according to this world. 2. In speciall take heed of this common fault, an oath.

Secondly, he did trench a little too neare upon an untruth, you are spies, saith he, and to see the nakednesse of the Land are you come. This was spoken of him meere by way of probation, and not with an intention of accusing them, but trying them, it was a long ironie.

Now follow the crosses and benefits which *Ioseph* had. His afflictions were many, 1. The hatred of his brethren which proceeded from envy. 2. They consulted to take away his life, Gen. 35. Saying, *Now comes the Dreamer, come let us kill him, and then shall wee see what will become of his dreames*, but God raised up *Reuben* at that time, to shew him favour for his Fathers sake, because he knew how deare he was to *Jacob*, and he perswaded them not to be so unnaturall, as to imbrue their hands in their brothers blood, but rather to cast him into a pit, to deliver him out of their hands for the present, intending himselfe after to pull him out in due season. 3. They sold him for a bond-slave to *Midianitish* Merchant. 4. Hee served

as a slave in the house of *Putiphar*, and toyled, and moiled there like some base person, though God shewed him some favour by inclining his Mistresses heart towards him, but all was over turned againe, by meanes of his lewd Mistresse.

Fiftly, he was cast into prison by his Mistresses false accusation, and there he lay at least for two yeares, *Psalm. 105. till the iron entred into his soule*, that is, he was so laden with chaines, that his flesh was eaten with them.

Sixtly, He was forgotten by the chiefe Butler.

Be ye thankful to God, if you have escaped many of these crosses, make your crosses easie, by laying them by the hard ones of Joseph, who was better then you: then learne to prepare for crosses, forget not what you may be, slaves, accused of foule crimes, prepare for the hatred of your Brethren.

Secondly his Benefits.

The Lord bestowed upon him a great number of Benefits.

First spirituall.

Secondly Naturall.

First for spirituall. The Lord was exceeding gracious to his soule, not only giving him the outward Ordinances, which he enjoyed in his Fathers house, then the Church of God, for then the forme of the Church-Government was domesticall, where hee had sacrifices, circumcision, and teaching by the Prophets of God, viz. His Grand-Father *Isaack*, and his Father *Jacob*, for *Isaack* lived till he was of yeares fit for teaching; but also vouchsafing by these Ordinances to worke Faith, and true holinesse in his heart, so that he was an heire of the righteousness of faith, and partaker of the promises made to his Fore-fathers. And this is the greatest of benefits that can be granted a man in this life, even to cause him so to live in the Church, as to become an holy man, that is a true member of the same.

So God dealt with *Isaac*, and with *Jacob*, and at last also with other Patriarchs, *Jacobs* sonnes, and Josephs Brethren; but he sanctified Ioseph betime, and let his Brethren runne on a longer time, in the course of unregeneracie. Wherefore beloved brethren, let each of us so looke upon the goodnesse of God to Ioseph, as to consider whether himselfe have attained the same favour, even to bee sanctified, and to bee made a true believer, an holy man, a Saint of God, wee must bee Saints in this life, if ever we hope to come to the fellowship of Saints hereafter.

If any of you finde himselfe to bee converted, and see that GOD hath dealt very favourably with him, as with Ioseph, and that perhaps also in his Childe-hood, and Youth; let him enlarge himselfe in thanks, and stirre up his heart to blesse the great and Holy Name of GOD, for this benefit, and the greatest of all benefits, and let him prize and esteeme this goodnesse of God, at a high rate.

Ccc

Secondly,

4. He served as a slave in *Putiphars* house.

5. Hewas cast into prison by his Mistresse false accusation.

6. He was forgotten by the Butler.

The Use of al his crosses together.

His Benefits..

1. Spirituall. He did partake of the Holy Ordinances, and was made holy by them.

1. He was confirmed in goodnesse.

Secondly, the Lord having made him good, did confirme him in his goodnesse, for that hee was not turned out of the wayes of Righteousnesse, by all the changes and alterations that befell him.

His fathers indeed excessive and somewhat fond affection, did not make him waxe conceited, and so decline to evill wayes, and waxe worse than before. The envy and hatred of his Brethren could not make him forsake the trade of piety, and joyn with them in their disordered courses. His service in *Putiphars* idolatrous house, nor his preferment there could not alter him. His Mistresses love and solicitations did not change him, nor the irons eating in his soule, did not diminish goodnesse in him; nay his high and sudden preferment in *Ægypt*, did not make him forget God, and turne either an *Ægyptian* idolater, or a wicked man: but Joseph was Joseph still, in all his tossings and tumblings of his estate; if you be still good in all estates, adverse and prosperous as *JOSEPH* was, magnifie Gods grace, that hath established you in every good word and work, and confesse that you have stood by his power: but if any have declined or back-slided from his goodnesse, let him see his misery, and doe his first workes, returning to God, who calleth back-sliders, and promisseto heale their back-sliding.

1. Thes. 2. 17.

1 Pet. 5. 10.

Ier. 3. 12.

1. Naturall.

So much for Iosephs spirituall benefits, now for the naturall benefits.

1. In Generall.
Gen. 39. 2. 23.
He was a prosperous man.
1. Iob.

And first in generall. He was a prosperous man, and God made all he did to prosper, both in *Putiphars* house, and in the Prison. So God prospered *David* where ever hee went, and *Iob* too for a while; this brings contentment to a mans selfe, and getteth him a good esteeme from others.

See therefore whether God vouchsafe you this mercy, ascribe the praise of your prosperity to him, and let this goodnesse allure you to love, feare and obey him, to seeke his honour, and to doe all good with that prosperity of thine, but if contrarily, God crosseth any of you, and sets himselfe against you so, that nothing thrives with you; see Gods hand that doth walke contrary to you, and finde out the cause, and turne this adversity, into an occasion of the greatest prosperity.

There is a sanctified adversity, as well as cursed prosperity, labour to feare God, and walke in uprightnesse before him, and disesteeme earthly things. And so much for his generall good estate, more particularly.

2. More particularly.

1. God delivered him out of heavy and grievous calamities.

First God delivered him out of sore, heavy, and grievous calamities, and by his speciall providence, and in a manner, more then ordinary.

First when his Father sent him to his Brethren, he lost himselfe wandering about, and knew not where to go, then God caused a man

to

to meet him that it may seeme did know him, and told him where he should finde his Brethren.

Secondly, when his Brethren consulted to take away his life, God raised up *Reuben* to deliver him, and when they thought after to have dispatht him, the Merchants came by, and so God took them off then; when he was in bondage, God inclined *Putiphars* heart towards him, and his Masters likewise in the prison, and lastly, the Butler remembred him when he had long lien there, and by that meanes God brought him out of the prison, and advanced him to be chiefe Officer in *Ægypt*.

Thus you see strange and happy escapes out of misery, so that Joseph might well have called God by the same title, that his old Father Jacob did, the God that delivered his soule out of all adversity, as *David* also intitles him. Hath God strangely also delivered you out of great miseries, either from keeping them from falling upon you, when in all likelihood they must have come, or in helping you, when your selves could see no way out? if so, acknowledge Gods Providence and goodnesse, and forget not him in your good estate, that remembred you in your low estate: let those that are in misery, learne to cast themselves upon God, as Joseph did, submit, be patient, trust in him.

The Lord in bringing his servants into calamities, avmes at their bettering by them, and his Glory in their deliverances: learne patience therefore and confidence. So you see how God pulled him out of evils.

Next consider what good things hee stored him withall, for indeed he laded him with benefits, as it is in the Psalme. And to begin with the gifts of his mind.

First the Lord gave him that extraordinary gift of interpreting Dreames, even from his childehood almost, with which hee furnished *Daniel* too, and made it a meanes of great preferment to them both.

2. He laded him with benefits.

1. God gave him the gift of interpreting Dreames.

You know how readily hee could tell the Butler and the Baker, what was meant by three vine branches, three dayes, and the wringing of them into *Pharaohs* Cup, and giving them into *Pharaohs* hand, the restoring of him againe unto his office. So in the Dream of the other servant of *Pharaoh*. 3. Baskets are three dayes, the eating of meate out of the highest by the fowles, upon his head signified the devouring of his flesh by birds, after that *Pharaoh* had hanged him on the third day. So for *Pharaohs* Dreames, the number of the kine, and eares of corne 7, and 7, signifying each seven yeeres, the quality of the kine and eares, full and good eares, with fat, fleshie, and well favoured kine, plentifull yeares; thin, blasted, and empty eares, with leane ill fleshed and ill favoured kine, yeares of famine. The eating up of the fat and goodly by the leane, the utter forgetting of the past abundance, by the following of the famine, and the number of dreames.

Secondly, the certainty and neere approaching of the things which was to bee surely and instantly fulfilled. You see how apt these dreames were to finishe these things, and when God gave to Joseph the spirit of interpretation, how easie the interpretation is, and how fit and handsome as it were, all things sorting so reasonably for such a meaning. Doubtlesse this interpretation by its owne clearenesse, and fitnessse, did carry the credit of truth with it. Now at those times, when God did please to make Dreames an ordinance of his, for the revealing of things necessary, it was a speciall favour of his to give the power of interpreting them too, for what is a dreame if it be not interpreted, but a meanes of perplexed thoughts and feares? Now God that gave power to shew the meaning of Dreames, when Dreames were his Ordinance, is able also to give the gift of interpreting his Word unto men, seeing the Word is now his Ordinance, for the revealing of all truth to men, needfull to salvation.

We must beseech God to powre gifts upon his servants now, even to give unto his Ministers skill and will, to become faithfull interpreters of his Word; and if God do give to any an extraordinary gift this way, let him be thankfull to God, and use it for their good that need it.

Another gift of his mind, was great wisdom and dexterity to mannage any businesse committed to his charge: You see how hee dispatched matters in the great household of *Putiphar* so, that they perceived that all things went well, which could not have bin so, if the person that ordered all, had not had an excellent head to guide them; and after, when he was in prison, by little and little his Master found out his excellent sufficiencies, to doe any worke, and therefore, as the former master did, so hee intrusted him with all. And when from ordering a family, he came to order the whole Kingdome of *Egypt*, he underwent that busie and toilesome work with so much discretion, as gave the King and all his people content, so that to Joseph, *Pharaoh* sent them, and unto Joseph they gladly repaired.

It is a singular favour, when God gives one, as they call it, a good *Head-piece*, an aptnesse and fitnessse to contrive matters discreetly, and to order them prudently, as it is said of the Deputy in the *Acts*, that he was a *prudent man*, one that could resolve and execute well, and square our fit meanes for each end, and follow it accordingly.

This wisdom as well as other Learning, was given to *DANIEL*, and to *SOLOMON*, and to many good men, and the same was found out also in *ACHITOPHEL* and in bad men. It is not a gift of holinesse proper to those who must bee saved, but a gift which the *LORD* sees fite for the common benefit of Man-kinde, to bestow upon wicked and unsanctified men.

Indeed

2. Great
wisdom in
managing
any businesse.

Where shall we
find one wise
like this?

Indeed many times God chooseth, rather the simple heads of the world, then these nimble and deepe pates, that it may appeare 'tis of his grace, and not of nature, that men bee godly and vertuous. But an excellent gift it is, and makes way for their preferment in world'y things that have it, but let them which have it take heed of suffering it to degenerate into Craft, for then it will become pernicious.

Craft is naturall wisdome, separated from Justice, Truth, Charity, and other graces, and joyned with falsehood, injuriousnesse, and selfe-love, as it were a weapon in the hands of Traytors, a fort possessed by Rebels, by which they doe make warre against their Prince.

Craft, what it is.

Againe, take heed that you waxe not proud of this gift, but stir up your selves to blesse God for it, and make use of it for the good and benefit of simpler heads, and not only for your particular advantage, and let men be carefull to beg, not onely naturall, but spirituall wisdome of God, both are promised by him.

Thus farre of his gifts of minde, I goe on to speake of externall gifts, I meane the good things that were without himselfe.

The first is, that where ever he came, hee was esteemed, loved, trusted. His Father loved him above all his Brethren, and esteemed more of him, then of them all, and put confidence in him, so that he believed his reports of his Brethren, and observed his dreames: his Master *Putiphar*, the *Ægyptian*, loved him above all his servants, and trusted him with all his estate, and had him in great account: putting all into his hand: his mistresse esteemed him, but too much, and loved him too much, and durst trust him with her name and honour, in the case you know of; then *Pharaoh* trusted him with his ring, and the command of all *Ægypt*, and imployed him in that most important affaire of providing and selling Corne, and what estimation he had with *Pharaoh* is evident, and what love, when for his sake he so respected his Father and Brethren as to give them the land of *Goshen* for a possession, the people also they loved and honoured him exceedingly, and even put their lives and lands and all into his hands.

3. Wherever he came, he was esteemed, loved, trusted.

A man more affected, respected and esteemed, then Joseph in his time, no story can name; it is a singular thing to bee loved, regarded, trusted, accounted, not only a wise, but a just, good, worthy man, and to have the good wils of men attending him alwayes. So it was with *David*, all loved and honoured him, but he which should have honoured him most, his father in Law, *Saul*. let all strive by shewing all Josephs vertues, to get the good will, as of God, so of men, that they may be capable of doing and receiving so much more good, by how much he hath more command in the hearts of men.

Indeed Gods people have lived sometimes amongst so evill persons, and in so evill dayes, that their vertues have begotten hatred and reproach; but if mens practice be not evill, and

times be not very bad, good carriage will get good will and good esteeme, be not so farre carried with mens words and liking, as to condescend to their sinfull courses; for the attaining thereof, but so farre, as faithfull, wise, loving and vertuous behaviour will win men, every man should labour and seek to procure the affections of others.

4. He had
great outward
preferment.

Secondly, Joseph had great outward preferment, he was made a chiefe Commander and Counsellor of State in Ægypt, to teach *his Senators wisdom*, as is in the Psalmes, and withall hee had an heart given him to use his preferment well, for the common benefit of mankind, and opportunity too, to use it for the particular good of his father and family, and for the preservation of the Church.

To be preferred unto a place of great honour and authority, is a thing that most mens eyes doe gaze after, and ambitiously with and seeke after; but to have it cast upon man, by God, for his good deservings, and then to be so blessed in it, as to make it a meanes of benefitting many, especially the Church of God, this is a great benefit.

So did *Hester* use her preferment, and *Mordecai* his, so *Daniel* his, so *David* and *Solomon* theirs: you are not likely any of you, to come to very high place, yet who can tell perhaps, there may bee some young scholler or other amongst you, that may come to high place; let me speake such a word to him now, that may come into his heart hereafter and doe him good. If you be advanced, strive to doe good to the Common-Weale, and let the Nation fare the better for you: strive to do good to your kindred, & the Church, though the Church may not consist onely of your family.

Honour and great titles, and offices, will be but like a high gibbet, to expose men unto disgrace, if they be used at the Commandement of selfe-love, and other vices, but happy is, and shall he be, that hath Josephs preferment, and Josephs heart to use it according to his example.

But woe unto those persons which being lifted up to honour prove like a stone in a sling to destroy many, and chiefly to batter downe vertue and piety and them that follow it.

5. He had a
strong and
able body.

Thirdly for gifts of bodie, *Joseph* had a strong and able body, as appeares by his living to a 110 yeares old. This is a great benefit to them in whom it is found in the way of righteousness, live so, young men, that you may be capable of it: and you that are old, be thankfull if God have granted you it in the same manner as he did to *Joseph*, even to be long in the world to enjoy the comforts of the world as he did. For he was thirty yeares old at his preferment, & therefore he lived in that flourishing honourful eighty yeares. A happy recompence for all the service hee did to the Church of God, and for his true feare of God not offending him, to get his Mistresse favour, and to rise that way.

For

For his misery into which he seemed to cast himselfe by his goodnesse, was even a paire of staires to lift him up into the place of honour, wherein the Lord caused him to continue eighty yeares. His goodnesse in complaining of his brothers faults, made them hate him, his goodnesse in denying his Mistresses solicitations, made her hate him.

Their hatred made him a slave, her hatred made him a prisoner, bondage and imprisonment brought him acquainted with the chiefe Butler, made himselfe known to *Pharaoh*, and so brought him up to this exceeding height of place. Blessed be God for his goodnesse to his people, no man shall hazard himselfe to temporall misery for conscience sake, but God will requite him with a hundred fold (at least more comfort) here, as well as with life eternall hereafter. Let *Iosephs* wages make you not afraid, so farre as you are called to it, to doe *Iosephs* worke, that is, to say and doe good, and forbear evill, though you incurre hatred and danger, and much affliction thereby.

Lastly, *Ioseph* was blessed too in his posterity, to make his wellfare up fully, he lived to see the sonnes of *Manasseh* and *Ephraim* his two sonnes, and he lived to see the part of the birth-right even the double portion conferred upon his children, and that by the mouth of his Father, inspired by God, when he made his last will. *Jacob* adopted his two sonnes to himselfe to make two Tribes, and God made them both great, but especially the younger, he made him a principall Tribe for possessions, and command afterwards; and this also is some satisfaction to a Father, if he know that his children after him shall flourish for many generations.

6 Hee was
blessed too in
his posterity.

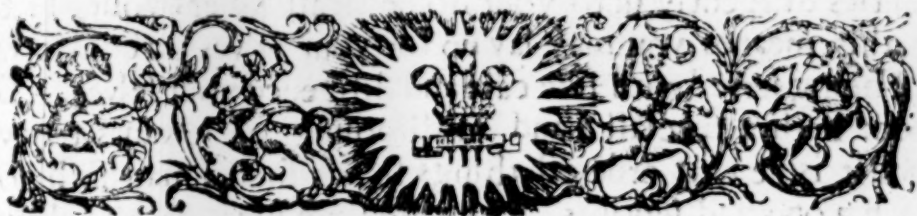
O that we could feare God and follow true vertue and piety as *Ioseph* did, that he might blesse us also as he did him, in our selves and posterity, in our state and our name, in our bodies, and in our soules, and in all that pertaineth to us according to his promise. And let all that feare God be assured, that so farre as is good for them, the Lord will give them prosperity in these things, for he made the same promises to all his people and will confirme them, so farre as they are capable, and it may stand with their spirituall good.

Now you have heard of *Iosephs* life, conclude we with the conclusion of his life, his death.

For neither honours, nor favours, nor grace, nor any thing could keepe death away, and it must befall me, and you, and all that now live and are to live hereafter: onely marke that he dyed a godly and comfortable death, for in the cloze of his life, he made profession of his being an Hebrew, not an Egyptian, by taking an oath of them for the carrying of his bones into the Land of *Canaan*, gave them a promise of their returne thither, which was also an exercise of his faith, to demonstrate his comfortable expectation of life eternall, whereof the Land of Promise was a figure. You are not

His death.

ignorant Brethren, that within the compasse of an hundred yeares a minute being compared to eternity, the whole number of you must be as well as *Ioseph* dying and dead men. Be intreated to divorce your hearts from sinne, the cause of death, from the world, which at death you must leave, and from men which cannot helpe you, neither in nor after death, and labour to get righteousness which will deliver from death, some assurance of heaven, that ye may have a place of comfort after death, and interest into Christ, who can save you from the hurt of death. And these things if you attaine, you may triumph over death with *Pauls* question, *Death where is thy sting?* else death will triumph over you, with the question of Christ, *whose then shall be these things of which thou gloriest?*
 So much of *I*
Ioseph.



THE TWENTY SEVENTH
EXAMPLE.
OF
IOSEPHS
STEVVARD.



NE person alone remaineth to be spoken of, whom wee cannot name to you, for the Scripture giveth him no name at all. He hath a good name, a good report in Scripture for a good man, but no name, that is, no particular surname, or proper name, by which he was usually knowe and distinguished from other men of his Country or progenitors: of his birth or death we have nothing, but he is set forth by his relation to *Ioseph*, he was *Iosephs* Steward; for as *Ioseph* sowed, so did he reape, what a kind of servant and Steward himselfe was to *Putiphar*, such a kind of Steward in some degree, did God provide for him. He himselfe was a good servant to his Master, and himselfe being a Master, enjoys a good servant to himselfe; many times the Lord sees fit to bring a mans good deeds into his owne bosome; a good child to his Parents, hath good children himselfe,

Iosephs Steward.

His name is not exprest in Scripture, neither any thing said of his birth or death: he was a good servant.

himselfe, a good servant hath good servants, and so in the rest. Let this incourage you that be in the place of servants, to performe your duties diligently unto your domesticall Rulers your Masters, for by this meanes you may lay up for your selves, a comfortable hope of being served with like care and diligence your selves. God no doubt hath a speciall hand in disposing of servants to every Master, it is he that ordereth things so, as such a man hath good, and such a one bad servants, men often use great care to choose a servant, and meete with a very bad one contrary to all their hopes and care, againe sometimes by meere casualty almost men light upon a very good servant.

He was good
to his Master
and to his bre-
thren.

1. Teachable.
Gen. 43. 33.

More particularly his carriage was good to his Master, and to the strangers, brethren to his Master, but not by him knowne so to be. 1. Teachable, they learnt some knowledge of the true God from him. *The God of your Fathers*, saith he, and *your God hath given you this treasure*. How came this man to know a distinction of Gods? How came he to know that they had a God of their owne, peculiar to them and to their Fathers, which was not then acknowledged to be the God of all the world? Egypt had many Gods, this man acknowledgeth one God, and that one God which was acknowledged and worshipped by these men and by their Forefathers. It is not likely, that *Ioseph* told his Steward, that these were his brethren, but it is undoubtedly manifest, that they were some such as he knew to be worshippers of the true God, which hee knew by some few men, to be worshipped in the Land of *Canaan*. Therefore you see how kindly he speakes to them, that a man may even perceive by his words, that they were so much dearer to him, because they pertained to that God. This was the more observable, because he was an Egyptian servant; O that all you which be servants to godly Governours, would learne some goodnesse from them, even to know and serve God; you all have some knowledge of that one God: but learne also the feare and love of that God, the sincere and carefull worship of that God from your Governours, that would faine teach it you, and would count themselves happy if you would learne it from them. But for a servant to live in the family of a *Ioseph*, that laboureth to teach godlinesse unto him by word and example, and yet declares no sense nor feeling of God, no knowledge or respect of him, how great a sinne is this, and how certainly shall this Steward of *Ioseph* rise up against such in judgement?

2. He was a
very dutifull
servant.

But secondly, *Iosephs* servant was a very obsequious and dutifull servant, whatsoever his Master bad him doe was presently done, c. 42. ver. 25. *Ioseph* commanded him to fill their sackes with corne as much as they could carry, and to put every mans money into his sackes mouths, and to put his silver cup in the youngest sackes mouth, and his corne money, and he did according to his Masters words, and c. 44. 4. He bids him runne after them, and say, *Why have you returned evill for good? is not this the cup in which my Lord drinkes*

drinks, and for which he would make diligent search, for so I thinke it should be rendred, for the matter of divining was farre enough from Iosephs. Loe the obedience of this servant; he by the light of nature without Scripture, was taught to doe that, and did it, which the holy Scriptures teacheth us to doe, viz. to be obedient to our Masters, as you reade by Saint Paul to the Ephes. Co. of. As also to Timothy, and by Peter. Therefore they are to be blamed, that living in times of clearer light, and enjoying more helps towards vertue, are yet farre lesse obedience then this man was.

That was an
evill act and
unlawfull.

As vinegar to the teeth, and smoake to the eyes, so is a sloathfull messenger to him that sends him, and even so is a sloathfull or carelesse servant to them that imploy him: as vinegar sets the teeth an edge, smoak makes the eyes to smart, so these provoke anger and griefe in their Governours. Fulfill therefore the honest commandements of your Governours, with speed and diligence, what things they appoint you to dispatch, let them be dispatched in fit season, and manner. If thou wert a Master thou wouldst have such a servant, be thou therefore such a one, and do as thou wouldst be done by. O but his Master (may some say) bad him doe that which was not lawfull, viz. To lay snares for the men, in putting the cup into Benjamins sacke unawares to him, and then following after them with a grievous accusation; that they had done great wrong, and shewed great ingratitude in taking away his Masters cup, and so bringing them backe as if they had beene great malefactors. I answere, that it is probable, Ioseph had acquainted his Steward with his meaning, that he did this not with an intention of bringing them into servitude, or doing them any wrong, but making a little further tryall of them for some consideration, and so the thing was not ill done of Ioseph, nor of him. Let your obedience, therefore know its due limits, obey your Masters in all things, so farre as justice and your duty to God will permit.

Salomon in
Proverb.

Thirdly, his carriage to Iosephs brethren was very kind and courteous, he brings them to his Masters house, speakes comfortably to them, saith peace be to you, freeth them from their feares, wherewith they were perplexed, lifts up their hearts to God, and saith, he had given them that money, brings Simeon forth to them whom they had left bound behind, and gives them water to wash their feet, and provender to their Cattle. Loe what store of kindnesse and courtesie he shewes to these strangers? his Master appointed him to bring them to his house, but all the other kind usage is from himselfe as it were an over-plus, besides that which was enjoyned him, out of a good and affable nature, and out of some good will he bare them, because he had beene informed of the God of their Fathers.

3. Hewas
very kind
courteous to
Iosephs bre-
thren.

Now let him be an Example to us, of practising like courtesie to strangers, and specially when we see them troubled and grieved, and most of all, if we perceive them to be servants to the true God,
learne

learne that vertue of this Steward, though hee was a servant, and bond-man, yet it was to *Ioseph*.

Thus have I finished the Examples of the Booke of *Genesis*, which contains a short and briefe story of the things done from the beginning of the world to the death of *Ioseph*, for the space as it is thought by some, of 2309 years or therabouts, and of some, of 60 more, because they doe differ in judgement, so much about the age of *Terah*, when he begat *Abraham*.

The maine thing in the whole story to be observed is, how wonderfully the providence of God, wrought by degrees, to bring his Church from out of the loynes of *Abraham*, and to make it a great and mighty Nation, which was but a little family, preserving truth, and Religion, in that household and lineage, when hee suffered all other Nations by little and little to follow their owne way and runne into Idolatry and abominations.

FINIS.



AN ALPHABETICALL INDEX.



Courteous Reader,

THis Booke being printed by 3. Printers, each of them began the parts which they printed with new numbers. But for the Readers helpe in this *Index*, before the numbers of the second part he shall find (a) and before the numbers of the third part (b.)

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